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THE

DOMESTIC DICTIONARY

OF THE

HOLY BIBLE,

IN TWO VOLUMES.

VOL. II.

I———————Z.

FRONTISPIECE.

The LAW was given by MOSES but GRACE & TRUTH came by JESUS CHRIST. *John I. 17.*

A DOMESTIC DICTIONARY OF THE Holy Bible

BY

THE REV.D G. WALL.

Vol. 2

MANCHESTER

Printed & Published by J. Gleave & Son, 191 Deansgate, 1825.

THE

DOMESTIC DICTIONARY

OF THE

HOLY BIBLE,

OR A

CYCLOPÆDIA OF CHRISTIAN KNOWLEDGE,

INTENDED CHIEFLY TO

PROMOTE THE EDIFICATION OF FAMILIES.

TO WHICH IS ADDED,

An Appendix,

CONTAINING

SEVERAL SECTIONS ON BIBLICAL SUBJECTS;

AND ALSO

A SELECT INDEX

OF MATTERS,

AND OF

TEXTS OF SCRIPTURE ILLUSTRATED OR EXPLAINED.

BY GEORGE WALL,

MINISTER OF THE GOSPEL.

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." DEUT. vi. 6, 7.

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hât, hâte, hâll—bèt, bêar, bèer—fit, fight, field—nôt, nôte, nòose—bût, bûsh, blûe—lovely, lŷe.

I

IBZ ICO

I is referred, (1.) To God, to set forth the dignity of his person, Psalm lxxxi. 10. Isaiah lv. 5, 6. His great power and might, Genesis xvii. 1. His eternal and unchangeable being in himself, Exodus iii. 14. (2.) The Son of God, before his manifestation in the flesh, Song ii. 1. When manifested, Mark xiv. 62. Luke xxiv. 39. (3.) The Holy Ghost, Acts x. 20. (4.) To the church, Song ii. 16. vi. 3.

IB'-HAR: ibhâr. [*Chosen.*] One of David's sons, born of one of his concubines, 2 Sam. v. 15.

IB'-LE-AM: iblèâm. [*Ancient people, or people decreasing.*] A town of Manasseh, on this side Jordan, Joshua xvii. 11, 12.

IB-NE-I'-AH: ibnâîâ. [*The building of the Lord, or the understanding of the Lord.*] Son of Jeroham, 1 Chron. ix. 8.

IB'-RI: ibrŷ. [*Passing over, being angry, or being young.*] The son of Merari, 1 Chron. xxiv. 27.

IB'-ZAN: ibzân. [*The father of a target, or of coldness.*] The eighth in succession of the judges of Israel, was of the tribe of Judah, and succeeded Jephthah, in the year of the world 2823. Having administered the government of their affairs for seven years, he died, and was buried at Bethlehem. He was the father of thirty sons and thirty daughters, all of whom seem to have been married during his life time. Elon succeeded him in office, Judges xii. 8—10.

ICH'-A-BOD: ikâbòd. [*Where is the glory? or no glory, or woe unto the glory.*] The son of Phinehas, and grandson of Eli the high-priest. The account given of his mother is very affecting: The defeat of Israel, the capture of the ark, the death of her father-in-law, and the slaughter of her husband, were more than a woman in her circumstances near the time of her delivery could bear. She bowed, travailed, was delivered of a son, gave the child a name indicative of the ruined state of Israel, and expired! 1 Samuel iv. 19—22.

I-CO'-NI-UM: ikônèûm. [*Com-*

ing.] The metropolis of the province of Lycaonia in Asia Minor. Paul and Barnabas being compelled to leave Antioch in Pisidia, fled to Iconium, and introduced the light of the gospel into this city, on their first journey among the Gentiles. At their arrival, they went together into a Jewish synagogue, and spake the word of God with such boldness, that "a great multitude, both of the Jews and of the Greeks, believed," Acts xiv. 1. The success of their ministry roused the envy of the unbelieving Jews, who succeeded in disaffecting the minds of the Gentiles also: at length the whole city became interested in the affair, part holding with the Jews, and part with the apostles. But the latter having obtained intimation that a general assault was about to be made upon them, and that it was patronised by the magistrates, very prudently withdrew to Lystra and Derbe, two neighbouring cities, where they successfully preached the gospel, Acts xiv. 1, 7. This happened in the year of Christ 46; Paul revisited Iconium five years afterwards.

I-DA'-LAH: îdâlâ. [*The hand of slander or cursing.*] A city in the tribe of Zebulun, Joshua xix. 15.

ID'-BASH: idbâsh. [*Flowing with honey, or the hand of destruction.*] Of Etam, 1 Chron. iv. 3.

ID'-DO: iddô. [*His hand, power, praise, witness.*] A prophet of the kingdom of Judah, who wrote the annals of the reign of Rehoboam and Abijah, 2 Chron. xii. 15. There are also several other persons of the name of Iddo, mentioned in scripture, one of whom was the father of Berachiah, and grandfather of the prophet Zechariah, Zech. i. 1. Ezra calls the latter the son of Iddo, Ezra v. 1, and chap. vi. 14. Another of this name was chief of the half tribe of Manasseh beyond Jordan, in the days of David and Solomon, 1 Chron. xxvii. 21.

IDLE signifies, (1.) One who is slothful or lazy, Exod. v. 8, 17. "For they be idle; therefore they cry—Let us go and sacrifice." Thus their desire to worship the true God was attributed to their unwillingness to work: a reflection which the Egyptians (in principle) of the present day cast on those who, while they are fervent in spirit, serving the Lord, are not slothful in business. The man who is in reality idle, is in every view both foolish and criminal. He neither lives to God, to the world, nor to himself. He does not live to God, for he answers not the end for which he was brought into being. The time which should be sacred to Jehovah is lost; and thus he enjoys no fellowship with God, nor any way devotes himself to his praise. He lives not to the world, nor for the benefit of his fellow-creatures around him. While all creation is full of life and activity, and nothing stands still in the universe, he remains idle, forgetting that mankind are connected by various relations and mutual dependencies, and that the order of the world cannot be maintained without perpetual circulation of active duties. He lives not to himself. Though he imagines that he leaves to others the drudgery of life, and betakes himself to enjoyment and ease, yet, in fact, he has no true pleasure. While he is a blank in society, he is no less a torment to himself; for he who knows not what it is to labour, knows not what it is to enjoy, Prov. xix. 15. Eccles. x. 18. Ezek. xvi. 49. (2.) One that would work, but is not employed or hired, Matt. xx. 3, 6. (3.) Unprofitable, not tending to edification, Matt. xii. 36.

IDOL, a statue or image of some false god, to whom divine honours were paid. God expressly forbids the use and worship of all sorts of idols, figures, or representation of any thing, Exod. xx. 4. The several idols and false gods mentioned in

scripture shall be taken notice of each under its proper head. See *Moloch, Chemosh, Baal, Dagon*, &c. The heathens had idols of all sorts, and every kind of matter, such as gold, silver, brass, stone, wood, potter's earth, &c. and the stars, spirits, men, animals, rivers, plants, and elements were the subject of them. Any thing too much and sinfully indulged, 1 John v. 21. Devils, Isa. xix. 3. 1 Cor. xx. 21.

IDOLATRY signifies the superstitious worship which is given to idols or false gods, Acts xvii. 16. 1 Cor. x. 7. The making of any image or likeness of God, or any creature for a religious end, Deut. v 8. Gal. v. 20. All human inventions thrust into divine service, Deut. xii. 32. The setting the heart inordinately upon any creature, Phil. iii. 19. An inordinate love to, and distrustful care for, the things of the world, Col. iii. 5. Idolatry has been divided into metaphorical and proper. By metaphorical idolatry is meant that inordinate love of riches, honours, and bodily pleasures, whereby the passions and appetites of men are made superior to the will of God; man, by so doing, making a god of himself and his sensual temper. Proper idolatry is giving the divine honour to another.

As the maintenance of the worship of the only true God was one of the fundamental objects of the Mosaic polity, and as that God was at the same time regarded as king of the Israelitish nation, so we find idolatry, that is, the worship of other gods, occupying, in the Mosaic law, the first place in the list of crimes. It was indeed a crime, not merely against God, but also against a fundamental law of the state; and thus a sort of high treason. Among the commandments which God gave to the people of Israel, the first was, I Jehovah am thy God, who have brought thee out of Egypt, the prison of slaves; thou shalt have no other gods before my face, Exod. xx. 2, 3. The curses and blessings, which he proposes to the people in the xxvi. chapter of Leviticus, and xxvii. xxviii. and xxxii. chapters of Deuteronomy, turn chiefly on the transgression or observation of this commandment. When a whole city became guilty of idolatry, it was considered as in a state of rebellion against the government, and treated according to the laws of war. Its inhabitants, and all their cattle, were put to death. No spoil was made, but every thing it contained was burnt with itself; nor durst it ever be rebuilt, Deut. xiii. 13—19. When it happened that the people, as a people, brought guilt upon themselves by their idolatry, God reserved to himself the infliction of the punishments denounced against that national crime; which consisted in wars, famines, and other national judgments; and when the measure of their iniquity was complete, in the destruction of their polity, and the transportation of the people as slaves into other lands. Lev. xxvi. Deut. xxviii. xxix. xxxii. If an Israelite worshipped strange gods, he subjected himself to the punishment of stoning, Deut. xvii. 2—5. For the crime of drawing others into idolatry, but more especially when a pretended prophet uttered predictions that tended to lead the people into this error, the appointed punishment was stoning to death, Deut. xiii. 2—12.

ID-U-MÆ'-A: ἰδουμαία. [*Red, earthy, or bloody.*] Or Edom, a province of Arabia, which derives its name from Edom or Esau, who there fixed his habitation. He settled at first in the mountains of Seir, in the land belonging to the Horites, to the south-east of the Dead Sea and the Mediterranean. It happened that during the Babylonish captivity, and in the time when Judea was almost

deserted, the Idumeans fell upon the territories which lay to the south of Judah, and advanced as far as Hebron; hence the tract of Judea, which they inhabited, retained the name of Idumea in our Saviour's time, Mark iii. 8. The capital city of East Edom was Bozra, and that of South Edom was Petra. The Idumeans, or Edomites, who were the posterity of Esau, were ruled by kings long before the Jews, Gen. xxxvi. 31. They continued quite independent till the time of David, when they were entirely conquered, 2 Samuel viii. 14. and Isaac's prophecy, that Jacob should rule over Esau, was completely fulfilled.

IF signifies, (1.) Whether or no, Gen. viii. 8. (2.) When, Judges xxi. 21. John xii. 32. It denotes, (1.) A condition, Deut. xxviii. 15. Luke ix. 23. (2.) A supposition, Rom. iv. 2. 1 Peter iii. 17. (3.) A reason of a matter, Eph. iv. 21.

I'-GAL: ĭgăl. [*Redeemed, or defiled.*] Son of Joseph, Numbers xiii. 7. Son of Nathan, 2 Samuel xxiii. 36.

IG-DA-LI'-AH: ĭgdălī'ă. [*Greatness of the Lord.*] The man of God, who had the care of the wine cellars of the temple, Jer. xxxv. 4.

IG'-E-AL: ĭgē'ăl. [*A redeemer, or redeemed.*] Son of Shemaiah, 1 Chron. iii. 22.

IGNOMINY, shame, Prov. xviii. "When the wicked cometh, then cometh also contempt, and with ignominy reproach." A wicked man is despised even by the wicked.

IGNORANCE signifies want of the true knowledge of God and of heavenly things, Eph. iv. 18. Unbelief, which follows ignorance, 1 Pet. i. 14. Error, imprudence, or surprise, Lev. iv. 2—13. Idolatry, Acts xvii. 30.

IGNORANT signifies one that wants understanding, Isaiah lvi. 10. One that is not in a capacity to know one's condition, or deliver from troubles, Isaiah lxiii. 16. Without the knowledge of the true God, Acts xvii. 23. One sinning unwittingly, not knowing that the Christian religion was the true religion, 1 Tim. i. 13. One that has not been trained up in schools of polite learning, nor attained his knowledge by the ordinary way of learning it from men, Acts iv. 13. One not rightly conceiving or apprehending, Rom. x. 3. One that sinneth for want of the knowledge of his duty, and through inconsideration, Heb. v. 2.

I'-IM: ī'ĭm. [*Heaps of Hebrews, or of angry men.*] A city of Judah, Joshua xv. 29.

I'-JON: ī'jŏn. [*A fountain, or beholding.*] A town of Damascus, 2 Kings xv. 29.

IK'-KESH: ĭk'kĕsh. [*Wicked, froward.*] One of David's brave officers, 2 Sam. xxiii. 26.

I-LA'-I: ī-lā'ī. One of David's worthies, 1 Chron. xi. 29.

ILLUMINATION, that is, the understanding enlightened, and the soul saved from sin, by the efficacious influence of gospel truth, Heb. x. 32.

IL-LYR'-I-CUM: ĭl-lĭr'ĭ-kŭm. — [*Rejoicing, making merry.*] A country in Europe, lying between Pannonia and the Adriatic Sea; and now known by the name of Sclavonia. Paul tells the Romans that, at the time of writing his epistle, he had evangelized the whole country from Jerusalem, round about unto Illyricum, Rom. xv. 19. Dalmatia, to which Titus was sent, was a part of the province of Illyricum; and though the sacred historian has not furnished the particulars, it can scarcely be doubted that the gospel had been planted at an early period in that country.

IMAGE, the likeness or representation of a person or thing. The soul of man was made in the image of God, Gen. i. 26, 27. "And God said, Let us make man in our *image*,

after our likeness." The human mind is still endowed with most extraordinary capacities: it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit too, formed after the perfections of his own nature. God is the fountain whence this spirit issued; hence the stream must resemble the spring which produced it. God is holy, just, wise, good, and perfect; so must the soul be that sprang from him: there could be in it nothing impure, unjust, ignorant, evil, base, or vile. It was created after the image of God; and that image, Saint Paul tells us, consisted in righteousness, true holiness, and knowledge, Eph. iv. 24. Col. iii. 10. Man therefore was wise in his mind, holy in his heart, and righteous in his actions. The Son of God was the brightness of his Father's glory, "and the express *image* of his person," Heb. i. 3. The character or impression of his substance. It is supposed, that these words expound the former; image expounding brightness, and person, or substance, glory. It is a metaphor taken from sealing; the die or seal leaving the full impression of its every part on the wax to which it is applied. Adam, after his fall, "begat a son in his own likeness, after his *image*, and called his name Seth," Gen. v. 3. His image and likeness were widely different at this time from what they were before; and his children were imperfect like himself, mortal like himself, sinful and corrupt like himself. For it is impossible, that he, being impure, fallen from the divine image, could beget a pure and holy offspring, unless we could suppose it possible that a bitter fountain could send forth sweet waters; or that a cause could produce effects totally dissimilar from itself. Those who avail themselves by faith of the benefits of redemption, "have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the *image* of him that created him," Col. iii. 9, 10. Does not the apostle refer here to the case of an artist who wishes to make a perfect resemblance of some exquisite form or person? God, in this case, is the artist; man is the copy; and God himself the original, from which this copy is to be taken. The image in which man was first made, and in which he must be remade, made anew, is not this or the other degree of moral good; it is the whole image of God: the likeness of the divine being is to be traced upon his soul; and he is to bear that as fully as Adam bore it at the beginning, Eph. iv. 23. The worship of images is expressly condemned in Scripture: for none can represent, in a proper manner, any divine person, Exod. xx. 4. Jer. x. 3—16. Hab. ii. 18. Ps. cxv. 4—8.

IMAGINATION, in scripture, is a term used to express the primary purposes and inclinations of the soul, as in Gen. vi. 5. or the corrupt reasonings of the mind, 2 Cor. x. 5. Sometimes it is put for stubbornness, Jer. iii. 17. and sometimes for projected mischief, Psalm xxxviii. 12. The imagination must be guarded from every impure fancy and vain conceit. Presumption and folly must not be permitted to hurry it where they please, and it must be guided by the suggestions of sobriety and wisdom. The conscience must be enlightened and purified, and roused from every tendency to languor. Instead of attempting to silence its remonstrances, or to elude its inspection, it must be our care to submit all our thoughts and wishes to its review; to direct it by the precepts and the examples of Scripture, and to listen with reverence to all its decisions.

IM-MAN'-U-EL: Immânnûêl.—[The same as Emmanuel.] Isa. vii. 14.

IM'-MER: immẽr. [*Saying, speaking, or a lamb.*] The head of a family of priests, 1 Chron. ix. 12. The descendants of Immer returned from Babylon to the number of fifteen hundred and two, Ezra ii. 37.

IMMORTAL, and immortality, denote that which is not subject to death or dissolution. Thus God is immortal, and he alone hath immortality, or is essentially immortal, 1 Tim. i. 17. and ch. vi. 16. The state of eternal blessedness, which Paul calls "the inheritance of the saints in light," is also denominated "immortality," because being free from sin and the curse, it will also be exempt from sickness, sorrow, pain, and corruption, Rev. xxi. 4. 1 Pet. i. 4. In the glorious morning of the resurrection, the bodies of the saints shall be raised in incorruption, and then this mortal shall put on immortality, 1 Cor. xv. 53. And this exalted state of immortality we are invited and encouraged to seek for, Rom. ii. 7. since it is a blessing clearly discovered, or brought fully to light by the gospel, 2 Tim. i. 10.

IMMUTABILITY "is a perfection," says Dr. Blair, "which perhaps, more than any other, distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration." God is immutable in his essence, James i. 17. In his attributes, Psalm cii. 27. In his promises, Mal. iii. 6. 2 Tim. ii. 12. And in his threatenings, Matt. xxv. 41.

IM'-NAH: imnà. [The same as Jimnah.] The son of Asher, 1 Chron. vii. 30.

IMPART signifies, (1.) A work of charity, Luke iii. 11. (2.) A duty by office, Rom. i. 11. 1 Thess. ii. 8.

IMPEDIMENT. A hinderance, defect, or imperfection. Jesus cured one who "had an impediment in his speech:" having loosed the string of his tongue, he was enabled to speak with plainness, Mark vii. 32—35.

IMPENITENT, not inclined to repent of sin, Rom. ii. 5.

IMPERIOUS, haughty, proud, disdainful, Ezek. xvi. 30.

IMPLACABLE, scarcely to be reconciled, Rom. i. 31.

IMPLEAD, to prosecute at law, Acts xix. 38. xxiii. 28, 29.

IMPORTUNITY, continuance, or constancy in prayer. Jesus Christ having taught his disciples not to use vain repetitions in prayer, proceeded to caution them against coldness and indifferency in their supplications. The evil of this, and the necessity of asking affectionately, with importunity and perseverance, he taught them by a parable, in which he showed them that importunity, i. e. earnestness and frequency in asking, are the proper natural expressions of strong desires, and by consequence, that God requires these things in men. "Yet because of his *importunity* he will rise and give him what he needeth," Luke xi. 8. This man, though he be of so surly a disposition as not to yield to the calls and influence of friendship, yet will he be prevailed upon by the force of importunity, because it shows both the greatness of the supplicant's distress, and the earnestness of his desire. See an example of importunity, Luke xviii. 2—8.

IMPOSE, to enjoin as a duty, Ezra vii. 24. Heb. ix. 10.

IMPOSSIBLE, that which cannot be done. Christ tells his disciples, Matt. xvii. 20. that if they had faith, they might command mountains to remove, and they should change their places. Though many things may be impossible with men, yet with God nothing is impossible, Matt. xix. 26. "It is *impossible* for those who were once enlightened, and have tasted of the heavenly gift,—if they shall fall away, to renew them again unto repentance," Heb. vi. 4—6. "The apostle does not mean,"

says Dr. Macknight, "that it is impossible for God to renew a second time by repentance an apostate, but it is impossible for ministers of Christ to convert a second time to the faith of the gospel one, who, after being made acquainted with all the proofs by which God has thought fit to establish Christ's mission, shall allow himself to think him an impostor, and renounce the gospel. The apostle knowing this, was anxious to give the Hebrews just views of the ancient oracles, in hope that it would prevent them from apostatizing."

IMPOTENT, weak, diseased, lame, John v. 3. Acts iv. 9. xiv. 8.

IMPOVERISH, to make, or cause to be made, poor, Jer. v. 17.

IMPRISON, to detain or keep in prison, Acts xxii. 19.

IMPUDENT, without shame, Prov. vii. 10. The whole house of Israel were impudent and hard-hearted, Ezek. iii. 7.

IMPUTE signifies freely to account or ascribe to a person that which he himself hath not, or did not, Rom. iv. 22. To lay to one's charge, 2 Sam. xix. 19. To be held guilty, Lev. xvii. 4. To suspect, 1 Sam. xxii. 15.

IM'-RAH: imrâ. [*A rebel, waxing bitter.*] Son of Zophah, 1 Chron. vii. 36.

IM'-RI: imrȳ. [*Speaking, exalting, or bitter, or a lamb.*] The son of Bani, 1 Chron. ix. 4.

IN signifies by or through, John xvii. 10. Gal. iii. 8. Out of, Exod. xxxi. 4. With, or together with, Matt. xvi. 27. As, Matt. x. 41. From, Col. iii. 16. Before, John i 1. Upon, John xiv. 1. After, Mark xiii. 24. compared with Matt. xxiv. 29.

INCENSE, a very rich perfume used in sacrifices; a composition of sweet spices, Exod. xxxvii. 29. To offer incense was an office peculiar to the priests, Exod. xxx. 8. morning and evening; and on the day of expiation, Lev. xvi. 13. The New Testament teaches us the true import of this type, when it sets before us the prevalent, powerful, and constant intercession of our great high-priest, within the vail, in the heavenly sanctuary, where he pleads the merits of his death, and obtains acceptance for the persons and services of all who come unto God by him, Psal. cxli. 2. Mal. i. 11. Heb. vii. 25. Rev. v. 8. and chapter viii. 3, 4. See article *Aaron*.

INCHANTMENT, magic, or divination; much practised in former times, and even believed by many credulous people of the present day. It was forbidden by Moses, Deut. xviii. 10. The inchantments of Pharaoh's magicians, in imitation of those wrought by Moses, are supposed to have been influenced by evil spirits, Exod. viii. 18, 19.

INCLINE, to dispose. The Psalmist prayed God that his heart might be inclined to the divine testimonies, Psalm cxix. 36. Our true characters are formed by the desires of our hearts, which, not finding satisfaction in themselves, must seek it in God, who only can change the disposition of the heart. The penitent expressing his gratitude to Jehovah for salvation from sin and death, is led to say, "because he hath *inclined* his ear unto me, therefore will I call upon him as long as I live," cxvi. 2.

INCLOSE, to surround with a wall, hedge, or fence, Psal. xxii. 16. God incloses the church, as a garden with a wall, by his protecting power, Cant. iv. 12. Zech. ii. 5. Psalm cxlvii. 13. Isa. xxvii. 3.

INCONTINENCY, unchastity, unruly, lawless passions, 1 Cor. vii. 5.

INCONTINENT, given to intemperance, 2 Tim. iii. 3.

INCORRUPTIBLE, incapable of decay: "the dead shall be raised incorruptible, and we shall be changed," 1 Cor. xv. 52. Spoken of a

glorious crown, 1 Cor. ix. 25. and of the heavenly inheritance, 1 Pet. i. 4.

INCREASE signifies the profit which cometh of the earth and of cattle, Deut. vii. 13. xxxii. 13. Prov. xiv. 4. To grow, advance, or improve, Col. i. 10. 1 Thess. iii. 12. To be of more esteem and authority, John iii. 30. To swell up, Gen. vii. 17. To recruit or reinforce, Judg. ix. 29. To multiply, 1 Chron. xxvii. 23. To aggravate or make greater, Ezra x. 10. To strengthen and enlarge, Luke xvii. 5. To make profitable and fruitful, 1 Cor. iii. 6, 7.

INCREDIBLE, taken for that which is impossible, Acts xxvi. 8. "Why should it be thought a thing incredible with you, that God," a being of infinite perfections, and the original author of the human frame, "should raise the dead," and continue their existence in a future state? Will not his almighty power enable him to do it? And will not the honour of his moral attributes be hereby illustrated and vindicated? And if it be credible, is it not important enough to deserve the most attentive regard?

INCURABLE, spoken of an inward disease, 2 Chron. xxi. 18. Of a wound, Job xxxvi. 6. "My wound is incurable without transgression." If this transgression is correct, the meaning of the place is sufficiently evident. In the tribulation which I endure, I am treated as if I were the worst of culprits; and I labour under incurable maladies and privations, though without any cause on my part for such treatment. See Job i. 1. and ii. 3.

INDEED signifies truly, verily, certainly, Gen. xvii. 19. Matt. iii. 11. Luke xxiv. 34.

IN'-DI-A: indèà. [*A praising, confession, comely, or fair.*] Mentioned Esther i. 1. "Ahasuerus reigned from *India* even to Ethiopia." This extensive country, usually called the East Indies, was bounded on the east by the Red Sea; on the north by the Euxine Sea; on the west by Cyprus and Egypt; and on the south by Ethiopia. It is exceedingly populous, and contains inhabitants of various complexions and manners; the soil is abundantly productive; in the north, the air is dry and healthful, but in the south it is not so salubrious, being very hot and moist, especially in the valleys and low lands near the sea. The Ganges overflows its banks annually, whose waters are esteemed with religious awe by the benighted Hindoos, as are those also of the Caveri and Kistna, though in a less degree. When will the Sun of Righteousness arise, and shed his glorious rays over this vast country—this "habitation of cruelty," and region of the shadow of death? What heart, knowing in any measure the inestimable worth of Christianity, does not say, God of love, thy kingdom come?

> "Then shall thy lofty praise resound
> On Afric's shore, thro' India's ground;
> And islands of the southern sea
> Shall stretch their eager arms to thee."

INDIGNATION signifies wrath or anger, Neh. iv. 1. Esther v. 9. Envy, Acts v. 17. The judgments of God, or the dreadful effects of his anger, Isa. xxvi. 20. Messages of wrath, Jer. xv. 17. A holy displeasure against one's self for sin, accompanied with a fear of falling into temptations, so as to be overcome by them, 2 Cor. vii. 11. Never was indignation so poured out, never did wrath so take hold on a nation as on that which once was, beyond every other, beloved and favoured, Psalm lxix. 24. "The wrath," says Paul, 1 Thess. ii. 16. "is come upon them to the uttermost," to the very last dregs of the cup of fury. And why? "they both killed the Lord Jesus and their own prophets," and persecuted the apostles.

INDITE, to compose, or to form ideas for writing or speech, Psalm xlv. 1. "My heart is *inditing* a good matter." The Spirit of the Lord, saith David elsewhere, spake by me, and his word was in my tongue," 2 Sam. xxiii. 2.

INDUSTRIOUS, active in business. "And Solomon seeing the young man," Jeroboam, "that he was industrious, he made him ruler over all the charge of the house of Joseph," 1 Kings xi. 28.

INFALLIBLE, unerring, Acts i. 3. "To whom also he showed himself alive after his passion, by many infallible proofs," or with many most evident testimonials of the truth of his resurrection. Though Jesus declined appearing publicly among the Jews, he often showed himself to his disciples.

INFAMOUS: the uncleanness and profaneness of Jerusalem made infamous, Ezek. xxii. 5. Zeph. iii. 1.

INFERIOR, of a lower degree, Job xii. 3. Job was not inferior to his friends in understanding, wisdom, learning, or experience.

INFIDEL, an heathen, one who does not believe the revealed word of God, 2 Cor. vi. 15. A person professing to believe the scriptures, and yet refuses to provide things needful for the support of his family, hath denied the faith, and is worse than an infidel. Many of the heathens, being sensible of the obligations they were under to take care of their relations, especially their parents, affectionately maintained them, when they became unable, through age or poverty, to support themselves, 1 Tim. v. 8. If we inquire into the rise of infidelity, we shall find it does not take its origin from the result of sober inquiry, close investigation, or full conviction; but it is rather, as one observes, the slow production of a careless and irreligious life, operating together with prejudices and erroneous conceptions concerning the nature of the leading doctrines of Christianity. It may, therefore, be laid down as an axiom, that infidelity is, in general, a disease of the heart more than of the understanding; for we always find that infidelity increases in proportion as the general morals decline. Although this principle is marking its progress by devastation and ruin, in many instances, still we have nothing to fear; for real religion is on the increase; the stream of divine knowledge, unobserved, is flowing in new channels, winding its course among humble valleys, refreshing thirsty deserts, and enriching with far other and higher blessings than those of commerce, the most distant climes and nations; until, agreeably to the prediction of prophecy, the knowledge of the Lord shall fill and cover the whole earth.

INFINITE, without end, or bounds, Psalm cxlvii. 5. "Great is our Lord—his understanding is infinite," beyond all computation:—that wisdom which numbers the stars of heaven, and the sand of the sea, and the generations of the sons of Abraham, can itself be subject to the rules of no arithmetic. Eliphaz charges Job with innumerable transgressions, Job xxii. 5. "Thine iniquities are infinite;" or, as some read, of thy continuance in them there is no end.

INFIRMITY signifies sickness, or feebleness of body, 1 Tim. v. 23. Afflictions, reproaches, and persecutions, 2 Cor. xii. 10. Spiritual weakness, and defects in grace, Rom. vi. 19. viii. 26. Failings and mistakes, either through ignorance or weakness, Rom. xv. 1.

INFLAME signifies the intoxicating influence of wine, when taken to excess, Isa. v. 11. "Woe unto them—that follow strong drink—till wine inflame them!" The awful consequence of sin, Deut. xxviii. 22.

"The Lord shall smite thee—with an inflammation."

INFLUENCES. "Canst thou bind the sweet influences of Pleiades?" Job xxxviii. 31. Some read, the delicacies of the Pleiades; some, the delight; some, the delicate fruits, which they interpret to be the flowers or fruits which bud and blossom in the spring. See *Pleiades.*

INHERIT signifies to possess by right of inheritance or succession, Deut. xxi. 16. To subdue by grace, and gain to the church of Christ, Psalm lxxxii. 8. Isa. liv. 3. To come into, Luke xviii. 18. 1 Cor. vi. 9. To be led away with, Jer. xvi. 19.

INHERITANCE signifies an estate, whether come by succession or donation, Numbers xxvi. 54. Prov. xiii. 22. Those whom God chooseth as his peculiar people, Psalm xxviii. 9. xciv. 14. The land of Canaan, Psalm lxxix. 1. The nations that should become the subjects of Christ's kingdom, and be governed and saved by him, Psalm. ii. 8. Possession, Num. xxxiv. 2. Hereditary, Deut. iv. 20. The kingdom of glory, 1 Peter i. 4. "An inheritance incorruptible, and undefiled, and that fadeth not away." The fairest inheritances of this earth must be relinquished after a few years' enjoyment. The possessor of the largest and most fertile domains has reason to say, as he surveys them, "These hills will rejoice, these vales will sing, and these trees will flourish for another, but not for me." Nay, it is not death only that drags away the great from their palaces and their fields; misfortune and oppression have often rendered the wealthy poor, and the powerful dependent on the caprice and the bounty of others. "Here we have no continuing city, but we look for one that is to come." Were the saints to be driven from the paradise of God, were they to fall from that perfection in holiness to which divine grace hath raised them in the heavenly world, we must conclude that Jesus had ceased to be solicitous about their welfare: but this cannot be; the Lamb in the midst of the throne is the constant guardian of their interests, and the eternal security of their happiness; and perpetual obedience is the fixed choice of their hearts. Were the fear to arise in the minds of the blessed, that they would be forced to quit this inheritance, its hills of frankincense would lose their fragrance, the flowers of paradise would blossom to them in vain, and they would feel themselves incapable of relishing their best enjoyments. But the saints are not only secure from all change, but from every fear of it: Their happiness is sure in itself, and in their persuasion. They feel that they are safe for eternity, Heb. xiii. 14.

INIQUITY signifies, (1.) Sin and wickedness in general, Matt. vii. 23. (2.) Original corruption, Psalm li. 5. (3.) The punishment of sin, Gen. xix. 15. Lev. v. 1.

INJUSTICE, contrary to justice, wrong, Job xvi. 17.

INK, a liquid used for writing upon paper, generally black, Jer. xxxvi. 18. 2 Cor. iii. 3. Inkhorn, Ezek. ix. 2. The custom of placing the inkhorn by the side, says Olearius, continues in the east to this day. *Harmer*, vol. ii. p. 458. Good black writing ink may be made by infusing half a pound of broken nut galls, four ounces of copperas, four ounces of alum, and three ounces of gum arabic, in two quarts of rain water.

INN, a place at which persons on a journey stopped to bait or rest themselves and their beasts, Gen. xliii. 27. As one of Joseph's brethren "opened his sack to give his ass provender at the *Inn*, he espied his money." Our word Inn, says Dr. A. Clarke, gives us a false idea

here—there were no such places of entertainment at that time in the desart over which they had to pass; nor are there any at the present day. Travellers generally endeavour to reach a well, where they fill their leathern bottles with fresh water, and having clogged their camels, asses, &c., permit them to crop any little verdure there may be in the the place, keeping watch over them by turns. The man who fell among thieves, was brought by the kindness of the good Samaritan to an inn, Luke x 34.

INNOCENCE, acting in perfect consonance to the law, without incurring guilt or consequent punishment, Gen. xx. 5. Psalm xxvi. 6. lxxiii. 13. In the state of innocence, man, in consequence of his creation, was under the law of nature, or that of doing good and avoiding evil; of all which he was capable, by virtue of the powers bestowed on him by his Creator.

INNUMERABLE, numberless, Job xxi. 33. "Every man shall draw after him, as there are *innumerable* before him." There seem to be two allusions intended here, (1.) To death, the common lot of all. All past generations have died; all succeeding generations shall die also. (2.) To pompous funeral processions; multitudes preceding, and multitudes following, the corpse. Spoken of the seed of Abraham, Heb. xi. 12. and of the company of heaven, chap. xii. 22.

INORDINATE, immoderate, and impure affection, Ezek. xxiii. 11. Believers are required to mortify, and not to indulge inordinate affection, Col. iii. 5.

INQUISITION signifies diligent search for the discovery of a false witness, Deut. xix. 18. The Lord will make "inquisition for blood:" all is not over, as wicked men may suppose, at death; no, a strict inquisition will be appointed hereafter, when the blood of martyrs, and the sufferings of persecuted saints, shall not be forgotten, Psalm ix. 12.

INSCRIPTION, a title, name, or character written or engraved upon any thing. St. Paul tells the Athenians, that, as he passed through their city, and beheld the objects of their worship, he found an altar with this inscription, "The unknown God," Acts xvii. 23. The streets of Athens were so encumbered with statues, that it was said to be easier, in that city, to find a god than a man. *Dr. Harwood's Introduction to the New Testament*, vol. ii. p. 69.

INSPIRATION: a divine inspiration is the imparting such a degree of divine assistance, influence, or guidance, as enabled the authors of the scriptures to communicate religious knowledge to others, without error or mistake, whether the subject of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted. That the scriptures were actually written by inspiration, may be inferred, (1.) from the reasonableness of the thing. They relate principally to matters, concerning which the communication of information to men is worthy of God; and the more important the information communicated, the more it is calculated to impress mankind, to preserve them from moral error, to stimulate to holiness, to guide to happiness; the more reasonable is it to expect that God should make the communication free from every admixture of risk of error. (2.) From its necessity. The subjects of scripture render inspiration necessary: for some past facts recorded in the Bible could not possibly have been known, if God had not revealed them. Many things are there recorded as future, that is, are predicted, which, notwithstanding, came to pass, and which, therefore,

were foretold under divine inspiration. Others again are far above human capacity, and could never have been discovered by men; these, therefore, must have been delivered by divine inspiration. The authoritative language of scripture, too, argues the necessity of inspiration. They do not leave us the alternative of receiving or rejecting: they do not present us with their own thoughts, but exclaim, "Thus saith the Lord," and on that ground demand our assent, 2 Tim. iii. 16. 2 Peter i. 21.

INSTANT, signifies, (1.) A short moment of time, Isaiah xxix. 5. (2.) To be very eager or pressing, Luke xxiii. 23. (3.) To set about any thing with care and diligence, Acts xxvi. 7.

INSTRUCT signifies to train up or teach, Psalm xxxii. 8. We are instructed by God, Deut. iv. 36. Isaiah xxviii. 26. Christ, Acts iii. 22. The Spirit, Neh. ix. 20. The church, Cant. viii. 2. Ministers, Dan. xi. 33. 2 Tim. ii. 25. The law, Rom. ii. 18. The scripture, 2 Tim. iii. 16. Corrections, Jer. xxxi. 19. The godly, Job iv. 3. Acts xviii. 25. The wicked, Prov. xxiv. 32.

INSTRUMENTS, (1.) Of cruelty, Gen. xlix. 5. The swords of Simeon and Levi, which they should have used in defence of their persons, they employed in the murder of an unoffending people. (2.) Of the churl, Isaiah xxxii. 7. (3.) Of unrighteousness, Rom. vi. 13. (4.) Of the tabernacle, Exodus xxv. 9. Several sorts of musical instruments are mentioned in the Psalms. Sword, famine, pestilence, are instruments of death, Psalm vii. 13.

INSURRECTION, put for rebellion, Ezra iv. 19. For commotion or tumult, Psalm lxiv. 2. "The counsels and insurrections" of the Israelites against David; of the same people, afterwards, against the Son of David; of worldly and wicked men against the church; and of the powers of darkness against us all, are here, respectively, understood to be deprecated.

INTANGLE signifies to perplex. This may be, corporally, Exod. xiv. 3. Verbally, Matt. xxii. 15. Ceremonially, Gal. v. 1. Worldly, 2 Tim. ii. 4. Spiritually, to return to, and continue in sin, 2 Pet. ii. 20.

INTEGRITY, purity of mind, free from any undue bias or principle, Prov. xi. 3. Gen. xx. 5. 1 Kings ix. 4. Job ii. 3. Consider how integrity gains to the young universal esteem, if it can be said that they have fulfilled every pledge and claim of domestic duty. It is in the daughter who has been the ministering angel that has cheered a parent's decline, and the sister who has guided a brother's inexperience, that the heart of a husband can safely confide. It may be justly observed, (1.) That the guidance of integrity is the safest under which we can be placed; that the road in which it leads us is, upon the whole, the freest from dangers, Prov. iii. 21, &c. (2.) It is unquestionably the most honourable; for integrity is the foundation of all that is high in character among mankind, Prov. iv. 8. (3.) It is the most conducive to felicity, Phil. iv. 6, 7. Prov. iii. 17. (4.) Such a character can look forward to eternity without dismay, Rom. ii. 7.

INTEND, to purpose or resolve, Josh. xxii. 33. To take the course, 2 Chron. xxviii. 13. To say or think, Exod. ii. 14.

INTERCESSION signifies a pleading or entreating in behalf of another, Jer. vii. 16. It is spoken of the intercession of Christ, Isaiah liii. 12. Heb. vii. 25. which he performs, by appearing for us before the Father, Heb. ix. 24. by presenting the merit of his sacrifice once offered, Heb. x. 12, 14. by

the Father's consenting and agreeing to this will of his Son, John xi. 42. Of the Holy Ghost in God's children, Rom. viii. 26. Of men interceding for temporal blessings, Jer. vii. 16. for spiritual blessings, 1 Tim. ii. 1. Of Elias, who complained against the ten tribes, who were generally become idolaters, Rom. xi. 2. The use we should make of Christ's intercession is this: (1.) We may learn the wonderful love of God to man, Rom. v. 10. (2.) The durability and safety of the church, Luke xxii. 31, 32. (3.) The ground we have for comfort, Heb. ix. 24. Rom. viii. 34. (4.) It should excite us to offer up prayers to God, as they are acceptable through him, Rev. viii. 3, 4.

INTERPRETATION signifies a translation, or turning from one language into another, 1 Cor. xii. 10. The gift of expounding visions and dreams, Gen. xl. 8. Exposition, or showing the sense and import of any thing, 2 Peter i. 20.

INTREAT signifies to supplicate or pray to, Exod. viii. 8. Judg. xiii. 8. To intercede, or speak in one's behalf, Gen. xxiii. 8. 1 Sam. ii. 25. To entertain or use kindly, Gen. xii. 16. To urge or press earnestly, Ruth i. 16. To hear, grant, or accept of, Gen. xxv. 21. To seek, Prov. xix. 6. To give good words, 1 Cor. iv. 13.

INTRUDE, to presume, Col. ii. 18. The false teachers of whom the apostle speaks, presumptuously penetrated into the secrets of the invisible world, and talked of them with an air of certainty, without having any knowledge of the things they affirmed.

INVENTIONS signifies contrivances, Prov. viii. 12. Sinful practices, Psalm xcix. 8. Idolatrous acts, Psalm cvi. 29, 39. New ways of making one's self more wise and happy, than God has made him, Eccl. vii. 29.

INVISIBLE, that which cannot be seen by our bodily eyes, Rom. i. 20. The being and perfections of God are called his "invisible things," in opposition to the heathen deities, who being all corporeal, their being and attributes were things visible.

INWARD, what belongs to the soul, Psalm li. 6.

IPH-E-DEI'-AH: ĭfēdā'ĭăh. [*The redemption of the Lord.*] Son of Shashak, 1 Chron. viii. 25.

IR: ĭr. [*A watchman, city, or a heap of vision.*] 1 Chron. vii. 12.

I'-RA: ī'rà. [*A watchman, making bare, or pouring out.*] Son of Jair, a ruler about David, 2 Samuel xx. 26. (2.) Son of Ikkesh of Tekoah, one of David's valiant officers, 1 Chron. xi. 28.

I'-RAD: ī'răd. [*A wild ass, a heap of empire, or a dragon.*] Son of Enoch, and grandson of Cain, Gen. iv. 18.

I'-RAM: ī'răm. [*The effusion of them, or a high heap.*] Last duke of Edom, of Esau's family, Genesis xxxvi. 43.

I'-RI: ĭrў. [*Fire or light.*] 1 Chron. vii. 7.

I-RI'-JAH: ĭrў'jà. [*The fear, or protection of the Lord.*] The person who arrested Jeremiah on his way to Anathoth, Jer. xxxvii. 13.

IR-NA'-HASH: ĭrnā'hăsh. The son of Tehinnah, 1 Chron. iv. 12.

IRON signifies the metal so called, Deut. iii. 11. An axe, Isaiah x. 34. Insensible hardness, 1 Tim. iv. 2. Hard, dry, and barren, like iron, Deut. xxviii. 23. Unbendable, Isa. xlviii. 4. Mighty and irresistible power, Psal, ii. 9. Fetters or chains, Psalm cvii. 10. It denotes strength, Daniel ii. 33, 41.

IR-PE'-EL: ĭrpē'ĕl. [*The health, medicine, or exalting of God.*] A city of Benjamin, Joshua xviii. 27.

IR-SHE'-MISH: ĭrshē'mĭsh. [*A city of bondage.*] A city, Joshua xix. 41.

I'-RU: ī'rū. [The same as Ir.] The son of Calel, 1 Chron. iv. 15.

18 signifies the existence of a person or thing, 1 Cor. viii. 4. Heb. xi. 6. Represents, Exodus xii. 11. Matt. xxvi. 26, 28. Leads or brings unto, Rom. vi. 23. vii. 7. Ought to be, or let it be, Hebrews xiii. 4. Causeth, meriteth, or deserveth, Rom. viii. 6.

I'-SA-AC: ĭzăk. [*Laughter.*]—Son of Abraham and Sarah, and father of Jacob, was born, A. M. 2108. The life of Isaac, for seventy-five years of it, is blended with that of his illustrious father; for though, upon the face of the narration, the birth of Esau and Jacob does not appear till considerably after the death of Abraham; yet, by comparing dates, we find, that the young men must have been fifteen years old when their grandfather died; and we may justly consider it as no slight trial of the faith, both of father and son, that Isaac, the heir of the promise, should live twenty years childless, from his marriage with Rebekah; but their patience of hope, their importunity of prayer, and their confidence of faith, are at length rewarded by two sons at once, Gen. xxv. 24. For the extraordinary circumstances of Isaac's conception and birth, the reader is referred to art. *Abraham*. We shall only take up those particulars which are more personal and peculiar, and in which Isaac himself was either an agent or a sufferer. And we find him at an early period, indeed, feeling distress, and suffering persecution. The day he was weaned, how was the festivity of that joyful occasion embittered to his childish heart, by the cruel taunts and mockings of his brother Ishmael! Gen. xxi. 9. It is remarkable, that the severest trials of this patriarch arose from his nearest and dearest relations. We behold him hated and scorned from the womb by his brother; devoted in sacrifice of his father; called early to mourn the loss of his affectionate mother; vexed with the strife of his two sons, struggling for superiority; mortified, and grieved to the heart, with the inconsiderate, unwise, idolatrous marriages of his favourite Esau; practised upon, and deceived, in old age and blindness, by the address and cunning of his wife and younger son; and involved in quarrel upon quarrel with his powerful neighbours, through the rashness and contentiousness of his servants. At the partiality of Sarah to such a son as Isaac, we need not be at all surprised. It is pleasant to observe, however, that it corrupted neither his understanding nor his heart. Neither the indulgence with which he was treated, nor the prospects to which he was born and brought up, seem to have rendered him, upon any occasion, insolent or assuming: and maternal fondness met with its best reward, in filial duty and tenderness. Sarah lived respected, and died lamented, by her only and beloved son. In reviewing the sacrifice of Isaac, we shall only make one remark, that this memorable transaction was not less a proof of the faith of Isaac, than that of Abraham himself. As the obedience of the father was prompt and cheerful, so was that of the son. If the resignation of Abraham merits praise, the submisson of Isaac claims no less, for his consent must have, undoubtedly, been obtained. In both, it was "a living sacrifice, holy, acceptable unto God; and a reasonable service;" and the blessing which was pronounced from heaven, on that occasion, applied to both equally, and in the same manner.

The next important event of Isaac's life, that stands upon the sacred record, is his marriage. Swallowed up of sorrow for the loss of his mother, or absorbed in devout meditation, he leaves all concern about his

future fortunes, and his establishment in the world, to the care and wisdom of his father. In the various particulars of this transaction, we have a beautiful and interesting picture of the simplicity of ancient manners and customs. Is it not a custom rather ancient, to see all parties piously acknowledging God, upon such an occasion as this? Is it not rather uncommon to see a prudent father, anxious to match his only son with virtue and religion, not with rank and affluence, to the endangering of his moral and religious principles? With us, the most valuable accomplishments, whether bodily or mental, go for nothing, unless set off with gold; but Rebekah, without a dowry, was, with jewels and gold, courted to the arms of Isaac. Where shall we now look for a servant such as Abraham's, at once affectionate to his master, faithful to his trust, and filled with reverence to his God? This part of the history is an excellent commentary upon that injunction of the wise man, "in all thy ways acknowledge him, and he shall direct thy paths." Abraham's servant has hardly finished his address to heaven, when lo, providence, which works unseen, unknown, unobserved by us, has brought the subject of his prayer already to his eye. And in what place, in what employment, is the destined bride of Isaac found? indolently reclined under a canopy of state; or issuing forth to breathe the evening air, accompanied by a numerous and splendid retinue of domestics? No, *my fair readers;* look at Rebekah, beautiful and young, and high born, bearing her pitcher on her shoulder to the well, to draw the evening's water for the family, and learn, that the humble, yet useful employments of domestic life are virtuous woman's most honourable station; that, whether in virginity, wedlock, or widowhood, God and nature have destined you to occupations, not perhaps highly honourable in the eyes of unfeeling wealth, or of giddy dissipation, but highly consequential to the happiness of others, and therefore essential to your own. The obliging deportment of Rebekah to the servant paved the way to her advancement to the rank of his mistress. And can you think the dignity of Isaac's future wife, in the smallest degree, impaired by her civilities to his servant, or by her humanity to the poor dumb brutes which accompanied him? Was she deficient in virgin modesty, that most attractive of all female graces, if when asked, "Wilt thou go with this man?" she ingenuously replied, "I will go?" No, but the honest simplicity of nature was not then corrupted, and disguised, by modes of behaviour, the beggarly refinements of modern education. Then, what the heart and conscience dared to avow, the cheek blushed not at hearing, and the tongue scrupled not to utter. Mark, as she approaches her destined lord, how female delicacy, how maiden diffidence and reserve resume their empire. "She alighted off the camel, she took a veil and covered herself." Gen. xxiv. 65. And where, and how, was Isaac found of his fair spouse? He had gone out "to meditate, or to pray, in the field at even-tide." What is not to be hoped for, from an union built on such a foundation? Behold the fear and love of God on both sides; calmness, wisdom, fidelity, and affluence, on the part of the husband; humility, decency, meekness, frankness, and discretion, on the part of the wife; a mutual desire of pleasing and of being pleased. "Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife, and he loved her: and Isaac was comforted after his mother's death," verse 67. Thus

wisely, and thus graciously hath God provided a suitable relief for every human calamity. The transition from the character of a dutiful and affectionate son, to that of a kind and indulgent husband, is natural and easy. But the heir of Abraham's wealth, the heir of the promise goes childless. Those to whom the blessing of children is denied are often fretful and discontented; and those to whom it is bestowed are in terror, anxiety, and vexation, every hour. Happily, we hear of Rebekah's suggesting no dangerous, no unwarrantable expedient, as a remedy for this sore evil; and holy Isaac thinks of seeking relief there only, where he was accustomed to seek, and to find the cure of all his ills, Genesis xxv. 21, 23. "Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger."

Isaac asked a child, and his prayer is answered, by the gift of two sons; and thus providence, often slower than our wishes and desires, frequently compensates that delay, by greatly outdoing our requests and expectations. But lo, again, how care and sorrow arise out of our greatest comforts! The children are hardly conceived, when their strife begins, and Isaac has as much reason to entreat the Lord, that his wife might be spared, in the pangs of unnatural labour, as he formerly had, that she might be delivered from the infelicity of barrenness. The strife thus begun in the womb, becomes visible at the birth, and continues through life. And thus, at the age of threescore years, and after twenty years from his marriage with Rebekah, Isaac became the happy father of two hopeful sons.

The personal characters of the three leading patriarchs of the house of Israel differ exceedingly in many respects; and their manner of life differs as much, while their leading principle is one and the same. The faith of Abraham, ardent and intrepid, was ever ready to encounter the most threatening dangers, to undertake the most difficult employments, and to render the most painful and costly sacrifices, at God's command. The faith of Isaac, placid and contemplative, sought the happiness of communion with God in calmness and solitude, and satisfied itself with the secret untumultuous delight, of beholding his family built up, and the promises of God advancing to their accomplishment. The faith of Jacob, active and persevering, wrought upon and excited by the peculiarities of his lot, supported a life of much bustle and industry; and surmounted disappointments and afflictions, the most mortifying and oppressive. Abraham, sensible of the ungovernable, encroaching spirit of Ishmael; sensible of the numerous and pressing claims of his younger children; and sensible of the gentle, yielding, unresisting nature of Isaac, had, with the prudent foresight of a good parent, made such a disposition of his temporal affairs in his life-time, as was most likely to prevent contention and mischief after his death. Ishmael had been dismissed many years before: he had already become the head of many numerous and powerful tribes, "twelve princes according to their nations," and from habit, from inclination, and from necessity, had contracted a fondness for a roving, erratic course

of life. He had been brought into a transient connexion with his brother Isaac, by an event which softens the most rugged and obdurate dispositions, the death of their common father; and their resentments, for a time at least, perhaps for ever, are buried in the tomb of him to whom they owed their birth. But difference of interest, of affection, and of pursuits, speedily separates them again. Ishmael betakes himself to his favourite occupation in the desert, and Isaac abides quietly in his tent, tending his flocks by the well of Lahai-roi. The sons of Abraham, by Keturah, had been more recently removed, with a suitable provision, into a distant part of the country. So that, upon his father's demise, Isaac found himself in the quiet possession of by far the greatest part of his immense wealth; but excluded from the society of those, whom sweetness of temper, sense of duty, and proximity of blood, would have led him to cultivate and cherish.

Isaac had, hitherto, trusted every thing to the wisdom and affection of a kind father, and to the care of an indulgent providence; even so far, as to the choice of his partner for life. But his father being now removed by death, and his own children growing up apace, he is under the necessity of arising and exerting himself. For the blessing of providence is to be asked and expected only when men are found in the way of their duty, and are employing lawful and appointed means of prosperity. We accordingly find him, with the prudent sagacity of a good husband, father, and master, directing the removal of his family from place to place, as occasion frequently required; we find him forming alliances with his powerful neighbours, for their mutual security; and presiding in offices of religion, his favourite employment. And, though providence has deprived him of the counsel and protection of an earthly parent, he finds, in his happy experience, that the man whom God continues to protect and bless has lost nothing. The distresses which imbittered the remainder of Isaac's life were chiefly internal and domestic; and alas! they had their source in his own infirmity, namely, a fond partiality in favour of his elder son, the mischief of which was increased and kept alive by a partiality equally decided, which Rebekah had conceived in favour of Jacob. "Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob." Most of the evils of a man's lot may easily be traced up to some weakness in which he has indulged himself, some error into which he has fallen, some opportunity which he has let slip, or some sin which he has committed. Of all the infirmities to which our nature is subject, no one is more common; no one is more unreasonable, unwise, and unjust; no one more easily guarded against; no one more fatal in its consequences to ourselves and others, than that of making a distinction between one child and another. It destroys the favourite, and discourages those who are postponed and slighted; it sows the seeds of jealousy and malice, which frequently produce strife, and violence, and blood. It sets the father against the mother, and the mother against the father; the sister against the brother, and the brother against the sister. It disturbed the repose of Isaac's family, and had well nigh brought down Jacob's hoary head with sorrow to the grave. It was not long before the effect of parental partialities appeared. A competition for precedency, and the rights of primogeniture, engaged the attention of the brothers, and whetted their spirits against each other, from their earliest years. The pre-

tensions of each were supported, respectively, by the parents, according as favour prompted; to the disregard of every maxim of good sense, and of the destination and direction of the divine providence. While the family of the patriarch was thus torn with internal dissension, providence had been pleased to visit him with a grievous external calamity. "There was a famine in the land, besides the first famine that was in the days of Abraham," Gen. xxvi. 1. This for a while represses animosity. Distress common to all teaches them to love one another; and instead of a struggle for precedency, the weightier concern, "where shall we find bread?" now occupies their thoughts. This dispensation was, probably, intended as a reproof and correction to all parties. The parents were admonished of the folly of aiding and increasing the unavoidable ills of life, by wilfully sowing discord among brethren. Esau, ready again to perish with want, is stung with remorse to think, that in one hasty, impatient moment of hunger, he had sold, for the transient gratification of a low appetite, what no penitence could undo, and no money re-purchase. And Jacob, feeling himself the cravings of hunger, was chastised for taking an unkind advantage of his brother's necessity; and ready, in his turn, to perish, might be constrained to adopt the words of Esau, "Behold, I am at the point to die; and what shall this birth-right do for me?"

Isaac, warned of God, removes, not into Egypt, the land which had afforded his father shelter and subsistence in a similar storm, and which has often proved an asylum to the church, but retires to Gerar, one of the cities of Palestine, situated between Kadesh and Shur. Abimelech was the prince who at that time reigned over the Philistines. The same person, according to Josephus, with whom Abraham had formed a connexion so friendly, and with whom, for that reason, heaven now directed Isaac to sojourn, till the famine should be relieved. This conjecture of the Jewish historian, though not altogether unsupportable, from a physical impossibility, is highly improbable, if we consider, that seventy-five years have elapsed since Abraham resided at Gerar; and history furnishes few, if any examples, of reigns of so long continuance. It is probable, that Abimelech was then the general appellative name of the princes of that part of Palestine, as Pharaoh was that of the kings of Egypt. This repeated visitation of Canaan, by famine, was a repeated trial of the patriarch's faith. While he sojourned among the Philistines, Isaac falls into the same sin which dishonoured his father in Egypt: he violates sacred truth, and offends against his own conscience; for, when interrogated concerning Rebekah, "he said, She is my sister; for he feared to say, She is my wife; lest, said he, the men of this place should kill me for Rebekah, because she was fair to look upon." The criminality of this mistrust is greatly aggravated, by the clearness and fulness of the heavenly vision, by which he had been admonished to bend his course to the court of Abimelech, Genesis xxvi. 2—11. Under the protection and friendship of that prince, he has now obtained a settlement in the land; and by the blessing of heaven upon his honest industry, he prospers and increases in the midst of difficulties. Isaac grew rich and great, but "the Philistines envied him. For all the wells which his father's servants had digged, in the days of Abraham his father, the Philistines had stopped them, and filled them with earth." This was intended to destroy his flocks and herds: "And Abimelech said unto

Isaac, Go from us: for thou art much mightier than we." Isaac prudently gives way; withdraws the hated object from before the eyes of envy, and leaving the city, pitches his tent in the valley of Gerar. But the jealousy of the Philistines pursues him from the city into the field. No sooner has he, by industry, procured for his family that important necessary of life, water, than the herdsmen of Gerar endeavoured, by violence, to possess themselves of it. He finds himself still pursued by the pride and selfishness of his neighbours; but, at length, he conquers by yielding; a victory the most certain, the most honourable, and the most satisfactory; and the tranquillity and ease of Rehoboth amply compensate the troubles and vexation of Esek and Sitnah. In order to prevent, as far as in him lay, every ground of quarrel, he fixes his residence at a still greater distance from Abimelech, "he went up from thence to Beersheba;" where feeling himself at home, after so many removals, he at once pitches his tent for repose, and builds an altar for religion; and thus the hatred and violence of man are lost and forgotten in communion with God, ver. 24, 25. After this, Abimelech feels himself impelled to court the friendship of Isaac, and to secure it by a solemn compact. A delightful calm of many years ensued, at the expiration of which, his domestic tranquillity was again cruelly disturbed, by his favourite son, who introduced two idolatrous wives into the holy family. This was two evils in one. It was being unequally yoked with infidelity; and it was carrying on a practice which has ever been, and will ever be, fatal to domestic peace. The daughter of an Hittite would naturally be disposed to interrupt the religious harmony which prevailed; and two wives at once would as certainly be disposed to annoy each other, and embroil the whole family in their quarrels. We may easily conceive, then, how he felt on this accumulated irregularity and imprudence of Esau. He was wounded there, where as a man, as a father, and as a servant of the true God, he was most vulnerable. Such is the return which parents too often meet with, for all that profusion of tenderness and affection which they lavish upon their offspring; for all their wearisome days and sleepless nights. The ungrateful, disorderly conduct of their elder son was "a grief of mind to Isaac and to Rebekah," verse 35. Whether from the vexation occasioned by this event, or from some other cause, we are not informed, but we find Isaac, in the hundred and thirty-seventh year of his life, in a state of total blindness; and he was probably visited with the loss of that precious sense at a much earlier period; but forty-five years, at least, of his earthly pilgrimage, were passed in this dark and comfortless state. "And it came to pass," in this situation, that "he called Esau his son," and directed him to take "his quiver and his bow, and go out to the field," and procure him some venison, and bring it to him, and added, "that my soul may bless thee before I die." Rebekah happened to overhear the charge which Isaac gave to Esau, and immediately determined, at all hazards, to carry a favourite point, in obtaining for her younger son the superior blessing from her husband. Jacob now received Isaac's blessing, by the stratagem devised by his mother. See articles JACOB and ESAU. Jacob has hardly departed with his ill-gotten benediction, when Esau arrives in the triumph of success and hope; his heart overflowing with filial tenderness, and panting for the promised reward of his labours. The feelings of both father and son

are more easily conceived than described, when the cheat was discovered. Nothing can exceed the tenderness of Esau's expostulation, when he found that the blessing was irrecoverably gone from him. "And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also. O my father! And Esau lift up his voice and wept." This was a most distressing circumstance to Isaac, though his life was prolonged afterwards for many years. He sent Jacob into Mesopotamia, there to take a wife of his own family, Gen. xxvii. 1, 2. and to prevent his marrying among the Canaanites as his brother Esau had done. And when Jacob returned, after a lapse of twenty years, Isaac was still living, and continued so three and twenty years longer. He then died at the age of an hundred and eighty years, in the year of the world 2288, and was buried with Abraham by his sons Esau and Jacob, Gen. xxxv.

Isaac was a type of Christ. They were both raised up to manifest the love and mercy of God to fallen men; the one, as the bright and morning star, to usher in the day; the other, as the meridian sun "travelling in the greatness of his strength." (1.) Isaac was the natural root and progenitor of Christ: Christ was the spiritual author, root, and head of Isaac. (2.) Isaac was the son of much expectation, and the subject of many prophecies: the birth of Christ was the desire of all nations, and was announced to the world by a cloud of witnesses, for centuries before the time. Both Isaac and Christ were conceived out of the usual course of nature. (3.) Isaac was early hated and persecuted of his brother, the son of his own father: the persecution of Jesus, from a sinful world, began at his birth, and continued through the whole of his life. (4.) Abraham withheld not his son, his only son, and Isaac voluntarily surrendered himself as a lamb for a burnt-offering: and on mount Calvary, what do we behold? God so loved the world, that he gave his only-begotten Son—spared him not, but freely delivered him up for us all; and Jesus gave himself for us, a sacrifice of a sweet-smelling savour unto God.

I-SAI'-AH: îzâiâ. [*The health, or salvation of the Lord.*] The first of the four great prophets, informs us that he prophesied during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, who successively flourished between A.M. 3194 and 3305. He styles himself the son of Amoz, by whom we are not to understand the prophet whose name is spelled Amos, and who was nearly coeval with Isaiah himself. It has been supposed that Isaiah was of the royal blood; and some have maintained that his father Amoz was the son of king Joash, and brother to Uzziah, or Azariah, king of Judah. He is said to have entered on the prophetic office in the last year of Uzziah's reign, about 758 years before Christ. He was therefore nearly contemporary with Hosea, Joel, Amos, and Micah. Some have supposed that he did not live beyond the fifteenth or sixteenth year of Hezekiah's reign; in which case he prophesied during a space of about forty-five years. But others are of opinion, that he survived Hezekiah, and that he was put to death in the reign of Manasseh. There is, indeed, a Jewish tradition, that he suffered martyrdom by command of that tyrant, in the first year of his reign, about 698 years before Christ, being cruelly sawn asunder with a wooden saw; to which Paul is supposed to have referred in Hebrew, ch. xi. 37. Isaiah has always been considered as a prophet of the highest eminence. Matt. iv. 14. Rom. x. 16, and ver.

20. Matt. viii. 17. Luke iv. 17. Acts xxviii. 25. and looked up to as the brightest luminary of the Jewish church. He speaks of himself as enlightened by vision; and he has been emphatically styled the evangelical prophet, so copiously and clearly does he describe the Messiah, and characterize his kingdom: favoured, as it were, with an intimate view of the gospel state, from the very birth of our Saviour, "to be conceived of a virgin," chap. vii. 14. to that glorious and triumphant period, when every Gentile nation shall bring a clean offering to the Lord, and "all flesh shall come to worship" before him, chapter lxvi. 20, 23. The wife of Isaiah is styled a prophetess, chapter viii. 3. and the Rabbins maintain, that she possessed the gift of prophecy. He himself appears to have been raised up as a striking object of veneration among the Jews, and to have regulated his whole conduct in subserviency to his sacred appointment. His sons, likewise, were for types, Isaiah viii. 18. and figurative pledges of God's assurances; and their names and actions were intended to awaken a religious attention in the persons whom they were commissioned to address, and to instruct. Isaiah was animated with the most lively zeal for God's honour and service. He was employed chiefly to preach repentance to Judah; though he occasionally uttered prophecies against the ten tribes, which in his time constituted the separate kingdom of Israel. In the prudent reigns of Uzziah and Jotham, the kingdom of Judah flourished: but in the time of Ahaz, Isaiah had ample scope for reproach, as idolatry was established, even in the temple, and the kingdom nearly ruined by the impiety which the king had introduced and countenanced. In the reign of Hezekiah, his endeavours to reform the people were more successful; and some piety prevailed, till the seduction of Manasseh completed the triumph of idolatry and sin.

Among the prophecies of Isaiah which deserve to be particularly noted for their especial perspicuity and striking accomplishment, are those in which he foretold the captivities of Israel and Judah, chap. xxxix. 6. 7. compare with 2 Kings xxiv. 13. and Dan. i. 3. and described the ruin and desolation of Babylon, chap. xiii. 19—22. xiv. 22—24. xlvii. 7. 8. xxiii. Tyre, and other nations. He spoke of Cyrus by name, and of his conquests, above two hundred years before his birth, chap. xliv. 28. xlv. 1—5. in predictions which are supposed to have influenced that monarch to release the Jews from captivity, Ezra i. 2. being probably shown to him by Daniel. But his prophecies concerning the Messiah seem almost to anticipate the gospel history, so clearly do they predict the divine character of Christ, chap. vii. 14. compare with Matt. i. 18—23. and Luke i. 27—35. vi. ix. 6. xxxv. 4. xl. 5, 9, 10. xlii. 6—8. lxi. 1. compare with Luke iv. 18. lxii. 11. lxiii. 1—4. his miracles, chap. xxxv. 5,6. his peculiar qualities and virtues, chap. xi. 2, 3. xl. 11. xliii. 1—3. his rejection, chap. vi. 9—12. compare with Mark xiii. 14. vii. 14, 15. liii. 3. and sufferings for our sins, chap. l. 6. liii. 4—11. his death, burial, chap. liii. 8, 9. and victory over death, chap. xxv. 8. liii. 10, 12. and, lastly, his final glory, ch. xlix. 7, 22, 23. lii. 13, 15. liii 4, 5. and the establishment, increase, ch. ii. 2—4. ix. 7. xlii. 4. xlvi. 13. and perfection, chap. ix. 2, 7. xi. 4—10. xvi. 5. xxix. 18—24. xxxii. 1 xl. 4, 5. xlix. 9—13. li. 3—6. lii. 6—10. lv. 1—3. lix. 16—21. lx. lxi. 1—5. lxv. 25. of his kingdom; each specifically pointed out, and pourtrayed with the most striking and discrimi-

nating characters. It is impossible, indeed, to reflect on these, and on the whole chain of his illustrious prophecies, and not to be sensible that they furnish the most incontestible evidence in support of Christianity.

The style of Isaiah has been universally admired as the most perfect model of the sublime; it is distinguished for all the magnificence, and for all the sweetness of the Hebrew language. The variety of his images, and the animated warmth of his expressions, characterize him as unequalled in point of eloquence; and if we were desirous of producing a specimen of the dignity and beauties of the scripture language, we should immediately think of having recourse to Isaiah. Jerom speaks of him as conversant with every part of science; and, indeed, the marks of a cultivated and improved mind are stamped in every page of his book; but these are almost eclipsed by the splendour of his inspired knowledge. In the delivery of his prophecies and instructions, he utters his enraptured strains with an elevation and majesty that unhallowed lips could never have attained, chap. vi. 6, 7. From the grand exordium in the first chapter, to the concluding description of the gospel, to "be brought forth" in wonders, and to terminate in the dispensation of eternity; from first to last, there is one continued display of inspired wisdom, revealing its oracles and precepts for the instruction of mankind. *Gray's Key to the Old Testament.*

IS'-CAH: ĭskà. [*Anointing, covering, or espying.*] The daughter of Haran, Gen. xi. 29.

IS-CA'-RI-OT: ĭskârĕ̂ot. [*A hireling, or a man of murder.*] Matt. x. 4. See *Judas.*

ISH'-BAH: ĭshbà. The father of Eshtemoa, 1 Chron. iv. 17.

ISH'-BAK: ĭshbàk. [*Made void, or empty, or forsaken.*] The son of Abraham. Gen. xxv. 2.

ISH'-BI-BE'-NOB: ĭshbĕ-bĕ̂nŏb. [*Conversation, taking captivity.*] A Philistine, of the race of giants, whose spear weighed three hundred shekels, being upon the point of killing David, he was himself slain by Abishai, son of Zeruiah, 2 Sam. xxi. 16, 17.

ISH'-BO-SHETH: ĭshbŏshĕth.—[*A man of shame, or the delay of the man.*] The son of Saul, and, for a while, his successor in the throne. His name originally was Eshbaal. After the death of Saul, Abner, who was his kinsman and the general of his army, contrived to get Ishbosheth acknowledged king by the greater part of the tribes of Israel, at the time that David reigned at Hebron over the tribe of Judah. Ishbosheth took up his residence at Mahanaim beyond Jordan, A. M. 2949. He was forty-four years of age when he began to reign, and the first two years of his reign were peaceable and prosperous; but at the end of this period, there happened a slight skirmish between Ishbosheth's troops commanded by Abner, and those of David under the command of Joab, in which the former were defeated; and from that time there was incessant war between the houses of Saul and David: but while the latter continued to gather strength the house of Saul every day grew weaker. At length, Ishbosheth accusing Abner of having "come near" Rizpah, his father's concubine, Abner, provoked at this reproach, swore he would transfer the crown belonging to the house of Saul to that of David, and accordingly sent the latter a tender of his services, which were gladly accepted. But before he had succeeded in bringing all Israel over to the standard of David, Abner was treacherously assassinated by Joab. When Ishbosheth was informed of the death of Abner, his

courage forsook him, his affairs fell into disorder, and soon after, he was himself assassinated in his own house by two of his officers, 2 Sam. ii. iii. iv.

I-SHI: ishy. [*Salvation, or having regard.*] The son of Appaim, 1 Chron. ii. 31. Also it signifies, my husband, Hos. ii. 16.

I-SHI'-AH: ishyà. [*It is the Lord.*] The son of Izrahiah, 1 Chron. vii. 3.

IS-HI'-JAH: ishyjà. Of the sons of Harim. Ezra x. 31.

ISH'-MA: ishmà. [*Named, marvelling, or desolation*] 1 Chron. iv. 3.

ISH'-MA-EL: ishmàel. [*God hath heard, or the hearing of God.*] The son of Abraham, by Hagar his concubine, or rather, as she is generally termed in scripture, Sarah's handmaid. Ishmael, says one, is the first man in the world whose name was given him of God before he was born, Gen. xvi. 11. See art. *Abraham* and *Hagar*. Abraham's prayer for Ishmael shows that he was regarded by him with peculiar tenderness. "O that Ishmael might live before thee," Gen. xvii. 18. And God said, "As for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation," ver. 19, 20. The divine promise concerning Ishmael was abundantly verified. Taking up his residence in the wilderness of Paran, he became a skilful hunter, and with his bow and arrow supported himself and his mother. The latter at length married him to an Egyptian female, and in a few years the family of Ishmael was so increased, that in Gen. xxxvii. we read of Ishmaelites trading into Egypt. His posterity was multiplied exceedingly in the Hagarenes, probably so called from his mother Hagar--in the Nabatheans, who had their name from his eldest son Nebaioth—in the Itureans, so called from his son Itur—and in the Arabs or Saracens, who overran a great part of the world, and who remain to this day a numerous people. Nor was the prediction, Gen. xxi. 12. that Ishmael would be "a wild man, whose hand should be against every man, and every man's hand against him," less remarkably accomplished. What is said of the wild ass, Job xxxix. 5—8. affords the best description that can be given of the wandering Arabs, the descendants of Ishmael. "Who hath sent out the wild ass free? or who hath loosed the bands of the brayer? whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." Nothing can be more descriptive of the lawless, freebooting life of the Arabs than this. Loosed from all political restraint—dwelling where no other human beings could live—no fixed habitations—they are not afraid—when they make depredations on cities and towns, they retire into the desert with such precipitancy, that all pursuit is eluded—they may be said to have no lands--and yet they pitch their tents where they please—and they seize on every kind of property that comes in their way. It is farther said, "his hand shall be against every man, and every man's hand against him." Many potentates among the Abyssinians, Persians, Egyptians, and Turks, have endeavoured to subjugate the wild Arabs; but though they have had temporary triumphs, they have never ultimately succeeded. Sesostris, Cyrus, Pompey, and Trajan, all endeavoured to conquer Arabia, but in vain. From the beginning to

the present day, they have maintained their independency; and God preserves them as a lasting monument of his providential care, and an incontestable argument of the truth of divine revelation. Had the Pentateuch no other argument to evince its divine origin, the account of Ishmael and the prophecy concerning his descendants, collated with their history and manner of life, during a period of nearly four thousand years, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense, would stand convicted of the most ridiculous presumption, and excessive folly. The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian sea; and from Egypt to the Persian gulf. A tract of land not less than 1800 miles in length, by 900 in breadth. See *Dr. Clarke* on Gen. xvi. 12. Also *Bishop Newton's* Second Dissertation on the Prophecies. For Ishmael's death, see Genesis xxv. 17, 18.

ISHMAEL, the son of Nethaniah, of the royal family of Judah, 2 Kings xxv. 25. murdered Gadaliah the governor, at an entertainment made by the latter, Jer. xli. 1. Baalis, king of the Ammonites, had sent Ishmael to do this treacherous deed; and of this Gadaliah was informed by Johanan, who offered to prevent it, by taking away the life of this murderer. But Gadaliah could not believe that he harboured such foul designs, and therefore took no precaution to save his life. See Jer. xl. 13—16. There are several other persons of this name mentioned in scripture, 2 Chron. xxiii. 1. Ezra x. 22.

ISH'-MA-EL-ITES: ishmâèlĭtz. Descendants of Ishmael, Genesis xxxvii. 27.

ISH-MA-I'-AH: ishmâ'ŷâ. [*Hearing of the Lord*] Son of Obadiah, chief of the tribe of Zebulun in David's time, 1 Chron. xxvii 19.

ISH-ME-RA'-I: ishmêr'ŷ.—[*Keeper, or keeping.*] The son of Elpaal, 1 Chron. viii. 18.

I'-SHOD: ishŏd. [*A comely man.*] 1 Chron. vii. 18.

ISH'-PAN: ishpăn. [*Hid, or broken asunder.*] 1 Chronicles viii. 22.

ISH'-TOB: ishtŏb. [*A good man.*] A country at the northern extremity of the mountains of Gilead, 2 Sam. x. 6.

ISH'-U-AH: ishû'ă. [*Plainness.*] Asher's second son, Gen. xlvi. 17.

ISH'-U-A-I: ishû'ŷ. The son of Asher, 1 Chron. vii. 30

ISLES signify properly islands, or parts of the earth surrounded with sea. "The *isles* shall wait for his law," Isa. xlii. 4. "The isles of the Gentiles," Gen. x. 5. This as a general epithet is allowed to refer to Europe. Calmet supposes that it comprehends all those countries to which the Hebrews were obliged to go by sea, such as Spain, Italy, Greece, &c. Isaiah speaking of Messiah's commission, which is not only to be a Saviour to the Jews, but also to the Gentiles, introduces him as thus addressing distant lands: "Listen, O *isles*, unto me, and hearken, ye people from far," Isa. xlix. 1. The Redeemer is not only appointed to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to enlighten the Gentiles, to call them to a knowledge of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Reconciler of man to God. See *Japheth*.

IS-MA-CHI'-AH: ismâkĭ'ă.—[*Cleaving to, leaning upon the*

Lord.] A priest in Hezekiah's time, 2 Chron. xxxi. 13.

IS'-PAH: ispå. [*A jasper stone.*] 1 Chron. viii. 16.

IS'-RA-EL: isråël. [*A prince with God, or prevailing with God.*] The name which the angel gave to Jacob after having wrestled with him all night at Mahanaim or Penuel, Gen. xxxii. 30. Hos. xii. 3. It is a word of frequent recurrence in scripture, and is used in various acceptations; sometimes as the name of the patriarch Jacob, Gen. xxxv. 10. chap. xlvii. 31. sometimes for the whole race of his descendants, 1 Kings xviii. 31. Exod. iv. 22 1 Cor. x. 18. sometimes for the kingdom of Israel, or the ten tribes who revolted from Rehoboam and formed a kingdom distinct from Judah, 2 Kings xiv. 12. chap. xvii. 6. Amos vii. 11. and frequently for the universal church, or whole body of the elect, who are the true Israel of God, Isa. xlv. 17, 25. xlviii. 12. xlix. 5. Rom. ix. 6. and xi. 16. Gal. vi. 16.

ISRAELITES, the descendants of Israel, who were at first called Hebrews, by reason of Abraham, who came from the other side of the Euphrates; and afterwards Israelites, from Israel, the father of the twelve patriarchs; and, lastly, Jews, particularly after their return from the captivity of Babylon, because the tribe of Judah was then much stronger and more numerous than the other tribes. For the history of this people, see art. *Jews.*

IS'-SA-CHAR: issåkår. [*Reward, recompence, wages.*] The fifth son of Jacob and Leah; and born about the year of the world 2255, Gen. xxx. 14—18. He was the father of four sons, namely, Tola, Phurah, Job, and Shimron, Gen. xlvi. 13. When the patriarch was dying, he pronounced the following benediction on his son Issachar:

> Issachar is a strong ass
> Couching between two burthens.
> And he saw the resting-place, that it was good;
> And the land, that it was pleasant;
> And he inclined his shoulder to the load,
> And became a servant unto tribute.
> Gen. xlix. 14, 15.

The tribe of Issachar had their portion, or resting-place, in one of the best parts of the land of Canaan, for it included the famous valley of Jezreel, the border of which extended as far as Jordan, where was a very pleasant country, Josh. xix. 18, 22. There is something remarkable in the prophetical description which Jacob gave of this tribe, for as he had compared Judah to a lion for valour, so he compares Issachar to an ass, which in those countries was principally employed for hard labour, thereby intimating that he would prefer husbandry to war or merchandise, and love peace and quietness as husbandmen do. The tribe of Issachar were consequently a laborious people, addicted to rural employments, naturally averse to war, and therefore frequently subjected to strangers, especially in the time of the Judges. Yet in the song of Deborah, Issachar is praised for the powerful assistance which they then afforded, Judges v. 15. And in 1 Chron. vii. 1—5. they are expressly said to have been "valiant men of might in all their families, and in all their generations;" that is, through every period of their history. When Tola, of this tribe, judged Israel, the land had rest twenty-three years, Judg. x. 1. The general character of the tribe seems to be, that they were laborious, hardy, and valiant; patient in labour, and invincible in war; bearing both these burdens with firmness and constancy whenever it was found necessary.

ISSUE signifies a passage, way, or outlet, Psalm lxviii. 20. Children or posterity, Gen. xlviii. 6. A flux or running, Lev. xii. 7. Seed,

Ezek. xxiii. 20. To spring or proceed from, 2 Kings xx. 18. To flow, Ezek. xlvii. 8. To come forth hastily and violently, Josh. viii. 22.

IS'-U-I: issŭy. [*Plainness.*]—Third son of Asher, Gen. xlvi. 17.

I-THA'-I: ithăy. [*Strong, my sign, a plough-share.*] The son of Ribai of Gibeah, 1 Chron. xi. 31.

IT'-A-LY: ittălė. [*Abounding with calves or heifers.*] A celebrated country in the south of Europe, and formerly the seat of the Roman empire. It is about six hundred miles in length; but of very unequal width: the kingdom of Naples forms the foot. Italy is bounded on the north and north-west by the Alps, which divide it from Germany; on the west it is separated from France by the river Var; it has the Mediterranean sea on the south, and the gulf of Venice on the east. Such is the fertility of the land, and so salubrious the climate, that Italy has been not inaptly denominated "the garden of Europe." Italy is mentioned Acts xxvii. 1. and Paul was there, a prisoner at Rome, when he wrote his epistle to the Hebrews, Heb. xiii. 24.

ITH-A'-MAR: ithămar. [*Woe to the charge, or to the hand, or to the island of palms.*] Aaron's fourth son. He and his descendants continued in the rank of ordinary priests, until the days of Eli, when the high-priesthood was transferred into his family, Exod. vi. 23.

ITH'-I-EL: ithėėl. [*God with me, or coming of God.*] The son of Jesaiah, a Benjamite, Neh. xi. 7.

ITH'-MAH: ithmă. [*An orphan, or marvelling.*] One of David's valiant officers, 1 Chron. xi. 46.

ITH'-NAN: ithnăn. Josh. xv. 23.

ITH'-RA: ithră. [See *Jether.*] 2 Sam. xvii. 25.

ITH'-RAN: ithrăn. [*Remaining, searching out diligently.*] Gen. xxxvi. 26.

ITH'-RE-AM: ithrėăm. [*The excellency of the people.*] Son of David and Eglah, 1 Chronicles iii 3.

IT'-TAH-KA'-ZIN: ittă-kăzin.—[*The time of a prince.*] A town of Zebulun, Joshua xix. 13

IT'-TA-I: ittăy. [See *Ithai.*] Surnamed the Gittite, was a native of the town of Gibeah, and one of David's most faithful servants, for he distinguished himself greatly in the war against Absalom, 2 Samuel xv. 19, &c. 1 Chron. xi. 31.

IT-U-RE-A: ităŭrėă [*Guarded, mountainous, or full of hills.*] A province of Syria beyond Jordan, where Philip, one of Herod's sons, was tetrarch when John the Baptist entered on his ministry, Luke iii. 1.

I'-VAH: ivă. [*Iniquity.*] 2 Kings xviii. 34.

IVORY, a hard, solid, and firm substance, of a white colour, and capable of very high polish. It is the tusk of the elephant, and is hollow from the base to a certain height. There is frequent mention of ivory in scripture. The Hebrew word *Schen,* signifies a tooth; and Ezekiel, xxvii. 15. calls it "horns of teeth," or ivory, because the elephant's tooth is in the shape of a horn. It is mentioned, 1 Kings x. 22. that Solomon imported ivory from the land of Ophir; and that he had an ivory throne, with an ascent of six steps to it, and at each step a lion, ver. 18. We also read of houses of ivory, Amos iii. 15. and 1 Kings xxii. 39. by which probably are meant palaces adorned with abundance of ivory furniture, Psalm xlv. 8. The term is used figuratively to denote whatever is comely, pure, strong, and durable.

IZ'-E-HAR: izėhăr. [The same.] The son of Kohath, and father of the Izeharhites, Numb. iii. 19—27.

IZ'-HAR: izhăr. [*Clearness, or oil.*] Exod. vi. 21.

IZ-RA-HI'-AH: izrăhўă. [*The*

Lord ariseth, or the clearness of the Lord.] The son of Uzzi, 1 Chron. vii. 3.

IZ'-RI: izrȳ. [*Fasting, or tribulation.*] The person to whom the fourth lot fell, 1 Chron. xxv. 11.

J

hăt, hāte, hâll—bĕt, bēar, bēer—fĭt, fīght, field—nŏt, nōte, nōose—bŭt, bûsh, blūe—lovelў, lўe.

* JA-A'-KAN: jāākăn. [*Tribulation, labour.*] An encampment of the Israelites, Deut. x. 6.

JA-A-KO'-BAH: jāākōbā. [*A supplanter.*] A person mentioned 1 Chron. iv. 36.

JA-A'-LA: jāālā. [*Ascending, a little doe.*] Neh. vii. 58.

JA-A'-LAM: jāālăm. [*Hidden, heir, or a little goat.*] Son of Esau and Aholibamah, Gen. xxxvi. 5.

JA-A'-NAI: jāānāў. [*Answering, afflicting, or making poor.*] Of the children of Gad, 1 Chron. v. 12.

JA-AR-E-OR'-A-GIM: jāārēōrā-gim. [*Shaft of a spear, or weaver's beam.*] Father of El-hanan, 2 Sam. xxi. 19.

JA-A'-SAU: jāāsā. [*Doing, or my doing.*] One of the descendants of Bani, Ezra x. 37.

JA-A-SI'-EL: jāāsўēl. [*God's work, or the doings of God.*] One of the brave men of David's army, 1 Chron. xi. 47.

JA-AZ-A-NI'-AH: jāāzānўā.—[*The nourishment of the Lord.*] The son of a Maachathite. (2.) Son of Jeremiah, Jer. xxxv. 3. (3.) Son of Shaphan, chief of those idolatrous Israelites shown to Ezekiel in a vision, Ezek. viii. 11.

JA-A'-ZAR: jāāzăr. [*A helper.*] A city, Num. xxi. 32.

JA-AZ-I'-AH: jāāzўā. [*The strength of the Lord.*] The father of Beno, 1 Chron. xxiv. 26.

JA-AZ-I'-EL: jāāzўēl. [The same as the former.] One of the porters, 1 Chron. xv. 18.

JA'-BAL: jābăl. [*Falling away, or a check.*] Son of Lamech and Adah, father of those who dwell under tents, and of shepherds, Gen. iv. 20.

JAB'-BOK: jābbŏk. [*A scattering, or wrestling.*] A brook on the other side of the river Jordan, the spring whereof is the mountains of Gilead; it falls into Jordan, pretty near the sea of Tiberias. To the south of this sea, near this brook, the patriarch Jacob wrestled with

* The sound of the consonant *j* being generally known, viz. as a soft *g*, it seems unnecessary to substitute any other letter or letters to express its sound.

the angel, Gen. xxxii. 22. This Jabbok separated the land of the Ammonites from the Gaulonites, and the territories of Og, king of Bashan.

JA'-BESH: jā'bĕsh. [*Drought, confusion.*] Or Jabesh Gilead, was the name of a city in the tribe or half-tribe of Manasseh, beyond Jordan. The scripture calls it generally Jabesh Gilead, because it lay in Gilead, at the foot of the mountains which go by this name. Eusebius places it six miles from Pella, towards Gadara, and consequently it must have been eastward of the sea of Tiberias, 1 Sam. xi. 5. Judg. xxi. 8.

JABESH. The father of Shallum, 2 Kings xv. 10.

JA'-BEZ: jā'bĕz. [*Sorrow, sadness, grief.*] Thought to be a descendant of Judah by Ashur, 1 Chron. iv. 9, 10. "Jabez was more honourable than his brethren; and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

JABEZ, a city where several families of scribes resided, 1 Chron. ii. 55.

JA'-BIN: jā'bĭn. [*Understanding, or building.*] King of Hazor, in the northern part of the land of Canaan, Joshua xi. 1. This prince, amazed at the conquest of Joshua, who had already subdued all the southern part of the country, sent to the neighbouring kings in the northern part, along the Jordan and Mediterranean, and in the mountains which lie to the north of Palestine, to engage them in a league offensive and defensive against the Israelites. He represented to them how much reason they had to apprehend that Joshua would soon be master of the whole country, if they allowed themselves to be attacked singly one after another; but Joshua proved victorious over the confederated monarchs, at the waters of Meron; he defeated and pursued them, and burnt their chariots with fire, Josh. xi. 2—15.

JABIN was the name of another king of Hazor, who oppressed the Israelites for twenty years; from the year of the world 2699 to 2719. Judges, chap. iv. He had nine hundred chariots of iron; and Sisera, the general of his forces, commanded a very powerful army. But they were defeated by Deborah and Barak at the foot of Mount Tabor.

JAB-NE'-EL: jăbnē'ĕl. [*God's building, or understanding.*] A town of Naphtali, Joshua xix. 33. (2.) A town in the tribe of Judah, Joshua xv. 11.

JAB'-NEH: jăbnĕ. [*Building, or understanding.*] A city of the Danites, whose walls were thrown down by Uzziah, 2 Chron. xxvi. 6.

JA'-CHAN: jā'kăn. [*Wearing, out, or pressing.*] One of the children of Gad, 1 Chron. v. 13.

JA'-CHIN: jā'kĭn. [*Preparing, or stability.*] The name of the right hand pillar of the temple, 1 Kings vii. 21. (2.) Fifth son of Simeon, and father of the Jachimites, Numb. xxvi. 12. (3.) The twenty-first family of priests, 1 Chron. xxiv. 17.

JA'-CINTH: jā'sĭnth. A stone of a purple or violet colour, from whence it has its name, though what the moderns so call, is of a deep reddish yellow, pretty near a flame colour, Rev. ix. 17. xxi. 20.

JA'-COB: jā'kŏb. [*A supplanter, deceiver, the heel.*] The son of Isaac and Rebekah, was born in the year of the world 2168, and before Jesus Christ 1836. At his birth

he held his brother Esau's heel; for this reason he was called Jacob, as if the heeler, one who supplants, or strikes up, his adversary, Gen. xxv. 26. Hosea xii. 3. This was a kind of prognostic of his future conduct in life. While Rebekah was with child, she experienced much pain from the struggling of the two children in her womb; and having inquired of the Lord the reason of this, she was informed that the twins she then bare would become the heads of two great nations, but that the elder should serve the younger.

The natural disposition of the two brothers early discovered itself; Esau betakes himself to the active, dissipated, and laborious sports of the field; Jacob, formed for social and domestic life, abides at home in the tents, attending to family affairs, cultivating filial affections, and living in the exercise of filial duties. The first action of Jacob's life, recorded by the sacred historian, is by no means calculated to give us a favourable impression of his heart. The young men were now in their twenty-fifth year; the elder entirely devoted to his favourite pursuit; the younger was ever on the watch to obtain that, by art or industry, which nature had taken from him. It happened, on a certain day, that he had employed himself in preparing a plain dish of pottage of lentiles, for his own entertainment. Esau returning from the field, and having been either unsuccessful in hunting, or too impatient to delay the gratification of his appetite, till his venison was prepared, entreats his brother for a share of the provision which he had made for himself. Jacob, taking advantage of his brother's hunger and eagerness, proposes, as an equivalent for his pottage, no less a price, than the favourite object of all his ambition and desire, the birthright. Unconscious, or regardless, of its value, and in haste to satisfy the craving of a moment, he inconsiderately parts with that which nature had given him in vain, which a father's fondness strove to secure for him, but which a conduct so "profane" and precipitate proved him altogether unworthy of possessing.

But was the conduct of Jacob pure and praise-worthy in this transaction? It cannot be affirmed. Providence, indeed, had ordained him to the blessing which he so ardently coveted; but providence neither appoints, nor approves of, crooked and indirect paths to the ends which it has proposed. The scene of imposition and fraud, as forming an essential article of Jacob's history, rises again to view. His taking advantage of his father's blindness seems more detestable, than his attempt to carry a favourite point by taking advantage of his brother's hunger and impetuosity. The latter was but the skill and address of an open adversary; the former was the cunning and the deceit of a crafty and undutiful child. The moment that the conscience swerves from truth and rectitude, the man becomes jealous, and anxious, and timid; but integrity advances with firmness and intrepidity. "And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver, and shall bring a curse upon me, and not a blessing," Gen. xxvii. 11, 12. But what could make Rebekah, and her favourite son, so anxious to attain this superiority? What was there in the birth-right, to make it thus fondly coveted? The answer to these questions may, at least, plead some excuse for these transactions. (1.) The gift of prophecy was known to reside in the patriarch Isaac, and in the parental benediction, and, in certain circumstances, it was considered as having the force

of a prediction. (2.) Pre-eminency and power over the rest of the family, in patriarchal times, were affixed to priority by birth. (3.) A double portion of the paternal inheritance appertained to the first-born. (4.) The honour of priesthood resided then, and for many years after, in the first-born, and was justly considered as the first of privileges. (5.) The promise of the Messiah, "the first-born among many brethren," was entailed upon the eldest son, and this was justly understood to confer a dignity and lustre infinitely superior to all temporal blessings. The guilt of Esau consisted, then, in undervaluing and despising an advantage so distinguished. The offence of Jacob's fraud is greatly extenuated, in the worth of the prize for which he contended. Behold, Jacob retired, in possession indeed of the blessing, but haunted with the terrors which ever pursue the man who is conscious to himself that he has acted wrong. He has gained the birth-right, but he has lost a brother; he has by subtlety stolen away the prophetic benediction, but he has raised up against himself an implacable foe. His father's blessing announced every degree of prosperity; but he is instantly constrained to become an exile and a wanderer from his father's house; and when he himself comes to make an estimate of his own life, in the close of it, what is the amount? "Few and evil have the days of the years of my life been," Gen. xlvii. 9. Esau now hated his brother, "and he said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob," Genesis xxvii. 41. Rebekah being informed of Esau's design, proposed that Jacob should be sent away to her native country, under the pretext of his marrying among her kindred, though in reality that he might be secured from his brother's rage. Isaac consented to the plan, and dismissed Jacob in a most devout and affectionate manner, charging him not to be connected with the idolatrous Canaanites, but to seek a wife out of his uncle Laban's family in Mesopotamia, Gen. xxviii. 1, &c. His father's house is no longer a home for him. Grasping at more than his right, he loses what he already had: eagerly hastening to preferment, without waiting for providence, he puts himself just so much farther back: and aiming at rule and pre-eminence in his father's family, he finds servitude and severity in the house of a stranger.

Behold Jacob on his way, pensive and solitary, traversing a trackless desert which led towards Haran, a journey of more than four hundred miles, without so much as a favourite, faithful dog, to accompany and to cheer his wanderings. His whole inheritance is the staff in his hand. Now for the first time he knows the heart of a stranger; he feels the bitter change from affluence to want, from society to solitude, from security and protection to anxiety and danger. The scripture assigns no reason why Isaac's heir, and Rebekah's favourite son, was dismissed with such slender provision; but the reason is plainly hinted at, Gen. xxviii. 6. which informs us that Esau knew of this journey, as well as of the cause and intention of it. Jacob, therefore, may be supposed to have stolen away secretly, in order to elude the vigilance and resentment of his brother, who, he had reason to apprehend, would pursue him to take away his life. Beside, after all, Jacob was a good man, and the homely, solitary style of his travelling, may be considered as a very illustrious instance of his faith in God, and of obedience to the divine will. But now the shades of night close upon the weary tra-

veller, and there is no hospitable inn to receive him, nor any resting place in view. Not even a friendly cave is there at hand, beneath whose covert he can take shelter during the hours of darkness and danger. "And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took the stones of that place, and he put them for his pillows, and lay down in that place to sleep," verse 11.

——"Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

Jacob, removed from his earthly parents, is put the nearer to his heavenly Father: a stranger in a waste howling wilderness, he is at home with God: cares perplex his waking thoughts, but angels, in bands, lull his perturbed breast to rest; they guard, and instruct, and bless his slumbering moments. Who does not pity Jacob, while the evening shades gather, and close, around his head? Who does not envy his felicity, when the morning light appears, and with it, the recollection of a night passed in communion with God? Jacob sleeps, but his heart wakes. What had been most upon his mind through the day, continues to occupy and to impress his thoughts after his eyes are closed. Wonderful, awful, pleasing power of God! What was seen? "Behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it," ver. 12. Jacob's holy desires, his faith, and his prayers, had ascended, as on angels' wings, up to the throne of God. Protection, and favour, and comfort, descend from the eternal throne, as through the ministration of angels, on Jacob's head. The top of the ladder reaches unto heaven, but the Lord on high is above it; it stands upon the earth, but the eye of Jehovah is at its foundation, and his almighty arm giveth it stability. The cherubim and the seraphim are not above his control and authority; a poor benighted pilgrim is not beneath his notice. However great the distance may be between heaven and earth; however inaccessible that bright abode may be to flesh and blood, to celestial spirits it is but a few steps of a ladder; before an omnipresent God, intervening space is swallowed up and lost. If what by Jacob was seen in vision, at Bethel, be worthy of our attention, no less memorable and important are the things which he heard. "The Lord said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed," ver. 13, 14. It was further added by the Most High, that in every place, he would himself be with him, to protect and prosper him—that he would conduct him back again to Canaan, and not leave him till he had fully accomplished his purposes of mercy concerning him. When Jacob awoke, the awful impression of this vision fully possessed his mind. He had received a manifestation of the divine presence, and he was filled with an holy dread at the idea that this was the peculiar place where the Majesty of heaven held communion with the earth; and though the visitation was full of love and promise, yet there was in it something so awful and tremendous, that it made Jacob afraid, and he said, "How dreadful is this place! This is no other than the house of God; and this is the gate of heaven." Constrained, however, by a sense of the

divine goodness, and encouraged by the assurances of his favour, Jacob took the stone on which he had rested as a pillow, and poured oil upon it, thus consecrating it as a monument of his gratitude, and of God's mercy towards him; he also bound himself by the most solemn engagements to avouch "the Lord to be his God," to worship him in every place; and, upon his return to Canaan, to devote the tenth part of his substance to his service, ver. 16—22.

Nothing that the sacred historian deemed worthy of recording, occurred during the remainder of this journey. Jacob pursued his way with cheerfulness, and, at length, arrived in the land of the people of the east; and now, no doubt, thought his troubles and mortifications were at an end. His conversation with the shepherds of Haran must always afford exquisite delight to those, whose taste, undefiled by the flippery of modern manners, can relish the honest simplicity of nature, and the genuine expression of kindness and benevolence. From them he has the pleasure of hearing that his kinsman Laban lived in the neighbourhood, and was in health; and that his daughter Rachel was every moment expected to come to the watering place, with her father's flock. While they are yet speaking, Rachel, beautiful as the opening spring, and innocent as the lambs which she tended, draws nigh with her fleecy charge. Jacob, with the ardour natural to a manly spirit, and the zeal of an affectionate relation, runs up to salute, and to assist his fair kinswoman. The meeting of that day, no doubt, inspired emotions very different from those which the mere force of blood produces; and were recollected by both, with inexpressible satisfaction, many a time afterward. They became insensibly attached to each other. But this thing did not long escape the penetrating, selfish eye of the crafty father and uncle; who, from the moment he observes this growing passion in his nephew and daughter, casts about how best to convert it to his own advantage. Jacob had frankly told him the whole of his situation, and laid open to him all his heart; that he had, indeed, purchased the birth-right, and obtained the prophetic blessing, but through fear of his brother, he had been constrained to flee from home, and to seek protection in Syria. This was by no means a situation likely to engage the attention, and procure the kindness, of a worldly mind. An empty, nominal birth-right, and a blessing which promised only distant wealth, were very slender possessions in the eyes of covetous Laban. Jacob had, unsolicited, and without a stipulation, hitherto rendered Laban his best services for nothing. When, therefore, Laban, under an affected regard to the interest of his relation, inquires into, and proposes the condition of his future services, Jacob without hesitation proposes marriage with his younger daughter. And having no marriage portion to give the father, as the custom of the times and of the country required, he offers, as an equivalent, seven years' personal servitude and labour. The proposal is no sooner made than accepted, and Laban has the satisfaction of at once betrothing his daughter to wealthy Isaac's son and heir, and of securing for himself the present emolument of Jacob's labour, care, and fidelity, for seven good years. Thus rights of humanity, the laws of hospitality, and the ties of blood, are all made to truckle to the most sordid and detestable of all human passions; and the free-born grandson of Abraham sinks into abject servitude—servitude to a near relation. But as every blessing of life

has its corresponding inconvenience, so every evil has its antidote; Jacob is contented and happy, while his pains and fatigue are alleviated by the conversation of his beloved Rachel; and what is it to him, that the stern and discontented father frowns and chides, so long as the amiable daughter receives him with complacency and smiles? He bears with patience and cheerfulness the ardour of the meridian sun, and the cold chilling damps of the evening, in the hopes of that blest hour, when tender sympathy shall soothe his distresses, and every uneasiness be lulled to rest in the bosom of friendship. "Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her," Gen. xxix. 20.

Jacob having faithfully fulfilled his part of the covenant, now calls on Laban to fulfil what was incumbent upon him. The better to conceal the fraud which he was meditating, he feigns compliance; and unsuspecting Jacob is amused with all the usual apparatus of a marriage feast. According to the custom of those eastern nations, the bride was conducted to the bed of her husband, with silence, in darkness, and covered from head to foot with a veil; fit circumstances, all of them, to the selfish plan which Laban had formed, to detain his son-in-law longer in service. Leah is accordingly substituted in room of her sister. And he, who, by subtlety and falsehood, stole away the blessing intended for his brother, is punished for his deceit, by finding a Leah where he expected a Rachel. He who could practise upon a father's blindness, is, in his turn, practised upon by a father, employing the cover of night to accomplish a very unwarrantable purpose. On discovering the cheat which had been put upon him, he remonstrated with his uncle, and said, "What is this that thou hast done unto me? Did I not serve with thee for Rachel? Wherefore hast thou then beguiled me?" Laban could only urge in his excuse, that "it was contrary to the custom of the country to marry the younger before the first-born;" though, if it was so, he should, as an honest man, have mentioned it, when Jacob's proposal was first made. But Laban had more regard for his own interest than the law of rectitude, the welfare of his nephew, or the peace of his own children. Well knowing that love would make large sacrifices to attain its object, he offered to give Rachel also at the end of the week, on condition of his serving him another seven years. Jacob consented, and served Laban for Rachel, "whom he loved more than Leah." Rachel is at last the wife of Jacob. But, alas, human life admits not of perfect bliss! The seeds of jealousy and strife are sown in Jacob's family. The wife who enjoyed the largest share of the husband's affection is doomed to sterility: the less beloved is blessed with children. The fertility of Leah excited the jealousy of Rachel, and she at length forgot religion, decency, and respect for her husband, by saying, "Give me children, or else I die." Jacob's reply was natural and proper, but it was passionately expressed: "His anger was kindled against Rachel, and he said, Am I in God's stead, who hath withheld from thee the fruit of thy womb?" He had not lost his love for Rachel, though he was angry, but he trembled at the impiety of her demand, seeing that the difference between her and Leah was manifestly of divine appointment. Thus was Jacob most grievously wounded in the very place where he promised himself perfect repose; the heaviest cross arose out of his dearest comfort, ver. 21—35.

Unhappy Jacob! what heart but

bleeds for him? His time and labour at the disposal of a selfish, hard-hearted father-in-law; his very person and affections insolently disposed of, and transferred, at the pleasure of two jealous, wrangling sisters; a family rising and increasing upon him, without the means of making any provision for it! the mind of his beloved Rachel soured and chagrined by the want of one blessing; the labours of the field through the day not relieved at night by the tenderness of love, but imbittered by altercation and strife. What could have supported him but religion? Leah has borne Jacob six sons and a daughter, and Rachel's grief and despair are at their height, when God thinks meet to remove her sorrow and her reproach, and she becomes the joyful mother of a son. About the time of Joseph's birth, it would appear, the term of Jacob's servitude had expired, and he began to turn his thoughts towards his native land. He now modestly applies to Laban for his dismission: that greedy kinsman expresses much regret on hearing this proposal. Hitherto he had most ungenerously taken advantage of his nephew's passion for his daughter, to reduce him to the condition of a mere drudge, for his own interest. From a sense of shame, as well as regard to interest, he is at length constrained to consent to Jacob's sharing the fruits of his own labour with him. Laban's craftiness had proved too hard for Jacob's candour and integrity; but the wisdom of heaven, at last, proves more than a match for even cunning Laban. Jacob, whether prompted from above, or instructed by natural sagacity, aided by experience, proposes as his hire such a part of the flocks which he fed as should be in future produced of a certain description, "the ring-streaked, speckled, and spotted," which were so few in number, that they might rather be reckoned the sportings, than the regular productions of nature. Laban acquiesces without hesitation to this proposal: wondering in himself, no doubt, that Jacob should be so simple as to make it. The device which he employed is well known to all who read the scriptures, Gen. xxx. 37—43. It has been disputed whether the success of it was in the ordinary course of natural cause and effect, or was entirely produced by a miraculous interposition in favour of the patriarch. The finger of God was so far in it, that the condition of Jacob speedily and wonderfully changed for the better: "And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses."

Jacob became rich; and yet his difficulties were not removed, but rather increased. We may easily conceive with what watchful jealousy his carriage and his charge were observed by such men as Laban and his sons. With what astonishment and indignation did they see the best and most beautiful of the ewes and she-goats bringing forth nothing but "speckled and spotted!" Their rage and discontent are, for a while, expressed by sullen looks and secret murmurs only; at length they become too violent to be suppressed, and break forth into open scurrility and abuse. The tongue of the gloomy father indeed says nothing; what can he say? But his averted looks, his dissatisfied, indignant eyes, fully declare the anguish that preys upon his heart. Jacob is unable to stand before envy, and judging it better for all parties that they should separate, in order to save himself the distress of encountering the bitter words and sour looks of unkind relations, he proposes to return to his kind aged parents, from whom he was certain of meeting with a

cordially affectionate reception. The dialogue which passed between Jacob and his wives on this occasion. Gen. xxxi. 4—16. lets us deeper into the distresses and discomforts of his present condition, and exhibits the picture of a covetous man in a still livelier, but therefore the more odious, colours. "Ye know that with all my power I have served your father. And your father deceived me, and changed my wages ten times; but God suffered him not to hurt me." "And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him as strangers? For he hath sold us, and hath quite devoured also our money." The miser neither loves nor is beloved of any. He has none of those sweet sensations which prompt to the exercise of benevolence, but turns every circumstance and connection to selfish gratification. Even parental affection is absorbed by the love of riches; and children, at least their happiness, shall be sacrificed to the golden image, with more than religious earnestness. Laban cared nothing for the comfort of his daughters, but, on the contrary, abandoned them almost to misery, to add only a little more to his large possessions. Not only so, but without any concern for them, or for their little ones, he robbed them of their portions, and their husband of his wages.

Jacob having asked direction of God, and communicated his intention to his family, who assured him of their hearty concurrence, takes advantage of Laban's occupation in the business of his sheep-shearing to move homewards; and he has the felicity of gaining three days' journey, before the news of his flight had reached the uncle. But encumbered as he was with a numerous family, and live stock very extensive, this is only a slight advantage, if a pursuit were attempted; and he must be indebted for his safety, after all, to the protection of that God whom he was following, and not to his own wisdom, speed, or force. Jacob, undoubtedly, was scrupulously careful to remove nothing but what was, by a clear title, his own. But Rachel, in what view and for what reason it is not easy to determine, has "stolen away the images which were her father's," verse 19. Laban is no sooner informed of his son-in-law's escape, than, without the shadow of a pretence, either to molest him on his way, or to force him back, he makes after him with a powerful body of his friends. After seven days' hasty marching, he overtakes him and his cumbersome train in Mount Gilead, and he is ready to seize on his defenceless prey. But the God in whom Jacob trusted plants around him a fence more impenetrable than the adamantine rock. Laban's gods could not hinder themselves from being stolen away by a simple woman, and from being packed up among other lumber to be conveyed off: but Jacob's God is watching and protecting him night and day; nay, watching his enemy too, to check and repress him. God, in a dream by night, charges Laban, in a manner which he could not but understand, feel, and remember, at his peril to offer Jacob any injury in word or deed. Thus he comes up with Jacob next morning, and reproaches him with a conduct which, he well knew, had resulted entirely from his own harshness and severity. "And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth and with songs, with

tabret and with harp? and hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing." With all this pompous parade of kindness and affection, he is weak enough to avow the violent purpose with which he had undertaken the pursuit; and from his father-in-law's own lips Jacob has the satisfaction to learn, that he owed his safety to the kind interposition of a heavenly, not to the altered mind of an earthly parent.

But Jacob's surprise would, no doubt, be very great when charged by Laban with having stolen his gods. If there was any thing about Laban's house more odious and contemptible, in his eyes, than another, it was his Teraphim. His defence, therefore, is simple, yet forcible, because it is the language of genuine truth, and of conscious innocence and integrity, Gen. xxxi. 36—42. "And Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my possessions, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away now empty: but God hath seen mine affliction, and the labour of my hands, and rebuked thee yesternight." This speech is excellent throughout; it is the language of an honest heart, and needs no comment. And even Laban, though with an ill grace, is constrained to yield to it; and matters are at length amicably settled to their mutual satisfaction. A covenant of peace is now made between them, with all the solemnities of a sacrifice, an oath, a monumental pillar, and a feast of love. The agreement being thus ratified, Laban returns with his train to Haran, and we hear of him no more; and Jacob goes on his way rejoicing, towards Canaan, beloved of God, and respected by men. He has hardly bidden his father-in-law farewell, when we find the angels of God pressing forwards to meet him, Gen. xxxii. 1. to give him assurance of the divine favour and protection, in every time of danger, in every hour of need, and warn him of the approach of his brother Esau. Jacob knew he had injured his brother, on which account he could not but fear his revenge; he therefore made such a wise arrangement of his affairs as might either gain his brother by kindness, melt him by submission, or oppose him with success. Every thing that might revive the memory of their ancient grudge is artfully suppressed. If there appears any ostentation of wealth, it is wealth devoted to the use of his brother. The message put into the mouths of the servants who conducted the droves of cattle, which were to be successively delivered to Esau, is wonderfully calculated to turn away the wrath of an angry man, "My lord Esau," "thy servant Jacob." Mark the order observed in settling this domestic procession. The beloved wife and darling son are placed

in the rear, farthest from danger, if danger there were, because first in the attention and respect of a fond husband and father.

Unhappy Jacob, whether shall we pity or blame thee? In this management we behold the dawnings of that unwise and unfortunate preference, which afterwards raised such a tempest in the family, and pierced through the paternal heart with so many sorrows.

After all his people had passed the brook Jabbok, Jacob remained behind, most likely engaged in prayer and supplication. While thus alone he was encountered by an angel in human form, with whom he wrestled till the dawn of day. Through the whole of this extraordinary contest the strength of the patriarch was so great, that the angel prevailed not, insomuch that at last he touched the hollow of Jacob's thigh, so that he halted. When the morning came, the stranger said, Let me go; and he said, I will not let thee go except thou bless me. By this it seems he now discovered the supernatural quality of his antagonist, and therefore in faith claimed his blessing. The angel, in reply, having asked his name, changed it to Israel, signifying a mighty prince, or a prince with God, "for as a prince he had power with God." Jacob wished to know the name of this wonderful being, who checked his curiosity, by saying, "Wherefore is it that thou dost ask after my name? And he blessed him there." On the departure of the angel, the patriarch, filled with grateful astonishment, called the place where this memorable interview happened, Peniel: "For," said he, "I have seen God face to face, and my life is preserved," verses 24—32. The design of this conflict was to strengthen the faith of Jacob, and to assure him that he had nothing to fear from his brother Esau.

The vision of the Almighty is scarcely over when the interview with Esau takes place; and we are then fittest for every service, when we have settled matters with heaven. He who, by a touch, disjointed Jacob's thigh, could, by a word, have scattered Esau's host. But behold a greater miracle! By a simple act of his will he has, in a moment, changed Esau's heart. They meet, they converse, they love as brothers ought. We apprehended a strife of fierce and angry looks, of reproachful words, of violence and blood. But behold a contention of kindness; a blessed contest of affection; the honest, heart-melting triumph of nature, the noble victory of goodness. See Genesis xxxiii. 4—15. Such scenes as that which passed between Jacob and Esau ought to have been perpetual. But, alas, it cannot be! Esau must return to his possessions in Mount Seir that very day; and Jacob must pursue his journey to Canaan. The paternal roof must no more cover their heads again at one and the same time, nor the affectionate parents ever enjoy the felicity of witnessing their reconciliation, and of strengthening it by their blessing and prayers.

Jacob by slow movements, as the delicate condition of part of his retinue required, advances homewards in a south-west direction, from the ford of Penuel, on the south bank of the Jabbok, towards Jordan; and arrived safe at the ford of Succoth, in the plains of Jordan. After resting at Succoth about a month, he proceeds to travel from Jordan, and arrives in peace and safety, according to the promise of the God of Bethel, ratified more than twenty years before, at Shechem. And there Jacob erected an altar, and dedicated it by the name of *El Elohe-Israel*, God, the God of Israel. A guardian providence has protected and delivered him from his avowed enemies, from

Laban and from Esau; but the most dangerous enemies of his repose are still nearer to him, they "are those of his own house." He has purchased an estate, he has spread his tent, he has erected his altar; but in the midst of his enjoyment a sad affair takes place in his family. Dinah, the daughter of Jacob, prompted by female vanity, ventures, unattended, beyond the verge of the paternal superintendence, and falls into danger and shame. She went out, says the scripture, "to see the daughters of the land." Josephus affirms that she was attracted by the celebration of a great public festival, according to the manner of the country. Her youth, innocence, and inexperience inspire confidence; novelty awakens curiosity; beauty tempts, opportunity favours, and virtue is lost. The son of Hamor, king of Shechem, was the person who effected her disgrace. The unhappy father receives the news of his daughter's dishonour with silent sorrow. The young prince repented of the act, and desired his father to mediate with Jacob, that he might obtain her for his wife. Hamor readily adopts the views of his son, disdains not the alliance of a shepherd, courts Dinah, though humbled, with all the respect due to a princess, and with all the munificence becoming one who was himself a sovereign. The heart shudders at the sequel. Simeon and Levi, who think themselves peculiarly concerned in the vindication of their sister's honour, affect to receive the overtures made by the Shechemites with complacency. They have no scruples but what arise from religion; let these be removed, and the way is cleared at once. Hamor and his people agreed to be circumcised.—Unhappy people! their compliance proves fatal to them: for on the third day, Simeon and Levi, attended probably by a band of their friends and servants, rushed upon them, and put them all to the sword. Upon this occasion Jacob was almost overwhelmed with grief, and gave way to many gloomy apprehensions. "Ye have troubled me, to make me to stink among the inhabitants of the land: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house, Gen. xxxiv. 19—30.

The patriarch, warned of God, removes from the neighbourhood of Shechem to Bethel, where he had been blessed with the visions of God. The conduct of Jacob's sons had, of necessity, awakened a hostile spirit in the country against him, which, had it not been providentially restrained, must have proved fatal to him: "but the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." While here, Deborah, Rebekah's nurse, died, and she was buried beneath Bethel under an oak. This affliction was the forerunner of one much heavier: for just after they had left Bethel, as Jacob was on his way finally to join his father, with all his family, in the prospect of presenting to his venerable parents the wives and children which God had given him, Rachel, his much-loved Rachel, is suddenly taken in labour, by the way-side, and dies after bearing another son. The feelings of Jacob, on this occasion, are rather to be conceived than described. Dying in child-birth, it was found necessary to bury her with greater expedition than the removal of the corpse to the cave at Machpelah permitted. And, as it is happily ordered by nature, Jacob soothes, and spends his grief, which might otherwise have oppressed and spent him, in erecting a monument to Rachel's memory, Genesis xxxv. 6—20. While this wound was still bleeding, the patriarch's heart is

pierced through with another stroke, occasioned by an incestuous intercourse between Reuben, his eldest son, and Bilhah the handmaid of Rachel. Thus afflicted, the patriarch bent his course to his father's house, where, by the good providence of God, he arrived in safety, after an absence of many years, chequered by a variety of trials and deliverances, troubles and blessings. His grief for the loss of Rachel, and the evil conduct of his children, was alleviated by the sight of his father, who was now in his hundred and sixty-third year. As no mention is made of Rebekah, perhaps she was already numbered with the dead; but if not, what must have been her delight at holding once more in her aged arms the child of her love, her partiality, and apprehensions! In presenting his family to his father, Jacob must have been agitated with various and mixed emotions. It was natural for the old man to inquire minutely into the events of his son's life, during the tedious years of their separation; into the characters and qualities of his grandchildren; into the state of Jacob's worldly circumstances; much more into the state of his mind, as a believer and the heir of the promise. The answer to these parental inquiries must, of necessity, have awakened in the bosom of the sufferer ten thousand melancholy and painful sensations; must have torn open afresh those wounds which the lenient hand of time had begun to close up. But to have the privilege of pouring his sorrows into the bosom of a father was the alleviation, if not the cure, of all these.—Isaac was well qualified for administering the reviving cordial to the fainting soul of his son, and for applying to him the balm of comfort.

But the calamities of neither the father nor the son are as yet come to a period; and they have still to interchange sorrows, for a loss more bitter and oppressive than, perhaps, any they have yet endured. For in a little more than six years from their re-union, while Isaac, now one hundred and seventy years old, was patiently looking for his dismission from scenes of trouble, and preparing to enter the harbour of eternal rest, he was driven back upon the tempestuous ocean, and doomed to toil and grieve ten years more of a weary life, deploring an affliction which admitted of no consolation. At this period it was that Joseph, beautiful and young; Joseph, the memorial of Rachel, the pride of Jacob, the prop of Isaac's old age, disappeared, and was heard of no more till many years after his venerable grandsire slept in the dust. Jacob, sinking himself into the dust under the pressure of a burthen which nature was unable to sustain, is at length called to perform the last sad office of filial affection, and to lay his hand upon the already extinguished orbs of his honoured father. But not the least eventful part of Jacob's history is yet to come. It will, henceforward, be blended with that of Joseph. See article *Joseph*.

Jacob believing that Joseph had been devoured by wild beasts, though in fact sold by his unfeeling brethren, passed about twenty-two years mourning for him, till Joseph revealed himself to his brethren, Gen. xliii. xliv. xlv. Jacob being informed, that his son Joseph, whom he had so long lamented, was living, waked, as it were, out of a dream, and said, "It is enough; Joseph my son is yet alive: I will go and see him before I die." He and his family left, therefore, the valley of Mamre, and came to Beersheba, where was an altar consecrated to the Lord. Here he offered sacrifices. God appeared to him in the night, and permitted him to go down into

Egypt, and added, "I will go down with thee," and that Joseph would close his eyes. On his arrival in Egypt, he sent Judah to inform Joseph, and desire him to come to the land of Goshen, as had been agreed. Joseph hasted thither; and they embraced with tears. Joseph presented him to Pharaoh. Jacob having wished this prince all happiness, Pharaoh asked him his age. He answered, The time of my pilgrimage is an hundred and thirty years: few and evil have my years been in comparison of the age of my fathers.

Jacob lived seventeen years in Egypt, from the year of the world 2298, to 2315. About that time falling sick, Joseph, with his two sons, Ephraim and Manasseh, visited him. Jacob heaped blessings on him, and adopted Ephraim and Manasseh to be his sons. Calling the two sons of Joseph to his bed-side, he embraced and blessed them. Joseph placed them on each side of him, Ephraim on the left, and Manasseh on the right hand of Jacob. But Jacob, directed by the spirit of prophecy, laid his right hand on Ephraim's head, and his left on Manasseh's, and thus crossed his hands to bless them. Joseph, thinking that he was mistaken, would have changed the disposition of his hands; but Jacob answered, I know what I do, my son. Thus he gave Ephraim the preference to Manasseh. Afterwards, Jacob foretold to Joseph, that God would bring his posterity back into the land of Canaan, as was promised to their fathers; and he added, I have given thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Some time after this, Jacob called all his sons together to give them his last prophetic blessing. He requested his sons to bury him in the cave over against Mamre, where Abraham, Sarah, Isaac, and Rebekah were buried. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept over him. And Joseph commanded his servants the physicians to embalm his father—they did so—and the Egyptians mourned for him threescore and ten days. After that time, Joseph and his brethren, with the elders of the land of Egypt, carried him, by permission of Pharaoh, to the burying-place of his fathers, near Hebron. "And when the inhabitants of the land saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim," Gen. l. 11.

Thus died, at the age of one hundred and forty-seven, a man whose life affords a scene of accumulated distress; but whose last hours were crowned with tranquillity and joy. His troubles are all buried in the friendly tomb, and now he lives, a saint in bliss, sees no end to his felicity, but a still beginning, never-ending eternity.

JACOB, the father of Matthan, and grandfather of Joseph, the husband of Mary, Matt. i. 15.

Jacob's Well or fountain is situated at a small distance from Sichem or Shechem, also called Sychar, and at present Napolose: it was the residence of Jacob before his sons slew the Shechemites. It has been visited by pilgrims of all ages, but especially by Christians, to whom it has become an object of veneration from the memorable discourse of our Saviour with the woman of Samaria, John iv. 5—30. Some learned men have conjectured that Jacob's well was only a cistern or reservoir for rain water; but the whole of the surrounding scenery

confirms the evangelist's narrative, and the antiquity of the well. Such cisterns, indeed, are common in the oriental deserts to this day; and it is perhaps to conveniences of this kind, made or renewed by the devout Israelites in the valley of Baca, to facilitate their going up to Jerusalem, that the Psalmist refers, Psalm lxxxiv. 6, 7. where he speaks of going from strength to strength till they appeared in Zion. To prevent accidents, by the owners of such cisterns leaving them uncovered, Moses enacted various regulations. See Exod. xxi. 33.

JA'-DA: jâdâ. [*Knowing.*] The son of Onan, 1 Chron. ii. 32.

JA-DA'-U: jâdâû. [*His hand, or his confession.*] The son of Nebo, Ezra x. 43.

JAD-DU'-A: jâddûâ. [*Known.*] The son of Jonathan, and high-priest of the Jews. He officiated a considerable time after the captivity, Neh. xii. 11.

JA'-DON: jâdŏn. A Meronothite, who repaired the wall of Jerusalem, Neh. iii. 7.

JA'-EL: jâêl. [*A little doe, or ascending.*] Wife of Heber, the Kenite, who killed Sisera, in a treacherous manner, Judges iv. 17.

JA'-GUR: jâgûr. [*Husbandman, or stranger.*] A city of the tribe of Judah, Josh. xv. 21.

JAH: jâ. [*The everlasting.*] Or the proper name of God, importing his self-existence, and eternal duration. Men are exhorted to "extol him that rideth upon the heavens, by his name JAH, and rejoice before him."

JA-HA-LE'-EL: jâhâlêêl.—[*Praising God, or light of God.*] The father of Ziph, 1 Chron. iv. 16.

JA'-HATH: jâhâth. [*Broken in pieces, or descending.*] A surveyor of the workmen employed by Josiah in repairing the temple, 2 Chron. xxxiv. 12.

JA'-HAZ: jâhăz. [*Brawling, or strife.*] A city beyond Jordan. It was first allotted to the Reubenites, and by them to the Levites, Num. xxi. 23. Josh. xiii. 18. 1 Chron. vi. 78. After the death of Ahab, the Moabites seized upon it, and it shared in the ruinous ravages brought upon the country by the Assyrians and Babylonians, Isa. xv. 4. Jer. xlviii. 21.

JA-HAZ-I'-AH: jâhâzŷâ. [*The vision of the Lord.*] The son of Tikvah, Ezra x. 15.

JA-HAZ-I'-EL: jâhâzŷêl. [*Seeing God.*] One who deserted Saul, and joined David, 1 Chron. xii. 4. (2.) Son of Zechariah, 2 Chron. xx. 14. (3.) Father of Shecaniah, Ezra viii. 5.

JAH-DI'-EL: jâdŷêl. [*The unity, or revenge of God.*] A mighty man of valour, 1 Chron. v. 24.

JAH'-DO: jâdô. [*His joy, or his newness.*] The son of Buz, 1 Chron. v. 14.

JAH-LE'-EL: jâlêêl. [*Waiting for God.*] Third son of Zebulun, head of the family of Jahleelites, Numb. xxvi. 26.

JAH-MA'-I: jâmâŷ. [*Warm, or making warm.*] The son of Tola, 1 Chron vii. 2.

JAH'-ZAH: jâhzâ. A city of the Levites, 1 Chron. vi. 78.

JAH-ZE'-EL: jâzêêl. [*God hasteth.*] Son of Naphtali, Gen. xlvi. 24. whence the Jahzeelites, Numb. xxvi. 48.

JAH-ZE'-RAH: jâzârâ. A descendant of Levi, 1 Chron. ix. 12.

JA'-IR: jâir. [*Who diffuses light, or a river.*] Of the family of Manasseh, became heir to a large estate which lay beyond Jordan, to which also he added by conquest the whole country of Argob, as far as the borders of Geshur and Maachathi, Judges x. 3. He succeeded Tola, as judge of the Israelites, and was himself succeeded by Jephthah. His government lasted two and twenty years, namely, from 2795

to 2817. He had thirty sons, who rode on asses, and were lords or governors of thirty towns, called Havoth-Jair, in the country of Gilead, ver. 4. See also 1 Chron. ii. 21—23.

JA'-I-RUS: jā'rŭz. [The same as Jair.] A ruler of the synagogue at Capernaum. His daughter, of about twelve years of age, being dangerously ill, he besought Jesus with much importunity to come and heal her, for she was at the point of death, Matt. ix. 18. Mark v. 22. Luke viii. 43. Jesus followed him; but as they were on the way, the afflicted parent was told that it was needless, to trouble the Saviour to proceed further, his daughter being already dead. Jesus, however, encouraged his hope, by saying, "Fear not, only believe, and she shall be made whole." When they had reached the house, they found the mourners and musicians prepared to attend the funeral, Matt. ix. 23. Jesus enjoined them to be silent, and going into the chamber with the father and mother, accompanied also by Peter, James, and John, Mark ix. 37. he took the damsel by the hand, and commanded her to arise, as if he were merely awaking her out of sleep: "And straightway she rose up and walked!"

JA'-KAN: jā'kăn. [The same as Achan.] Son of Ezer, 1 Chron. i. 42.

JA'-KEH; jā'kĕ. [*Establish.*]—The father of Agur, Prov. xxx. 1.

JA'-KIM: jā'kĭm. [*Confirming, establishing.*] One of the heads of the fathers, 1 Chron. viii. 19.

JA'-LON: jā'lŏn. [*Tarrying, murmuring.*] The son of Ezra, 1 Chron. iv. 17.

JAM'-BRES: jām'brēz. [*A rebel, bitter, with poverty.*] One of the two magicians who opposed Moses in Egypt, 2 Tim. iii. 8. It is generally believed that Jannes and Jambres were Pharaoh's chief magicians, whose names, though not recorded by Moses, being handed down by tradition, are preserved in Jonathan's Chaldee Paraphrase on Exod. ix. 11. Numenius, the Pythagorean philosopher, says, they were inferior to none in magic skill, and for that reason chosen by common consent to oppose Mucœus, for so heathen writers called Moses. See *Le Clerc* on Exod. vii. 12.

JAMES: jāmz. [The same as Jacob.] Two apostles of the name of James are mentioned in the New Testament.

The first was the son of Zebedee, a fisherman upon the lake of Galilee, and the brother of the evangelist John; and, as he is uniformly mentioned by the evangelists before John, except in Luke ix. 28. he is supposed to have been the elder of the two. He was a native of Bethsaida, and at the call of Jesus quitted his occupation of a fisherman to follow him, Mark i. 19, 20. His mother Salome appears to have been one of those women, who attended the Saviour on his travels during his public ministry, and ministered unto him, Matt. xxvii. 56. We find James on several occasions mentioned with distinction among the apostles. He was one of the three disciples who were present when Jesus restored the daughter of Jairus to life, Mark v. 37. He was also one of the witnesses of his Lord's transfiguration on the holy mount, Matt. xvii. 2. and when in the garden of Gethsemane, during the awful scene of his sufferings, the Saviour retired for the purpose of prayer, James was one of the three whom he took with him apart from the rest, to witness his agony, Matt. xxvi. 37. After Christ's resurrection, he for a while resumed his occupation of fishing, John xxi. 2, 3. But it is probable that, subsequent to the day of Pentecost, he became conspicuous among the twelve apostles. As he was put to death by Herod Agrippa,

A. D. 44. Acts xii. it is evident that he was not the author of the epistle which bears the name of James, because it contains passages which refer to a later period, i. e. chap. v. 1—8. which intimates the then immediately approaching destruction of Jerusalem, and the subversion of the Jewish polity.

The other James was the son of Alpheus or Cleopas; he is called the brother, or near relation of our Lord, Gal. i. 18, 19. and is also generally termed "the less," partly to distinguish him from the other James, and probably also because he was lower in stature. That he was an apostle is evident from various passages in the New Testament, though it does not appear when his designation to this office took place. He was honoured by Jesus Christ with a separate interview soon after his resurrection, 1 Cor. xv. 7. He was distinguished as one of the apostles of the circumcision, Acts i. 13. and soon after the death of Stephen, A. D. 34. he seems to have been appointed president or superintendent of the Christian church at Jerusalem, to have dwelt in that city, and to have presided at the council of the apostles, which was convened there A. D. 49. On account of his distinguished piety he was surnamed "the Just." But, notwithstanding the high opinion that was generally entertained of his character, his life was prematurely terminated by martyrdom, according to the account of Hegesippus, an ecclesiastical historian, who flourished towards the close of the second century. Having made a public declaration of his faith in Christ, the Scribes and Pharisees excited a tumult among the Jews, which began at the temple: or at least they availed themselves of a general disturbance, however it might have originated, and demanded of James an explicit and public declaration of his sentiments concerning the character of Christ. The apostle, standing on an eminence or battlement of the temple, whence he could be heard by the assembled multitude, avowed his faith, and maintained his opinion, that Jesus was the Messiah. The Jews were exasperated, and precipitated him from the battlement where he was standing; and, as he was not killed by the fall, they began to cast stones at him. The holy apostle, kneeling down, prayed to God to forgive his murderers, one of whom at length struck him with a long pole, which terminated his life. According to Hegesippus, this event took place about the time of the Passover, A. D. 62. At this time the procurator Festus is supposed to have been dead, and his successor Albinus had not arrived; so that the province was left without a governor. Such a season left the Jews at liberty to gratify their licentious and turbulent passions; and, from their known character and sentiments about this time, they were very likely to embrace the opportunity. We may therefore date the apostle's death about the time assigned by Hegesippus, i. e. A. D. 62. in which year it is placed by most learned men, who are agreed in dating the epistle of Saint James in the year 61.

The design of the apostle James, in writing his epistle, we may collect, from a consideration of its contents, to be as follows: (1.) To prevent the Jewish Christians from falling into the vices which abounded among the Jews. (2.) To set them right as to the doctrine of justification by faith; and (3.) To prevent their being impatient under their present persecutions or dark prospects; and to support and comfort them, by assuring them that the coming of the Lord was at hand.

This epistle of Saint James is one

of the most pathetic and instructive in the New Testament. Its style possesses all that beautiful and elegant simplicity which so eminently characterises the sacred writings. Having been written with the design of refuting particular errors which had been introduced among the Jewish Christians, it is not so replete with the peculiar doctrines of Christianity as the epistles of Saint Paul, or indeed as the other apostolical epistles; but it contains an admirable summary of those practical duties which are incumbent on all believers, and which it enforces in a manner equally elegant and affectionate.

JA'-MIN: jâmin. [*Right hand, or south wind.*] Second son of Simeon, head of the Jaminites, Gen. xlvi. 10. Numb. xxvi. 12.

JAM'-LECH: jâmlèk. [*Reigning, or asking counsel.*] A prince in his family, 1 Chron. iv. 34.

JANGLING, contentious conversation about trifles, 1 Tim. i. 6.

JAN'-NA: jânnâ. [*Answering, beginning to speak.*] Father of Melchi, Luke iii. 24.

JAN'-NES: jânnèz. [The same as the former.] One of the magicians who opposed Moses, 2 Timothy iii. 8. See JAMBRES.

JA-NO'-AH: jânôâ. [*Resting, tarrying, or deriving.*] A city of the tribe of Ephraim, Joshua xvi. 6. 2 Kings xv. 29.

JA'-NUM: jânûm. [*Sleeping.*] A city of Judah, Joshua xv. 53.

JA'-PHET: jâfèt. [*Enlarged, fair, persuading, or enticing.*] The eldest of the sons of Noah, was born when his father was five hundred years old, Gen. v. 32. compared with chap. x. 21. Bishop Patrick takes him to be the same person with Japetus, whom the Greeks own to have been their father. According to the Mosaic account, he had seven sons, namely, Gomer, Magog, Madar, Javan, Tubal, Meshech, and Tiras, Gen. x. 2. Noah's blessing, which he pronounced upon his eldest son, is expressed, in these words: "God shall enlarge *Japheth*, and he shall dwell in the tents of Shem; and Canaan shall be his servant," Gen. ix. 27. And how wonderfully did providence enlarge the boundaries of Japheth! His posterity diverged eastward and westward throughout the whole extent of Asia, north of the great range of Taurus, as far as the eastern ocean; whence, as some think, they crossed over to America by Behring's straits, from Kamtschatka; and in the opposite direction throughout Europe, to the Mediterranean sea and the Atlantic ocean; from thence also they might have crossed over to America by Newfoundland, where traces of early settlements remain in parts now desert. Thus did they gradually enlarge themselves till they literally encompassed the earth, within the precincts of the northern temperate zone; to which their roving hunter's life contributed not a little. Their progress northwards was checked by the much greater extent of the Black Sea in ancient times, and the increasing rigour of the climates: but their hardy race, and enterprising warlike genius, made them frequently encroach southwards on the settlements of Shem, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike; and so they dwelt in the tents of Shem, when the Scythians invaded Media, and subdued western Asia southwards, as far as Egypt, in the days of Cyaxares; and the Greeks, and afterwards the Romans, overran and subdued the Assyrians, Medes, and Persians in the east; and the Syrians and Jews in the south; as foretold by the Syrian prophet Balaam, Num. xxiv. 24. and by Moses, Deut. xxviii. 68. and by Daniel, Dan. xi. 30.

In these passages Chittim denotes the southern coasts of Europe, bounding the Mediterranean, called the isles of the Gentiles or nations; see Genesis x. 5. Jer. ii. 10. And in after times, the Tartars, in the east, have repeatedly invaded and subdued the Hindoos and Chinese; while the warlike and enterprising genius of the greatest of the isles of the Gentiles, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and in some measure their religion, from the rising to the setting sun. See *Dr. Hales's Analysis of Chronology*, vol. i. p. 352, &c.

JA-PHI'-A: jåfÿå. [*Enlightening, appearing, showing.*] A city of Zebulun, Joshua xix. 12. (2.) A king of Lachish, slain by Joshua, x. 3. (3.) A son of David, 2 Sam. v. 15.

JAPH'-LET: jåflèt. [*Banished, delivered.*] Son of Heber, 1 Chron. vii. 32.

JAPH-LE'-TI: jåflåti. [*Delivered, banished.*] A town on the frontiers of Benjamin and Ephraim, Josh. xvi. 3.

JA'-PHO: jåfô. [*Fairness, or comeliness.*] A city mentioned Josh. xix. 46. See *Joppa.*

JA'-RAH: jårå. [*A wood, honeycomb, or watching diligently.*] The son of Ahaz, 1 Chron. ix. 42.

JA'-REB: jårèb. [*A revenger.*] King of Assyria, Hos. v. 13. x. 6. by whom the ten tribes were carried captive for their idolatrous practices.

JA'-RED: jårèd. [*Ruling, commanding.*] Son of Mahaleel, and father of Enoch, Gen. v. 18.

JA-RE-SI'-AH: jårèsÿå. [*The bed of the Lord, the Lord hath taken away.*] One of the chief men of Benjamin, 1 Chron. viii. 27.

JA'-RIB: jårib. [*Fighting, chiding.*] The son of Simeon, 1 Chron. iv. 24. A priest, Ezra x. 18.

JAR'-MUTH: jårmùth. [*Fearing, seeing, or throwing down death.*] A city of Judah, the king of which was killed by Joshua, Joshua x. 5.

JA-RO'-AH: jårôå. [*Breathing, making a sweet smell.*] The son of Gilead, 1 Chron. v. 14.

JA'-SHEN: jåshèn. [*Ancient, or sleeping.*] The father of Jonathan, 2 Sam. xxiii. 32.

JA'-SHER: jåshèr. [*Righteous, or upright.*] The book of Jasher mentioned Josh. x. 13. 2 Sam. i. 18. Probably this was a book which, in reference to Joshua and his transactions, was similar to the commentaries of Cæsar, on his wars with the Gauls. See *Dr. Clark* on Josh. x. 13.

JA-SHO-BE'-AM: jåshôbåàm.—[*The people sitting, or captivity of the people.*] A valiant man who was captain over thirty men in David's army. He lifted up his spear against three hundred men, whom he slew in one rencontre, 1 Chron. xi. 11. He was one of the three heroes who passed through the camp of the Philistines, to procure water for David from the well of Bethlehem, verses 16, 17. There was also a person of this name, of the family of Korah, who joined David during Saul's persecution of him, 1 Chron. xii. 6.

JA'-SHUB: jåshùb. [*A returning, or a dwelling-place.*] Of the tribe of Issachar, head of the family of the Jashubites, Numb. xxvi. 24.

JA-SHU'-BI-LE'-HEM: jåshûbÿlåhèm. Said to be put for Bethlehem, 1 Chron. iv. 22.

JA'-SI-EL: jåsèèl. [*The strength of God.*] A valiant man, 1 Chron. xi. 47.

JA'-SON: jåsòn. [*Healing, or one who gives medicines.*] Mentioned Acts xvii. 5—9. appears to have been a resident at Thessalonica, at the time Paul came there to preach the gospel, and to have entertained the apostle at his house. We can scarcely doubt of his being a disciple; and Paul writing to the

Romans calls him his kinsman, Rom. xvi. 21.

JAS'-PER: jăs'pẽr. A precious stone of a variety of colours, viz. white, green, red, brown, and bluish. It is frequently mentioned in scripture; and was the third stone in the fourth row of precious stones in the high priest's breastplate, Exodus xxviii. 20. It strikes fire with steel; but makes no boiling appearance in aquafortis. It is found in the East Indies, in Persia, Syria, Armenia, Bohemia, &c. It was the first foundation of the New Jerusalem, Rev. xxi. 19.

JATH'-NI-EL: jăth'nẽ-ĕl. [*The gift of God.*] Son of Meshelemiah, one of the porters of the temple, 1 Chron. xxvi. 2.

JAT-TIR: jăt'tĭr. [*A remnant, excellent.*] A city of Dan, Joshua xv. 48. afterwards levitical. Joshua xxi. 14.

JA'-VAN: jā'văn. [*Making sad, or deceiving.*] Fourth son of Japheth, and father of the Ionians, or Greeks. Genesis x. 2. Isaiah lxvi. 19.

JAVELIN: the javelin, or spear, was an emblem of regal authority: kings always had it at hand; and, in ancient monuments, they are always represented with it, 1 Samuel xviii. 11. xix. 9, 10.

JAW: the cruel and greedy disposition of the wicked, Prov. xxx. 14. "Whose teeth are as swords, and their *jaw*-teeth as knives." Job xxix. 17. "And I brake the *jaws* of the wicked, and plucked the spoil out of his teeth." A metaphor taken from hunting. A beast of prey had entered into the fold, and carried off a sheep. The huntsman comes, assails the wicked beast, breaks his jaws, and delivers the spoil out of his teeth. See 1 Sam. xvii. 34—37. Also art. Hook.

JA'-ZER: jā'zẽr. [*Aid, assistance, or he that helps.*] A city beyond Jordan, given to the tribe of Gad, and afterwards to the Levites, Josh. xiii. 25. and xxi. 39.

JA'-ZIZ: jā'zĭz. [*Brightness, or a departing.*] The Hagarite, had the principal care of David's flocks, 1 Chron. xxvii. 31.

JEALOUSY signifies, (1.) Suspicion between married persons of their fidelity one to another, Numb. v. 14. (2.) An earnest desire and concern for the welfare of others, 2 Cor. xi. 2. (3.) The hot displeasure and indignation of God, Psal. lxxix. 5. 1 Cor. x. 22.

JE'-A-RIM: jē'ā-rĭm. [*A leap, or woods.*] A mount mentioned Josh. xv. 10.

JE-AT'-E-RAI: jē-ăt'tẽ-rā'ī. [*Searching out.*] The son of Gershom, 1 Chron. vi. 21.

JE-BER-E-CHI'-AH: jē-bẽr-ē-kī'ā. [*Speaking well of the Lord.*] Father of Zechariah, Isaiah viii. 2.

JE'-BUS: jē'bŭs. [*A treading under foot, tumbling.*] The son of Canaan, Gen. x. 16. was the father of the people of Palestine called Jebusites. They were a warlike race, inhabiting the district around Jerusalem, of which city they kept possession until the times of David, Joshua xv. 63. and 2 Samuel v. 6, &c.

JE-CA-MI'-AH: jē-kā-mī'ā. [*The resurrection, or revenge of the Lord.*] Son of Jeconiah, or the royal family of Judah, 1 Chron. iii. 18.

JE-CO-LI'-AH: jē-kō-lī'ā. [*The perfection, or power of the Lord.*] Wife of Amaziah, king of Judah, and mother of Azariah, 2 Kings xv. 2.

JE-CO-NI'-AH: jē-kō-nī'ā. [*Stability of the Lord, or preparation.*] Son of Joakim, and king of Judah, 1 Chron. iii. 16.

JE-DAI'-AH: jē-dā'ī-ā. [*The hand of the Lord, or confessing the Lord.*] A priest, who returned from the Babylonish captivity with nine hundred and seventy-three of his brethren, Ezra ii. 36. There were also

several other persons of this name, of whom mention is made in scripture, Ezra x. 43. Neh. iii. 10. and 1 Chron. xxiv. 7.

JE-DI-A'-EL: jĕdēăĕl. [*The knowledge of God.*] A brave officer in David's army, who abandoned Saul's party, and came over to the son of Jesse, at the time he was at Ziklag, 1 Chron. xii. 20. and xi. 45.

JE-DI-A'-EL: jĕdēăĕl. [*The knowledge or renewing of God.*]—One that helped David, 1 Chron. xii. 20.

JED-I'-DAH: jĕdīdă. [*Well-beloved.*] Daughter of Adaiah, and mother of Josiah, 2 Kings xxii. 1.

JED-I-DI'-AH: jĕdĕdȳă. [*Beloved of the Lord.*] The name given to Solomon, 2 Sam. xii. 25.

JED-U'-THUN: jĕdûthŭn. [*Belonging to the law, or giving praise.*] A Levite of the family of Merari, and one of the four great masters of the temple music, 1 Chronicles xvi. 38—42. Several of the psalms bear his name, particularly the xxxix. and lxii.

JE-E'-ZER: jĕēzĕr. [*The isle of help, or woe be to help.*] Son of Gilead, chief of the Jeezerites, Num. xxvi. 30.

JE'-GAR-SA-HA-DU'-THA: jĕgăr-sāhădûthă. [*The heap of witness.*] Gen. xxxi. 47. See *Galeed.*

JE-HAL'-E-LEL: jĕhālēlĕl.—[*Praising God, the clearness of God.*] Father of Azariah, 2 Chron. xxix. 12.

JEH-DEI'-AH: jĕdāȳă. [*Joy, together, one Lord.*] Son of Amram, 1 Chron. xxiv. 20.

JE-HE-ZE'-KEL: jĕ-hēzēkĕl.—[*The strength of God.*] One of the twenty-four families of priests. It was the twentieth in rank appointed for the service of the temple, 1 Chron. xxiv. 16.

JE-HI'-AH: jĕhīă. [*The Lord liveth.*] A Levite who assisted in carrying the ark, when David removed it from the house of Obed-edom, in order to convey it to Jerusalem, 1 Chron. xv. 24.

JE-HIS-KI'-AH: jĕhiskȳă. [*The strength, or taking of the Lord.*]—The son of Shallum, 2 Chron. xxviii. 12.

JE-HO-A'-DAH: jĕhōădă. [*The passing over, the testimony of the Lord.*] Son of Ahaz, 1 Chron. viii. 36.

JE-HO-AD'-DAN: jĕhōăddăn.—[*The pleasure, or the time of the Lord.*] The mother of Amaziah king of Judah, 2 Kings xiv. 2.

JE-HO-A'-HAZ: jĕhōăhăz. [*The possession of the Lord, or the Lord seeing.*] The son of Jehu, the king of Israel, succeeded his father in the throne, A. D. 3148. He reigned seventeen years; but pursued the wicked example of Jeroboam the son of Nebat, 2 Kings xiii. His reign was calamitous to his subjects; for God gave them up into the hands of Hazael, king of Syria, and his son Benhadad, who grievously oppressed them. Jehoahaz, overwhelmed by the misfortunes that came upon his country, prostrated himself before the Lord, who, moved with compassion, heard his cry, and in the person of his son Joash raised up a deliverer, who rescued his country, and re-established the affairs of his kingdom. The army of Jehoahaz was so much reduced, that he could muster only "fifty horsemen, ten chariots, and ten thousand footmen," 2 Kings xiii. 7.

JEHOAHAZ, the son of Josiah king of Judah, is the same person that is sometimes called Shallum. See Jer. xxii. 11. with 1 Chron. iii. 15. Josiah dying of his wounds, at Megiddo, Jehoahaz succeeded him, 2 Kings xxiii. 30—32. He was then twenty-three years of age, but he reigned only three months, A. M. 3395. Necho, king of Egypt, provoked that the people of Judah had placed this prince on the throne without his participation, sent for him to

Riblah in Syria, divested him of his kingdom, loaded him with chains, and sent him into Egypt, where he died, Jer. xxii. 12. Jehoiakim, or Eliakim, his brother, was made king in his room, 2 Chron. xxxvi. 1—4.

JE-HO'-ASH: jĕhôâsh. [*The fire of the Lord, or offering of the Lord.*] The son of Ahaziah king of Judah, 2 Kings xi. 21. The son of Jehoahaz, king of Israel, 2 Kings xiv. 8.

JE-HO-HA'-NAN: jĕhôhânân. [*The grace, mercy, or gift of the Lord.*] A porter, 1 Chron. xxvi. 3. A captain, 2 Chron. xvii. 15. A priest, Neh. xii. 13.

JE-HOI'-A-CHIN: jĕhôyâkin.—[*The strength of the Lord.*] King of Judah, is sometimes called Coniah, as in Jer. xxii. 24. and at others Jeconiah, 1 Chron. iii. 16, 17. He was the son of Jehoiakim, king of Judah, and grandson of Josiah. There is a difficulty attending the account which is given of the reign of this prince that deserves to be noticed. In 2 Kings xxiv. 8. it is said that he was eighteen years of age when he began to reign; and in 2 Chron. xxxvi. 9. that he was only eight; yet in both places it is said that he reigned but three months. But the two passages may be reconciled by admitting that his father associated him with himself, for the first ten years, namely, from the time that he was eight until he was eighteen; and that he only reigned three months alone. Nebuchadnezzar king of Babylon, having taken Jerusalem, carried him, his mother, his princes, and all whom he found capable of bearing arms, and also all the treasures of the temple, to Babylon, 2 Kings xxiv. 10—16. After he had been imprisoned thirty-seven years, he was liberated, and raised to considerable dignity by Evil-Merodach, 2 Kings xxv. 27—30. Jer. lii. 31—34.

JE-HOI'-A-DA: jĕhôyâdâ. [*The knowledge or praise of the Lord.*] An high-priest of the Jews, called by Josephus, Joadus; he succeeded Azariah in that office, and was himself succeeded by Zechariah. Jehoiada, with his wife Jehosheba, preserved Joash, the son of Joram, from the murderous intentions of Athaliah, concealing him in the temple until he was seven years old, when they procured him to be acknowledged king of Judah, having first caused that cruel woman to be put to death, 2 Kings xi. After her death, Jehoiada ordered the altar of Baal to be destroyed, and his statue broken in pieces; and in a short period the whole face of the kingdom became, under his management, entirely changed in matters both civil and religious. Jehoiada died at the advanced age of an hundred and thirty years, and was buried in the sepulchre of the kings of Judah, leaving his son Zechariah to succeed him in the office of high-priest, 2 Chron. xxii. xxiii. xxiv. 1—16.

JE-HOI'-A-KIM: jĕhôyâkim.—[*The avenging, or the establishing of the Lord.*] Brother and successor of Jehoahaz, king of Judah, was advanced to the throne by Pharaoh-Necho, king of Egypt, on his return from an expedition against Carchemish, in the year of the world 3395. His original name was Eliakim, which Necho changed to Jehoiakim, 2 Kings xxiii. 34, &c. He was five and twenty years old when he began to reign, and he swayed the sceptre eleven years at Jerusalem. He appears to have been a very wicked prince, for Jeremiah reproached him with building his house by unrighteousness, unjustly oppressing his subjects, and keeping back the wages of those whom he employed in his service; with having his heart and eyes turned to avarice and inhumanity, and following the bent of his own inclination,

which led him to commit all sorts of barbarities and crimes, Jer. xxii. and ch. xxvi. The same prophet further informs us, that this king sent persons down into Egypt to arrest the prophet Urijah, who had fled thither for safety, and that on his being brought before him, he caused him to be put to death by the sword, and afterwards cast his body into the graves of the common people, ch. xxvi. 21—23. Such is the portraiture of Jehoiakim, and the destiny which was threatened him corresponded to the terror of his life. "He shall die," says Jeremiah, "but he shall neither be mourned for nor regretted. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem," ch. xxii. 18, 19.

JE-HOI'-A-RIB: jĕhôyârĭb. [*The fighting of the Lord.*] Was the head of the first family of priests established by David, 1 Chron. xxiv. 7. From this family were the Maccabees descended, 1 Mac. ii. 1.

JE-HON'-A-DAB: jĕhônădăb. [*Who gives freely*] The son of Rechab, 2 Kings x. 15.

JE-HON'-A-THAN: jĕhônăthăn. [*The gift of the Lord.*] The son of Uzziah, 1 Chron. xxvii. 25. A priest, Neh. xii. 18.

JE-HO'-RAM: jĕhôrăm. [*Exaltation of the Lord.*] The son and successor of Jehoshaphat king of Judah. He was born in the year of the world 3080, and was associated with his father in the government of the kingdom, in the year 3112. See 2 Kings viii. 16—25. and 2 Chron. xxi. His father dying four years afterwards, he began to reign alone, and according to Usher died in 3119. He married Athaliah, the daughter of Omri, who enticed him into idolatry, and various other crimes, which brought on him a series of misfortunes that embittered his reign. No sooner was he fixed in his government than he began his reign with putting to death all his brothers, whom their father had removed from all public business, and placed in the fortified cities of Judah, having settled pensions upon them for their support. But God, as the punishment of Jehoram's wickedness, permitted the Edomites, who, ever since the reign of David, had been subject to the kings of Judah, to revolt, A. M. 3115. About the same time, Libnah, one of the cities of Judah, revolted also, and refused any longer to acknowledge the government of Jehoram. The Philistines and Arabians, who lay to the south of his kingdom, ravaged his territories, plundered his palace, carried away his wives and children, so that he had none left but Jehoahaz the youngest. Add to which, that he became afflicted in his own person with a dysentery, which, after tormenting him for the space of two years, at length brought him to the grave. He appears also to have lost the respect of his subjects; for the people, disgusted at his cruelty, refused to yield him the customary honours that they had paid his predecessors, in burning quantities of perfumes over his body. He was buried, however, in Jerusalem, though not in the sepulchres of the kings. He was succeeded by Ahaziah.

JE-HOSH'-A-PHAT: jĕhôshâfăt. [*The Lord is judge, or judgment of the Lord.*] The son of Asa king of Judah, and fourth in lineal descent from Solomon: he came to the crown at the time when Ahab reigned over Israel. For twenty-five years the nation enjoyed the blessing of his wise and virtuous government; and by his pious exhortations, as well as holy practice, they were taught and encouraged to walk in the way of righteousness. Immediately upon his accession, he discovered a prudent regard to the safety of his dominions, and put them

in a proper posture of defence, 2 Chron. xvii. But he was chiefly solicitous to promote the honour of God, and the spiritual interests of the people. Jehoshaphat abhorred the corruptions of the neighbouring kingdom, and set himself to correct the abuses which obtained among his own subjects. Not only did he avow himself the servant of Jehovah, but manifested a peculiar zeal, courage, and delight in his obedience to him. Grieved for the ignorance and profaneness which had spread throughout the land, he took the most effectual method to obviate and remove them. For he sent priests and Levites, accompanied by some of the principal officers of his court, to publish and explain the divine law from city to city. Great were the advantages which resulted from these measures, both to Jehoshaphat, and to the nation at large. He soon became a prosperous, rich, and potent prince, and saw his subjects around him secure, peaceable, and happy. Recompensed with the presence and blessing of the God whom he served, he enjoyed the protection of providence; and to this cause we are taught to ascribe the affluence, the honour, the strength, and the tranquillity which he realized. "The Lord established the kingdom in his hand." He was not greatly harassed by outward enemies; for "the fear of the Lord fell upon all the kingdoms round about;" many of them, who seemed most unlikely, made large and voluntary offerings to him; so that his wealth and magnificence were increased exceedingly. But no human character is perfect: though Jehoshaphat had discovered such amazing firmness in opposing idolatry, he was induced, probably from worldly motives, to form a connection with idolaters. Strange indeed that he should go so contrary to his own principles, and to his general conduct! Perhaps his riches and his honours were a snare to him. We know, at least, the danger of prosperity; for it usually puffs up the mind, and suggests plans for further exaltation, which are unfavourable to real piety. "Jehoshaphat joined affinity with Ahab," the wicked ruler of Israel, 2 Chronicles xviii. 1. He married his son Jehoram to Athaliah the daughter of Ahab. Perhaps he did this with the expectation of ultimately uniting the two kingdoms again under his own posterity. But the thing was displeasing to God, extremely hurtful to himself, and a mischievous example to his subjects. Jehoshaphat now visited Ahab; and whilst they were feasting together, the king of Judah consented to join his forces with Ahab, and to accompany him to battle against Syria. He did not, indeed, renounce or conceal his religion in that wicked court; for he advised that they should consult the word of the Lord. But, alas! how vain to think of inquiring of God in such a house! Four hundred of the idolatrous priests of Baal were introduced, and Jehoshaphat was compelled to hear their flatteries and their lies. Probably he felt disgust, and therefore desired that Micaiah, the faithful prophet of Jehovah, might be sent for; but he could have little satisfaction, while he saw the man of God and his message derided, and could scarcely speak in his behalf.

It deserves our notice, that those who embark in any wrong scheme, from lucrative or ambitious views, are generally disappointed. Jehoshaphat accompanied Ahab to the battle, in direct opposition to the Lord's prophet; and there his life was exposed to the most imminent danger, and rescued from the assaults of the Syrians only by a miracle. The Lord suffered him to come into the utmost extremity to convince him of

is guilt, and then interposed for his eliverance. While the enemies ompassed him about to kill him, he cried out, and the Lord helped im; and God moved them to de-art from him." He was permitted p escape: but what profit had he eceived from his visit? The Lord, ho spared him in mercy, sent a ery solemn reproof to him, and a enunciation of wrath, for associat-ng with the ungodly, 2 Chron. xix. ehoshaphat returned to his duty, nd by a vigilant attention to his roper work, endeavoured to repair he mischief, which his familiarity ith Ahab had occasioned. A con-iderable declension having taken lace in the morals of the people, the ng set himself again to reform his ubjects, with the same holy ardour s before. Nor were his labours ain: "he brought back the people o the Lord God of their fathers," er. 4. The regular and impartial dministration of justice, through very part of the land, engaged his erious regard; for he appointed udges and officers, and charged hem to execute their trust faithfully, s in the presence of God. Jehosha-hat, who had been threatened ith the divine displeasure, was soon nade to know, that his safety de-ended upon God alone, without hose protection he must have been verwhelmed by his confederate ene-nies. A numerous host of Moab-tes, Ammonites, and others, invad-d his land, and threw him into the tmost consternation, 2 Chron. xx. n this situation we observe in him a emarkable pattern of humiliation, ith, and devotion. Though per-lexed, he did not despair, but first set himself to seek the Lord," and fterward called upon all his people o do the same. The king "pro-laimed a fast throughout all Judah; nd they gathered themselves out of ll the cities to ask help of the Lord." n this large and solemn assembly the prince himself presided, and, as the mouth of the congregation unto God, prayed aloud before them all, with peculiar fervour. Deeply sensible of their entire dependance upon God, the omnipotent disposer of all the kingdoms of the world, he pleaded the relation of God to them, and his former mercies bestowed upon them; and then representing their distress, and professing a full reliance upon him, he entreated his favourable interposition. Under these circumstances Jehoshaphat received an answer of peace; with assurance that on the very next day, if he and his subjects would go forth in faith to meet their enemies, they should obtain a complete victory without an engagement. The king of Judah believed, worshipped, and praised God. In obedience to the divine mandate, he prepared his people, and exhorted them to trust the Lord, to expect his promised aid, and to extol him "whose mercy endureth for ever." Jehoshaphat led them out to the field, whither they advanced with hymns of loud thanksgivings to God, as if shouting for the conquest. In an instant the combined armies were confounded, and, like persons seized with a frenzy, they destroyed each other. Was there ever a more exemplary proof of the efficacy of prayer and faith in God? How visible was his interposition in behalf of his servants, who had only to "stand still and see the salvation of God!" To him, therefore, the glory was devoutly ascribed; for the men of Judah, conducted by their prince, returned, as they went, with songs of joy, confessing that "the Lord had made them to rejoice over their enemies." The hand of God appeared so manifestly in this event, that all the surrounding nations, being struck with awe, no more dared to repeat their hostilities. Jehoshaphat continued, as a wise and pious ruler, to enforce

among his subjects attention to the service, and obedience to the law of the Lord. Doubtless, he was extensively useful; but though he did much, he could not do all that he desired. He had destroyed idolatry, and put away the Sodomites, and other abominations, out of the land; but the people could not be prevailed on to forsake the high places, 2 Chron. xx. 33. "for as yet they had not prepared their hearts unto the God of their fathers." We are again obliged to censure this excellent king, because the sacred writings have done it. Jehoshaphat had been reproved and punished for his intimacy with Ahab, and yet he relapsed, by forming another connection in the same irreligious family, with the son and successor of Ahab. Even after that astonishing deliverance which God had wrought for him, and though he had smarted for his late folly, we find him joining in a commercial treaty with Ahaziah, who, like his father, was a very profane character. They designed to send a trading fleet, which they had equipped, to the east, and to share the profits. But God, in mercy to Jehoshaphat, blasted the scheme, and frustrated his hopes of gain. His ships were destroyed in the port; and a prophet of Jehovah declared, that this was appointed as a chastisement for his attachment to that wicked house. Thus the alliance was broken; and the divine rebuke had its proper effect, at least for a season; for, though urged by the king of Israel, he peremptorily refused to renew the compact, 1 Kings xxii. 49. Sometime after the last transaction we find Jehoshaphat once more in confederacy with the profane court of Israel, and joining in a warlike expedition with Jehoram, as he had done with Ahab, 2 Kings iii. Here again he was reduced to extreme difficulties, and rescued, as before, by the Lord's interposition. Oh! what complicated miseries follow from, what may seem, a trifling instance of misconduct! The first wrong step was his taking a wife for his son from Ahab's family, as this prepared the way for all the subsequent mischiefs. Much he suffered in his own person, and many calamities happened to his descendants, in consequence of this affinity. While we review the weakness of this good man, let us watch and tremble for ourselves. See 1 Kings xxii. 50.

JEHOSHAPHAT, son of Ahilud, secretary to David, and afterwards to Solomon, 1 Kings iv. 3.

JEHOSHAPHAT, son of Paruah, Solomon's intendant in the tribe of Issachar, 1 Kings iv. 17.

JEHOSHAPHAT, VALLEY OF, mentioned Joel iii. 2. Some believe it to be that which is called the Valley of Blessing, 2 Chron. xx. 26. others consider it is an appellative, not a proper name, denoting God's judgment.

JE-HOSH'-E-BA: jĕhŏshĕbă.—[*The fulness or oath of the Lord.*] The daughter of king Joram, 2 Kings xi. 2.

JE-HOSH'-U-A: jĕhŏshŭă. [The same as Joshua.] The son of Nun, Numb. xiii. 16.

JE-HO'-VAH: jĕhōvăh. One of the Scripture names of God, and peculiar to him, signifying the Being who is self-existent, and gives existence to others. The name is also given to Christ, Isaiah xl. 3. and is a proof of his godhead, Matt. iii. 3. Isaiah vi. John xii. 41. The Jews had so great a veneration for this name, that they left off the custom of pronouncing it, whereby its true pronunciation was forgotten. They believe that whosoever knows the true pronunciation of it cannot fail to be heard of God.

This name is frequently found in the Old Testament compounded with other words:—as,

JE-HO'-VAH-JI'-RETH: jĭrĕth.

[*The Lord will see to it, or provide.*] Gen. xxii. 14.

JE-HO'-VAH-NIS'-SI: nissȳ.—[*The Lord my banner.*] Exodus xvii. 15.

JE-HO'-VAH-SHAL'-LOM: shâllòm. [*The Lord send peace.*] Judges vi. 24.

JE-HOZ'-A-BAD: jèhòzâbâd. [*The Lord's dowry, or having a dowry.*] Son of Shomer, one of the murderers of king Jehoash, 2 Kings xii. 21. The son of Obed-Edom, 1 Chron. xxvi. 4.

JE-HOZ'-A-DAK: jèhòzâdâk.—[*The justice of the Lord.*] The son of Seraiah, 1 Chron. vi. 14.

JE'-HU: jâhû. [*He that is, or who exists.*] Son of Hanani, a prophet sent to Baasha, king of Israel, to prophesy against that prince, 1 Kings xvi. 7.

JEHU, the son of Jehoshaphat, and grandson of Nimshi, captain of the troops of Joram, the king of Israel, was appointed by God to reign over Israel, and to avenge the sins committed by the house of Ahab. 1 Kings xix. 16. The prophet Elisha received a commission to anoint him, but the order does not appear to have been executed until more than twenty years afterwards, and then it was done by one of the sons of the prophets, 2 Kings ix. 1—3. Jehu was then at the siege of Ramoth-Gilead, commanding the army of Joram, the king of Israel, when a young prophet appeared, who took him aside from the officers of the army, in the midst of whom he was sitting, and, when alone in a chamber, poured oil on his head, and said to him, "Thus saith the Lord, I have anointed thee king over Israel: thou shalt extirpate the house of Ahab, and avenge the blood of the prophets which hath been shed by Jezebel," 2 Kings ix. 1—10. The prophet instantly opened the door and fled. Jehu returning to the officers, and informing them that a prophet had been sent to anoint him to the kingly office, they then rose up, made a kind of throne for Jehu, and sounding the trumpets, cried, "*Jehu* is king." At this time, Joram, king of Israel, was at Jezreel in a state of indisposition, having been wounded at the siege of Ramoth-Gilead. Jehu ordered that no one should leave the army, which he quitted instantly, in order to surprise the king at Jezreel. Joram sent an officer to meet him, and afterwards a second; but as neither of them returned, Joram himself, with Ahaziah, king of Judah, proceeded in his chariot towards Jehu, whom they met in the field of Naboth the Jezreelite. Joram asked, "Is it peace, Jehu? He answered, How can there be peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many?" and instantly drew his bow, smote Joram between his shoulders, so that the arrow pierced his heart, and he died in his chariot. Jehu then commanded his body to be cast into the field of Naboth the Jezreelite, thus fulfilling the prediction of the prophet Elijah, 2 Kings ix. 11—26. Jehu now proceeded to Jezreel, and as he entered the city, Jezebel, who was at her window, said to him, "Had Zimri peace, who slew his master?" Jehu commanded her servants to throw her out at the window, which they did, and she was trampled to death under the horses' feet, and devoured by dogs, 2 Kings ix. 36. He then slew all Ahab's relations and friends, the great men of his court, and the priests who were at Jezreel, 2 Kings x. 1—11. On his way to Samaria, Jehu met the friends of Ahaziah, who were going to Jezreel to salute the children of Ahab's family, with the death of whom they were ignorant. They were forty-two in number; but Jehu gave orders to have them all put to death. Soon after this, he met Je-

honadab, son of Rechab, and taking him into his chariot, he said, "Come with me, and see my zeal for the Lord." At Samaria, he slew all that remained of Ahab's family, and having collected all the prophets of Baal to celebrate a festival, he then ordered his people to slay them every one; the image of Baal was also broken to pieces and burnt, the temple itself destroyed, and the place where it stood reduced to a dunghill, 2 Kings x. 12—28. Yet though Jehu had been the instrument in the hand of God, for taking vengeance on the house of Ahab, the scripture accuses him of following the sins of Jeroboam, the son of Nebat, who made Israel to sin in worshipping the golden calves, verses 29, 31. It appears also that, in executing the divine indignation on the wicked house of Ahab, he was actuated more by the spirit of ambition and animosity, than the fear of God, or a regard to the purity of his worship. And thus it is that God, in the course of his providence, makes use of tyrants and wicked men, as his instruments to execute his righteous judgments in the earth. Thus the Babylonians were employed to chastise the Jews, yet the Lord charges them with cruelty in regard to them, Isaiah x. 5—12. They exceeded the bounds of justice and humanity in oppressing and destroying them, Isaiah xlvii. 1—6. and Zechariah i. 15. After a reign of eight and twenty years over Israel, Jehu died, and was succeeded by his son Jehoahaz; but his reign was embittered by the war which Hazael king of Syria long waged against him, 2 Kings x. 32—36. His four descendants, who succeeded him in the throne, were Jehoahaz, Joash, Jeroboam II. and Zechariah.

JE-HUB'-BAH: jĕhŭbbȧ. [*A hiding, or binding.*] Son of Shamer, 1 Chron. vii. 34.

JE-HU'-CAL: jĕhŭkȧl, [*Mighty, or perfect.*] Son of Shelemiah, Jer. xxxvii. 3.

JE'-HUD: jȧhŭd. [*Praising, or confessing.*] A city, Josh. xix. 45.

JE-HU'-DI: jĕhŭdȳ. [The same.] Son of Nethaniah, Jer. xxxvi. 14.

JE-HU-DI'-JAH: jĕhŭdȳja.—[*Praising, or confessing the Lord.*] Mother of Jered, 1 Chron. iv. 18.

JE'-HUSH: jȧhŭsh. [*Keeping counsel.*] The son of Eshek, 1 Chron. viii. 39.

JE-KAB'-ZE-EL: jĕkȧbzēĕl.—[*The congregation of God.*] A city, Neh. xi. 25.

JEK-A-ME'-AM: jĕkȧmēȧm.—[*The people shall arise.*] Of the sons of Hebron, 1 Chron. xxiii. 19.

JEK-A-MI'-AH: jĕkȧmȳȧ. [*The establishing, or revenging of the Lord.*] The son of Shallum, 1 Chron. ii. 41.

JEK-U-THI'-EL: jĕkŭthēĕl.—[*The hope, or congregation of God.*] The father of Zanoah.] 1 Chron. iv. 18.

JEM-I'-MA: jĕmȳmȧ. [*Handsome as the day.*] The daughter of Job, Job xlii. 14.

JEM'-U-EL: jĕmūĕl. [*God's day.*] The son of Simeon, Gen. xlvi. 10. called Nemuel, 1 Chron. iv. 24.

JEPH'-THAH: jĕfthȧ. [*Opening, or he that opens.*] One of the judges of Israel, was the son of Gilead by a concubine. His father having several other children by his lawful wife, they conspired to expel Jephthah from amongst them, insisting that he who was the son of a strange woman should have no part of the inheritance with them. Like Ishmael, therefore, he withdrew, and took up his residence beyond Jordan in the land of Tob, where he appears to have become the chief of a banditti, or marauding party, who probably lived by plunder.

In process of time a war broke out between the Ammonites and the children of Israel who inhabited the

country beyond Jordan; and the latter finding their want of an intrepid and skilful leader, applied to Jephthah to take the command of them. He at first reproached them with the injustice they had done him, in banishing him from his father's house; but he at length yielded to their importunity, on an agreement that, should he be successful in the war against the Ammonites, the Israelites should acknowledge him for their chief, Judges xi, 1—11. Being invested with the command of the Israelites, in an assembly of the people, sent to the king of the Ammonites, saying, Why art thou come to ravage my country? The Ammonite answered, it was to recover the territory which Israel had taken on their coming out of Egypt. Jephthah replied, that they had made no conquests in that quarter but from the Amorites; adding, "if you think you have a right to all that Chemosh, your god, hath given you, why should not we possess all that the Lord our God hath conferred on us by right of conquest? Zippor, king of the Moabites, who lived in the time of Moses, was witness to our conquering this country, which was then in the possession of the Amorites; yet he did not complain; nor did he desire the restitution of it; and here you come after so long a time to demand it. If you persist in your design of making an unjust war against us, let the Lord be judge this day between the children of Israel and the children of Ammon," ver. 12—27. Jephthah's reply availed nothing; and now the Spirit of the Lord is said to have come upon him, which inspired him with fortitude suited to the situation in which he was placed, and inspiring him with unshaken confidence in the God of the armies of Israel, Judges xi. 17. compare with Heb. xi. 32. See also 1 Sam. xi. 6. Numb. xxiv. 2. Jephthah at this time made a vow to the Lord, that if he delivered the Ammonites into his hand, whatever came forth out of the doors of his house to meet him when he returned should be the Lord's; and he would offer it up for a burnt-offering, ver. 31. Jephthah vanquished the Ammonites, and ravaged their land. But on returning towards his own house, his daughter, an only child, came out to meet her father with timbrels and dances, accompanied by a chorus of virgins, to celebrate his victory, ver. 34. On seeing her Jephthah rent his clothes, and said, Alas, my daughter, thou hast brought me very low, for I have opened my mouth to the Lord, and cannot go back. His daughter intimated her readiness to accede to any vow he might have made, in which she was personally interested; only claiming a respite of two months, during which she might go up to the mountains and bewail her virginity, with her companions. Jephthah yielded to this request, and at the end of two months, according to the opinion of many, her father offered her up in sacrifice, as a burnt-offering to the Lord, ver. 35—39. Others, however, are of opinion, that she was devoted to celibacy, or dedicated to the service of God. The learned, who take this side of the question, contend that the meaning of the original has been mistaken by our translators, and that Judges xi. 31. ought to have been rendered, "shall either be the Lord's, *or* I will offer it up for a burnt-offering." What further confirms this rendering, say they, is, that Jephthah's rashness had time to cool, as his daughter went two months to bewail her virginity; that is, her consecration to God, which obliged her to remain single, without posterity. It is further said, that she went to bewail her *virginity*, not her *sacrifice*. Besides the Israelitish women went

four times every year to mourn or talk with (not for) the daughter of Jephthah, to lament her seclusion from the world, and the hardship of her situation, as cut off from every domestic enjoyment. It is further worthy of remark, that it is not afterwards said, that he actually *sacrificed* her, but "he did with her according to his vow." The sacred historian subjoins, "she knew no man:" if she were sacrificed, this remark is frivolous; but if she were devoted to perpetual virginity, this idea coincides with the visits of the Israelitish women. It is still further argued, that as Jephthah was under the influence of the Spirit of God, ver. 29. that Spirit could not permit him to imbrue his hands in the blood of his only child; and especially under the pretence of offering a pleasing sacrifice to that God who is the Father of mankind, and the fountain of love, mercy, and compassion. The reader may find both sides of the question ably advocated, in the *Biblical Cyclopædia* Jephthah judged Israel six years, and was buried in one of the cities of Gilead, Judges xii. 7. St. Paul places him among the ancient servants of God, who through faith subdued kingdoms, &c. Heb. xi. 32—34.

JE-PHUN'-NEH: jĕfŭnnĕ. [*Beholding, or he that beholds.*] The father of Caleb, Numb. xiii. 6. The son of Jether, 1 Chron. vii. 38.

JE'-RAH: jârâ. [*The moon, or month.*] The son of Joktan, 1 Chron. i. 20.

JE-RAH-ME'-EL: jĕrâmĕ'ĕl.—[*The beloved of God.*] Commanded, with others, to seize the persons of Jeremiah and Baruch, Jer. xxxvi. 26. (2.) The name of the other two persons, 1 Chron. ii. 9. xxiv. 29. (3.) A district of Judah, 1 Sam. xxvii. 10. xxx. 29.

JE'-RED: jârĕd. [*Ruling, or coming down.*] The son of Mahalaleel, 1 Chron. i. 2. The son of Jehudijah, 1 Chron. iv. 18.

JE-RE-MA'-I: jĕrĕmâ'ĭ. [*My height, or throwing forth waters.*] Of the sons of Hashum, Ezra x. 33.

JER-E-MI'-AH: jĕrĕmī'â. [*Exalting the Lord, or the exaltation of the Lord.*] Was of the sacerdotal race, and, as he himself records, one of the priests that dwelt at Anathoth in the land of Benjamin, a city appropriated out of that tribe to the use of the priests, the sons of Aaron, Josh. xxi. 18. situated, as we learn from Jerome, about three miles north of Jerusalem. Some have supposed his father to have been that Hilkiah, the high-priest, by whom the book of the law was found in the temple in the reign of Josiah; but for this opinion there is no better ground than his having borne the same name, which was no uncommon one among the Jews; whereas had he been in reality the high-priest, he would doubtless have been mentioned by that distinguishing title, and not put upon a level with priests of an ordinary and inferior class. Jeremiah appears to have been very young when he was called to the exercise of the prophetical office, from which he modestly endeavoured to excuse himself, by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity during a period of at least forty-two years, computing from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all ranks, whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions, in the bitterness of his soul, which many have thought hard to reconcile with his religious principles; but which, when duly weighed, may be found

to demand pity rather than censure. He was a man of unblemished piety and conscientious integrity; loved his country, whose miseries he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had retired, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governor in Judea, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for the Jews at Tahpanhes are said to have taken such offence thereat, that they stoned him to death. Their wickedness, however, did not long pass without its reward; for in a few years afterwards, they were miserably destroyed by the Babylonian armies which invaded Egypt, according to the prophet's prediction, Jer. xliv. 27, 28. Some Jewish writers, however, affirm that he returned to Judea, while others say that he went to Babylon, and died there; and a third class are of opinion that he died in Egypt, far advanced in years, and broken by the calamities which had happened both to himself and his country.

The first part of Jeremiah's prophesy chiefly consists of a mixture of invectives against the sins of the Jews, and of heavy judgments, of some calls to repentance, and complaints of his own afflictions. Sometimes the mind of God was represented to him by figurative emblems. Perhaps a great part of what we find in the first nineteen chapters was pronounced before Josiah had carried his reformation to perfection; or, during it, there might remain great obstinacy in sinning, and an inward cleaving to their idols. When, about the beginning of the reign of Jehoiakim, he foretold that Judah and Jerusalem should be rendered a desolation, Pashur, the son of Immer the high-priest, chief governor of the temple, smote him, and put him in the stocks in the gate of Benjamin, Jeremiah assured him, that he should be terribly punished in his person, and he and his family be carried, along with other Jews, into a wretched captivity. He complained of the slanders that were carried about on him, and cursed the day of his birth, ch. xix. xx. He warned the Jews to repent of their wicked courses, if they wished to prevent their ruin. Not long after, he predicted the calamities that should come upon the Egyptians, Philistines, Phœnicians, Edomites, Arabians, Moabites, Ammonites, Syrians, and Persians, by the hand of Nebuchadnezzar, chap. xxv. xlvi—xlix. It was perhaps about this time that he formed the yokes of wood, to be sent by the ambassadors of these nations, as a token of their servitude to Nebuchadnezzar and his son and his son's son; though he did not send them off till the reign of Zedekiah, chap. xxvii. 1. During the fourth year of Jehoiakim, he, under the emblem of a cup given around to these nations, and to the Jews, Medes, and, after all, to the Chaldeans, predicted terrible and stupifying calamities to come on them, chap. xxv. In the ninth month of this year, he caused Baruch to write out a copy of all his prophecies which he had uttered, and read them before the people on a fast-day appointed by the king, in

order to excite them to repentance. Michaiah, a young prince, informed his father, Gemariah, Delaiah, and other princes; they sent Jehudi to bring Baruch, and the roll. Baruch read it to them, and they were much affected; they advised Baruch and Jeremiah to hide themselves, while they informed the king of these predictions. Scarcely had the king heard a few leaves read, when he cut and burnt the roll, and sought for Jeremiah and Baruch, to put them to death; but the Lord kept them from harm. At the direction of God, Jeremiah caused Baruch to write a new roll, and added to it several threatenings not in the former, and likewise predictions of Jehoiakim's unhappy death, chap. xxxvi. It was also during the reign of Jehoiakim, that by trying the Rechabites with drinking of wine, he figuratively showed the unreasonable nature of the Jews' rebellion against the commands of their divine Father, chap. xxxv. Towards the end of this reign, he denounced judgments on Jehoiakim, for his pride, oppression, and other wickedness; and soon after, on Jehoiakim, and the rulers of the church and state in Judah, chap. xxii. xxiii. In the beginning of Zedekiah's reign, he delivered the yokes, emblematic of slavery, to the ambassadors of the various nations concerned, to be sent to their masters. To represent the hastening ruin and slavery of the Jews, he wore a yoke and chain on his own neck, and advised Zedekiah to submit to bondage, as the means of escaping ruin. Hananiah, the son of Azur of Gibeon, a false prophet, broke this yoke, and told the people present, in the court of the temple, that so the Lord would in two years break or finish the bondage of the nations to the Chaldeans. Jeremiah ironically wished it might be as he had said, but hinted there was little ground to expect it; and soon after told Hananiah, that his uttering falsehood in the name of the Lord should be punished with death, that very year; which accordingly happened, chap. xxii. xxviii. About this time he had his vision of two baskets of figs; the one very good, and the other very bad; by which was represented, the piety and happiness of many that had been carried captive to Babylon along with Jehoiakim, and the wickedness and ruin of those who remained in Jerusalem, chap. xxiv. Soon after, he sent a letter to the captives in Babylon, advising them to cultivate fields, build houses, and pray for the peace of the country, as they might expect seventy years' continuance in Babylon, at the end of which they should be delivered; and denounced terrible judgments of burning to death by the Chaldeans, to Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, two false prophets. This letter he sent by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah sent probably with his tribute to Nebuchadnezzar. On account of this letter, Shemaiah, a Nehelamite, or dreamer, informed Zephaniah the son of Maaseiah the priest at Jerusalem, and desired him to put Jeremiah in the stocks as a madman. This letter was read to Jeremiah; and he predicted the ruin of Shemaiah and his family, chap. xxix. Twice this same Zephaniah was sent by Zedekiah to Jeremiah, to beg his prayers for the kingdom, as it was in danger from the Chaldeans; but he assured the king, that the city and nation should be destroyed for their wickedness, chap. xxxi. xxxvii. This happened about the ninth year of Zedekiah. His warnings had such effect, that Zedekiah and his people covenanted to leave off their oppressive detention of their servants; but

hey had scarcely dismissed them, when they were forced back; where upon Jeremiah predicted God's giving the sword a commission to destroy them, chap. xxxiv. When the Chaldeans raised the siege of Jerusalem, to go against the Egyptians, Jeremiah assured the Jews they need expect no real advantage from the Egyptians, and that the Chaldeans would take Jerusalem, and burn it with fire. Meanwhile Jeremiah intended to leave the city. Irijah, the son of Selemiah, apprehended him, as if he had intended to surrender himself to the Chaldeans. The princes cast him into the dungeon. Being sent for, he told Zedekiah, he should fall into the hands of the king of Babylon; and begged he might not be returned to his dungeon, as he had given no offence, chapter xxxvii. xxxviii. It was during, or about the time of his imprisonment, that he foretold the return of the Jews from their captivity, chapter xxx. xxxii. When Jerusalem was taken, he was relieved; and Nebuchadnezzar gave him his choice, either to go to Chaldea, and be well provided for, or to abide in Canaan with Gedaliah. He stayed with Gedaliah After that prince was basely murdered, Johanan the son of Kateath, and his followers, desired Jeremiah to consult the Lord whether they should go to Egypt or not. He charged them with dissimulation, and warned them not to go to Egypt; but they pretended, that not the Lord, but Baruch, had directed him to say these things, and forced him along with them into Egypt. There, without success, he rebuked their idolatry, and threatened them with ruin from the hand of the Chaldeans, chap. xv. 10—14. xxxix. xliv.

The conclusion of Jeremiah's prophecy, containing the fifty-second chapter, was added after his time, subsequently to the return from captivity, of which it gives a short account, and forms a proper introduction to the lamentations of Jeremiah. Although the greater part of Jeremiah's predictions related to his countrymen the Jews, many of whom lived to behold their literal fulfilment, and thus attested his prophetic mission; yet some of his prophecies clearly refer to the promised Messiah. In chap. xxiii. 5, 6. is clearly foretold the mediatorial kingdom of the Redeemer, who is called the LORD OUR RIGHTEOUSNESS. Chap. xxxi. 22. we have a distinct prediction of the miraculous conception of Jesus Christ; and in xxxi. 31—36. and xxxiii. 8. the efficacy of Christ's atonement, the spiritual character of the new covenant, and the inward efficacy of the gospel, are most clearly and emphatically described. Compare Hebrews viii. 8—13. and x. 16.

The style of Jeremiah, though not deficient either in eloquence or sublimity, has been considered to be inferior in both respects to that of Isaiah. Jerome objects a certain rusticity of expression to him; but this it would not be easy to point out. Though the sentiments of Jeremiah are not always the most elevated, nor his periods uniformly neat and compact; yet his style is in a high degree beautiful and tender, especially when he has occasion to excite the softer passions of grief and pity, which is frequently the case in the earlier parts of his prophecies. These are chiefly poetical. The middle of his book is almost entirely historical, and is written in a plain prosaic style, suitable to historical narrative. On many occasions he is very elegant and sublime, especially in xlvi. li. 1—59. which are wholly poetical, and in which the prophet approaches very near the sublimity of Isaiah.

JEREMIAH, of Libnah, was father of Hamutal, wife of Josiah, king of

Judah, 2 Kings xxiv. 18. The name of several valiant men. See 1 Chron. v. 24. xii. 4, 10, 13.

JER'-E-MOTH: jĕrĕmŏth. [*He that fears, or sees death.*] There were several persons of this name among the Hebrews, but we are not acquainted with any particulars concerning their lives. See 1 Chron. vii. 7. xxv. 4. Ezra x. 27.

JER-I'-AH: jĕrÿà. [*The fear or vision of God.*] Of the sons of Hebron, 1 Chron. xxiii. 19.

JER-I-BA'-I: jĕrĕbâÿ. [*Fighting, chiding, or multiplying.*] A valiant man, 1 Chron. xi. 46.

JER'-I-CHO: jĕrĕkŏ. [*His moon, or month.*] A city in the tribe of Benjamin, about seven leagues from Jerusalem, and two from the river Jordan, Josh. xviii. 21. Moses calls it the city of palm trees, probably on account of the great number of these trees, which were then growing in an adjoining plain. Deut. xxxiv. 3. It was the first city in Palestine that was taken by Joshua, Joshua vi. Here the harlot Rahab resided, and entertained those who were previously sent to examine the country, chap. ii. 1, 2. By divine command all the inhabitants were put to the sword, except the family of Rahab, whose faith in the true God preserved her in the day of general calamity, so that "she perished not with those that believed not." Heb. xi. 31. Jericho was so advantageously situated for all manner of trade, because near the usual passage across the Jordan, that it could not long remain a place entirely desolate. In fact, as early as the time of the Judges, Jericho, or, as it was then called, the city of palms, appeared again as a town, subdued by the Moabites; (Judg. iii. 13. comp. with Deut. xxxiv. 3.) and in David's time, we have unquestionable proof of the existence of a city of the name of Jericho. See 2 Sam. x. 5. But notwithstanding all this, Joshua's imprecation, chap. vi. 26. was not yet trespassed; but about one hundred years after David's death, Jericho was first rebuilt, or fortified, by Hiel the Bethelite; and in laying its foundation he lost his first-born son, and in setting up the gates, his youngest, 1 Kings xvi. 34. The ambassadors of David, who had been insulted by the Ammonites, took up their residence there until their beards were grown. And we find our Lord at Jericho, a guest in the house of Zaccheus the publican, Luke xix. 1—10.

JER'-I-OTH: jĕrĕŏth. [*Kettles, cauldrons, or breaking asunder.*]—Wife of Caleb, 1 Chronicles ii. 18.

JER-O-BO'-AM: jĕrŏbŏam.—[*Fighting against, or increasing the people.*] The son of Nebat, and first king of Israel, 1 Kings xi. 26. He is frequently mentioned in scripture, as having been the cause of the ten tribes revolting from Rehoboam, and of having "made Israel to sin," by leading them to worship the golden calves at Dan and Bethel, 1 Kings xii. 26—33. He was met by the prophet Ahijah, on a certain day, who seizing his cloak, cut it in twelve pieces; and he said to Jeroboam, "Take ten of them thyself; for thus saith the Lord, I will divide and rend the kingdom of Solomon, and will give ten tribes to thee.—If thou wilt hearken to all that I command thee, and wilt walk in my ways, as David my servant did, I will be with thee, and establish thee," 1 Kings xi. 30—38. But Jeroboam discarded the true God, and his worship: he conceived that if the tribes over whom he reigned were to go up to Jerusalem to sacrifice, they would be under continual temptations to return to the house of David. To counteract this, he caused two golden calves to be made as objects of religious worship—one of which he placed at Dan, and the other at

Bethel, the two extremities of his dominions, and caused a proclamation to be made throughout all his territories, that in future none of his subjects should go up to Jerusalem to worship—and directing them to the two calves which had been recently erected, he cried out, "Behold thy gods, O Israel, which brought thee up out of Egypt!" He also caused idolatrous temples to be built, and priests to be ordained of the lowest of the people, who were neither of the family of Aaron nor of the tribe of Levi, verses 26—33. Having appointed a solemn festival to be observed on the fifteenth day of the eighth month, in order to dedicate his new altar, and consecrate his golden calves, he assembled the people at Bethel, and himself went up to the altar for the purpose of offering incense and sacrifices. At that instant a prophet, who had come, divinely directed, from Judah to Bethel, accosted Jeroboam, and said, "O altar, altar, thus saith the Lord, A child shall be born to the house of David, Josiah by name, and upon thee shall he sacrifice the priests of the high places who now burn incense upon thee: he shall burn men's bones upon thee." To confirm the truth of this threatening, the prophet also added a sign, namely, that the altar should immediately be rent asunder, and the ashes and every thing upon it poured upon the earth. Jeroboam, incensed at this interference of the prophet, stretched out his hand and commanded him to be seized; but the hand which he had stretched out was instantly paralysed, and he was unable to draw it back again. The altar, too, was broken, and the ashes upon it fell to the ground according to the prediction of the prophet. Jeroboam now solicited his prayers, that his hand might be restored to him. The man of God interposed his supplication to heaven, and the king's hand was restored to him sound as before. Jeroboam entreated that he would accompany him to his own house, and accept a reward; but he answered, "Though thou shouldst give me the half of thine house, I would not go with thee, nor will I taste any thing in this place; for the Lord hath expressly forbidden me to do so," 1 Kings xiii. 1—10. But still Jeroboam continued to encourage his subjects in idolatry. This was the sin of his family, and it was the cause of its utter extirpation. Some time after his accession to the throne of Israel, his favourite son Abijah fell sick; and to relieve his parental solicitude, Jeroboam instructed his wife to disguise herself, and in that state to go and consult the prophet Ahijah concerning his recovery. This was the same prophet who had foretold to Jeroboam that he should be king of Israel. He was now blind through old age; but the prophet was warned of her approach, and, before she entered his threshold, he called her by name, told her that her son should die; and then, in most dreadful terms, denounced the impending ruin of Jeroboam's whole family, which shortly after came to pass. After a reign of two and twenty years, Jeroboam died, and Nadab his son succeeded to the crown, 1 Kings xiii. 33, 34; chap. xiv. 1—20.

Jeroboam, the second of that name, was the son of Jehoash, king of Israel. He succeeded to his father's royal dignity in the year of the world 3179, and reigned forty-one years. Though much addicted to the idolatrous practices of the son of Nebat, yet the Lord was pleased so far to prosper his reign, that by his means the kingdom of the ten tribes was restored from a state of great decay, into which it had fallen, and was even raised to a pitch of extraordinary splendour. The pro-

phets Amos and Hosea, as well as Jonah, lived during this reign.

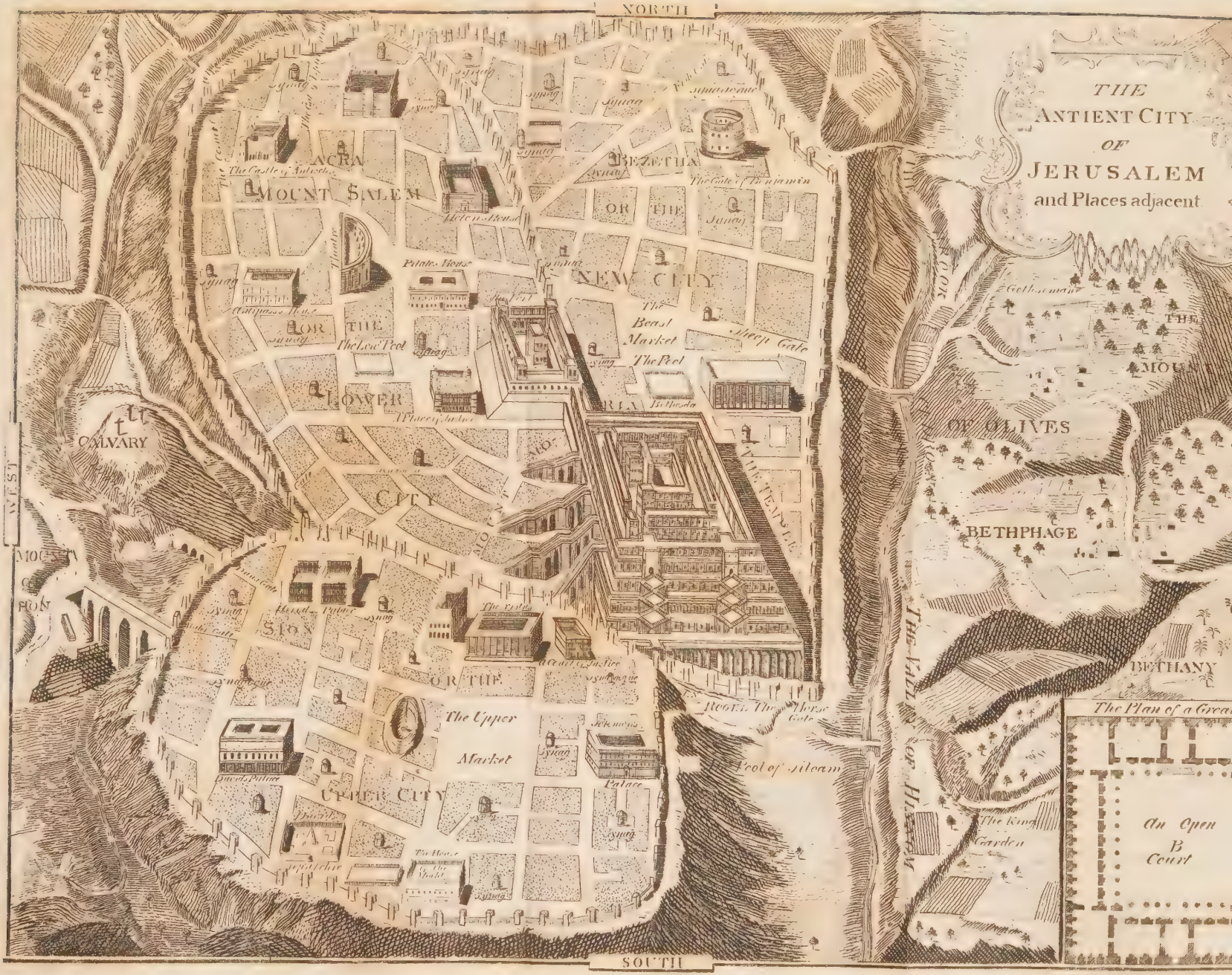
JER-O'-HAM: jĕrō'hăm. [*High, merciful, or beloved.*] 1 Chron. vi. 27.

JE-RUB-BA'-AL: jĕrŭbbā'ăl.—[*Let Baal avenge.*] Gideon so called, Judges vi. 32.

JE-RUB-ESH'-ETH: jĕrŭbĕsh-ĕth. [The same.] 2 Samuel xi. 21.

JE-RU'-EL: jĕrū'ĕl. [*The fear, or vision of God.*] A wilderness west of the Dead sea, 2 Chron. xx. 16.

JE-RU'-SA-LEM: jĕrū'să-lĕm.—[*The vision of peace, or the perfect vision.*] Is frequently styled in the scripture the holy city, Isa. xlviii. 2. Dan ix. 24. Neh. xi. 1. Matt. iv. 5. Rev. xi. 2. because the Lord chose it out of all the tribes of Israel to place his name there, his temple and his worship, Deut. xii. 5. xiv. 23. xvi. 2. xxvi. 2. and to be the centre of union in religion and government for all the tribes of the commonwealth of Israel. It is held in the highest veneration by Christians for the miraculous and important transactions which happened there, and also by the Mahommedans, who to this day never call it by any other appellation than "the holy, or the noble." It was also formerly called Jebus from one of the sons of Canaan, Josh. xviii. 28. After its capture by Joshua, Josh. x. it was jointly inhabited both by Jews and Jebusites, Josh. xv. 63. for about five hundred years, until the time of David; who having expelled the Jebusites, made it his residence, 2 Sam. v. 6—9. and erected a noble palace there, together with several other magnificent buildings; whence it is sometimes styled the city of David, 1 Chron. xi. 5. By the prophet Isaiah, xxix. 1. Jerusalem is termed Ariel, or the lion of God; but the reason of this name, and its meaning, as applied to Jerusalem, is very obscure and doubtful. It may possibly signify the strength of the place, by which the inhabitants were enabled to resist and overcome their enemies. Being situated on the confines of the two tribes of Benjamin and Judah, Jerusalem sometimes formed a part of the one, and sometimes of the other: but, after Jehovah had appointed it to be the place of his habitation and temple, it was considered as the metropolis of the Jewish nation, and the common property of the children of Israel. On this account it was, that the houses were not let, and all strangers of the Jewish nation had the liberty of lodging there gratis, by right of hospitality. To this custom our Lord probably alludes in Matt. xxvi. 18. and the parallel passages. The name of the whole mountain, on the several hills and hollows of which the city stood, was called Moriah, or Vision; because it was high land, and could be seen afar off, especially from the south, Gen. xxii. 2—4. but afterwards that name was appropriated to the most elevated part on which the temple was erected, and where Jehovah appeared to David, 2 Chron. iii. 1. 2 Sam. xxiv. 16, 17. This mountain is a rocky limestone hill, steep of ascent on every side except the north; and is surrounded on the other sides by a group of hills, in the form of an amphitheatre, Psalm cxxv. 2. which situation rendered it secure from the earthquakes that appear to have been frequent in the Holy Land, Psalm xlvi. 2, 3. and have furnished the prophets with many elegant allusions. On the east stands the mount of Olives. See *Olivet*. Dr. Clarke discovered some Pagan remains on this mountain; and at its foot he visited an olive ground always noticed as the garden of Gethsemane. "This place," says he, "is, not without reason, shown


NORTH
THE
ANTIENT CITY
OF
JERUSALEM
and Places adjacent
ACRA
MOUNT SION
BEZETHA
NEW CITY
LOWER CITY
UPPER CITY
CALVARY
MOUNT OF OLIVES
BETHPHAGE
BETHANY
The Upper Market
The Pool of Siloam
The Plan of a Great
An Open Court
SOUTH

as the scene of our Saviour's agony the night before his crucifixion, Matt. xxvi. Mark xiv. Luke xxii. John viii. both from the circumstance of the name it still retains, and its situation with regard to the city." Here he found a grove of olives of immense size covered with fruit, almost in a mature state. See *Dr. Clarke's Travels*, vol. iv. p. 355. 8vo. edit. Between Olivet and the city lies the valley of Kedron, through which flows the brook of the same name. On the south side stood the Mount of Corruption, where Solomon, in his declining years, built temples to Moloch, Chemosh, and Ashtaroth, 1 Kings xi. 7. 2 Kings xxiii. 13. it was separated from the city by the narrow valley of Hinnom, Josh. xviii. 16. Jer. xix. 2. where the Israelites burnt their children in the fire to Moloch, Jer. vii. 31. and xxxii. 35. thence made the emblem of hell, Gehenna, or the place of the damned, Matt. v. 22. xxiii. 33. Mark ix. 43. Towards the west, and without the walls of the city, agreeably to the law of Moses, Lev iv. lay mount Calvary, or Golgotha, that is, the place of a skull, Matt. xxvii. 33. so called by some from its fancied resemblance to a skull, but more probably, either because criminals were executed there, or perhaps because the mountain contained sepulchral caverns for the dead. The southern quarter, originally "the city of David," built on mount Sion, Josephus calls the upper city; and the house of Millo was what he calls the upper market. In process of time the upper city spread downwards into the winding hollow way, and composed the lower city, by him termed Acra.

We have no particulars recorded concerning the nature of the fortifications of Jerusalem, previously to the time of Nehemiah; though such there undoubtedly must have been, from the importance and sanctity of the city, as the metropolis of the country, and the seat of the Jewish worship. In the account of the rebuilding of the wall, under the direction of that pious and patriotic governor, ten gates are distinctly enumerated, viz. three on the south, four on the east, and three on the western side of the wall. The three gates on the south side were, (1.) The Sheep-gate, Neh. iii. 1. which was probably so called from the victims, intended for sacrifice, being conducted through it to the second temple. Near this gate stood the towers of Meah and Hananeel. The sheep-gate was also called the gate of Benjamin. (2.) The Fish-gate, Neh. iii. 3. xii. 39. which was also called the first gate. (3.) The Old-gate, also called the Corner-gate, Neh. iii. 6. xii. 39. 2 Kings xiv. 13. Jer. xxxi. 38. The gates on the eastern were, (1.) The Water-gate, Neh. iii. 26. near which the waters of Etam passed, after having been used in the temple-service, in their way to the brook Kedron, into which they discharged themselves. (2.) The Horse-gate, Neh. iii. 28. Jer. xxxi. 40. which is supposed to have been so called, because horses went through it in order to be watered. (3.) The Prison-gate, xii. 39. probably so called from its vicinity to the prison. (4.) The gate Miphkad, Neh. iii. 31. The gates on the western side were, (1.) The Valley-gate, Neh. iii. 13. also termed the gate of Ephraim, above which stood the tower of furnaces, Neh. iii. 11. xii. 38. and near it was the dragon well, Neh. ii. 13. which may have derived its name from the representation of a dragon, out of whose mouth the stream flowed that issued from the well. (2.) The Dung-gate, Neh. iii. 13. which is supposed to have received its name from the filth of the beasts that were sacrificed, being carried from the temple through this gate. (3.) The

gate of the fountain, Neh. iii. 15. had its name either from its proximity to the fountain of Gihon, or to the spot where the fountain of Siloam took its rise. We have no account of any gates being erected on the northern side. Previously to the fatal war of the Jews with the Romans, we are informed by Josephus, that the city of Jerusalem was surrounded with three walls, with numerous towers erected at certain distances; these walls were placed on such parts as were not encompassed with impassable valleys, where there was only one wall. The circumference of Jerusalem, at the time Josephus wrote, was thirty-three furlongs, or nearly four miles and a half: and the wall of circumvallation, constructed by order of Titus, he states to have been thirty-nine furlongs, or four miles eight hundred and seventy-five paces. At present, a late traveller states that the circumference of Jerusalem cannot exceed three miles. *Jolliffe's Letters from Palestine*, p. 103.

During the time of Jesus Christ, Jerusalem was adorned with numerous edifices, both sacred and civil, some of which are mentioned or alluded to. But its chief glory was the temple; which magnificent structure occupied the northern and lower top of Sion, as we learn from Psalm xlviii. 2. Beautiful for situation, the joy of the whole earth, is mount Sion. Next to the temple, in point of splendour, was the very superb palace of Herod, which is largely described by Josephus; it afterwards became the residence of the Roman procurators, who for this purpose generally claimed the royal palaces in those provinces which were subject to kings. These dwellings of the Roman procurators in the provinces were called Prætoria: Herod's palace therefore was Pilate's prætorium, Matt. xxvii. 27. John xviii. 28. and in some part of this edifice was the armoury or barracks of the Roman soldiers that garrisoned Jerusalem, whither Jesus was conducted and mocked by them, Matt. xxvii. 27. Mark xv. 16. In the front of this palace was the tribunal, where Pilate sat in a judicial capacity to hear and determine weighty causes: being a raised pavement of Mosaic work, the evangelist informs us, that in the Hebrew language it was on this account termed Gabbatha, John xix. 13. i. e. an elevated place. On a steep rock adjoining the north-west corner of the temple stood the tower of Antonia, on the site of a citadel that had been erected by Antiochus Epiphanes in order to annoy the Jews; and which, after being destroyed by them, was rebuilt by the Maccabean prince John Hyrcanus, B. C. 135. Herod the Great repaired it with great splendour, uniting in its interior all the conveniences of a magnificent palace, with ample accommodations for soldiers. This cidatel overlooked the two outer courts of the temple, and communicated with its cloisters by means of secret passages, through which the military could descend and quell any tumult that might arise during the great festivals. This was the guard to which Pilate alluded, Matt. xxvii. 65. The tower of Antonia was thus named by Herod, in honour of his friend Mark Anthony: and this citadel is the castle into which St. Paul was conducted, Acts xxi. 34, 35. and of which mention is made in Acts xxii. 24. As the temple was a fortress that guarded the whole city of Jerusalem, so the tower of Antonia was a fortress that entirely commanded the temple.

During the reigns of David and Solomon, Jerusalem was the metropolis of the land of Israel; but, after the defection of the ten tribes under Jeroboam, it was the capital of the kings of Judah, during whose

overnment it underwent various evolutions. It was captured four imes without being demolished, viz. y Shishak sovereign of Egypt, 2 hron. xii. from whose ravages it ever recovered its former splenour; by Antiochus Epiphanes, who reated the Jews with singular bararity; by Pompey the Great, who endered the Jews tributary to Rome; nd by Herod, with the assistance of Roman force under Sosius. It as first entirely destroyed by Nebuchadnezzar, and again by the emeror Titus, the repeated insurrecons of the turbulent Jews having filled up the measure of their iniquities, and drawn down upon them he implacable vengeance of the Romans. Titus ineffectually endeavoured to save the temple: it was involved in the same ruin with the est of the city, and, after it had been reduced to ashes, the foundaions of that sacred edifice were loughed up by the Roman soldiers. Thus literally was fulfilled the prediction of our Lord, that not one tone should be left upon another hat should not be thrown down, Matt. xxiv. 2. The emperor Adrian rected a city on part of the former ite of Jerusalem, which he called Elia Capitolina: it was afterwards reatly enlarged and beautified by Constantine the Great, who restored s ancient name. During that emeror's reign the Jews made various fforts to rebuild their temple, which owever were always frustrated: nor id better success attend the attempt nade A. D. 363. by the apostate mperor Julian. An earthquake, whirlwind, and a fiery eruption, ompelled the workmen to abandon heir design. From the destruction f Jerusalem by the Romans to the resent time, that city has remained, or the most part, in a state of ruin nd desolation; and has never been nder the government of the Jews hemselves, but oppressed and broken down by a succession of foreign masters — the Romans, the Saracens, the Franks, the Mamelukes, and last by the Turks, to whom it is still subject. It is not therefore only in the history of Josephus, and in other ancient writers, that we are to look for the accomplishment of our Lord's predictions: — we see them verified at this moment before our eyes, in the desolate state of the once celebrated city and temple of Jerusalem, and in the present condition of the Jewish people, not collected together into any one country, into one political society, and under one form of government, but dispersed over every region of the globe, and every where treated with contumely and scorn. See *Bishop Porteus's Lectures on the Gospel of St. Matthew*, vol. ii. p. 215. The present population of Jerusalem is variously estimated. Captain Light, who visited it in 1814, computed it at twelve thousand. Mr. Buckingham, who was there in 1816, from the best information he could procure states, that the fixed residents, more than one half of whom are Mohammedans, are about eight thousand: but the continual arrival and departure of strangers make the total number of persons present in the city from ten to fifteen thousand generally, according to the season of the year.

Jerusalem is often used in the holy writings to denote the church of Christ, Isaiah xl. 2, 9. chap. lii. 1, 2. ch. lxii. 1, 6, 7. Psalm li. 18. And as the ancient Jerusalem is expressly called "the city of God," Ps. xlvi. 4. xlviii. 1, 8. and lxxxvii. 3. so was it the type or figure of the "New or heavenly Jerusalem," which is the true "city of the living God," Gal. iv. 25, 26. Heb. xii. 22. Rev. iii. 12. ch. xxi. 2.

JE-RU'-SHA: jĕrûshâ. [*Possession, or banishment.*] The mother of Jotham, son of Uzziah, king of Israel, 2 Kings xv. 33.

JE-SAI'-AH : jĕsā'yā. [*The health, or salvation of the Lord.*] The son of Hananiah, 1 Chron. iii. 21.

JESH-A'-NAH : jĕshā'nā. A city in the tribe of Ephraim, 2 Chron. xiii. 19.

JESH-A-RE'-LAH : jĕshārē'lā.—The seventh of the four and twenty families of the Levites, 1 Chron. xxv. 14.

JESH-E-BE'-AB : jĕshĕbā'ab. —[*The sitting, or captivity of the father.*] Chief of the fourteenth family of the priests who waited at the temple, 1 Chron. xxiv. 13.

JE'-SHER : jā'shĕr. [*Right, singing, having a regard.* The son of Caleb, 1 Chron. ii. 18.

JESH'-I-MON : jĕshē'mŏn. [*Solitude, or desolation.*] A city in the wilderness of Maon, belonging to the tribe of Simeon.

JE-SHI-SHA'-I : jĕshē'hā'y. [*Ancient, or rejoicing exceedingly*] The son of Jahdo, 1 Chron. v. 14.

JE-SHO-HA'-I-AH : jĕshō'hā'yā.—[*The Lord pressing, or the meditation of God.*] A prince in his family, 1 Chron. iv. 36.

JESH-U'-A : jĕshū'ā. [The same as Joshua.] A Levite, Ezra ii. 40.

JESH-U'-RUN : jĕshū'rŭn. [*Upright, or righteous.*] This appellative is put for Israel, and may be intended to show, that the people who once walked in the way of righteousness, should in the time signified by the prophet, not only revolt from God, but actually fight against him, like a full-fed horse, who not only will not bear the harness, but breaks away from his master, and endeavours to kick him as he struggles to get loose, Deut. xxxii. 15.

JE-SI'-AH : jĕsī'ā. [*Sprinkling of the Lord.*] One who came to help David, 1 Chron. xii. 6.

JE-SI-MI'-EL : jĕsĭmĭ'ĕl. [*The naming, or astonishment of God.*] A prince in his family, 1 Chron. iv. 36.

JES'-SE : jĕs'sē. [*A gift, oblation, or who is.*] The son of Obed, and father of David. He had also six other sons, namely, Eliab, Abinadab, Shimmah, Nethanael, Raddai, and Ozem, Ruth iv. 17, 22. 1 Chron. ii. 13—15. He had also two daughters, whose names were Zeruiah and Abigail, verse 16. Thus he was the root of David, and one of the ancestors of the Messiah, Isaiah xi. 1, 10; and the glorified Saviour has twice deigned to apply the name, "the root of David," to himself, Rev. v. 5. and chap. xxii. 16.

JE'-SU-I : jā'zŭy. [*Who is equal, proper, placid.*] Of the family of the Jesuites, Numb. xxvi. 44.

JE'-SUS : jā'zŭz. [*A Saviour, or deliverer.*] The name of Christ, so called because he came to save his people from their sin, both in its guilt and power, Luke i. God and man in one person, and therefore the most extraordinary that ever did or could appear on our earth ; conceived, as to his human nature, by the Holy Ghost in the womb of the Virgin Mary, in a miraculous manner; espoused to Joseph, Luke i. 28. the first and principal object of the prophecies, types, and promises of the Old Testament ; the hope of the patriarchs, the salvation of the Gentiles, the glory and consolation of Christians. None ever bore the name of Jesus so justly, or so perfectly fulfilled the signification, as Christ did, who saves us from sin and hell, and has merited heaven for us by his blood and obedience. His conception happened at Nazareth, a small city in Galilee. About nine months after, an edict, issued by Augustus, was published in Judea, Luke ii. 1, &c. enjoining all persons to be registered in the place of their nativity. This brought Joseph and Mary to Bethlehem, and while there, her time of being delivered was come, A. M. 4000, of the Julian period 4709, four years

before the vulgar æra. On the eighth day he was circumcised, and called Jesus, the name declared by the angel before his conception. Some days after, wise men came from the east, Matt. ii. 1, &c. in quest of the new king of the Jews, whose star appeared to them, denoting the birth of this new prince. As Joseph and Mary were preparing to return to Nazareth, they were warned to fly with Jesus to Egypt, to avoid the cruelty of Herod, who ordered all the male children about Bethlehem, under two years old, to be slain. Soon after Herod died, and Joseph was admonished to return to Judea; he retired to Nazareth, where Jesus dwelt, subject to Joseph and Mary. At twelve years of age Jesus, with his mother and supposed father, went to celebrate the passover. The festival being over they returned, but he stayed behind, and conversed with the Jewish rabbin, to the surprise of all who heard him. His parents at last missing him, went back in search of him, and found him on the third day disputing with the doctors. His mother asked him how he could cause his father and herself to seek him so long with sorrowful hearts? When he replied, "Ye know I must be about my Father's business." He, however, returned with them to Nazareth, and no doubt worked at the business of a carpenter with Joseph, till he entered on his ministry. After this Jesus was led by the Spirit into the wilderness, there to be tempted by the devil; and having fasted forty days and forty nights, he was hungry. The tempter hereupon approaching him, asked him to change the stones which he offered him into bread. Jesus dismissed him with these words, "Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God;" that is to say, by that which it pleases God to give him for food, or by that which has received from God the virtue of nourishing. Afterwards the devil transported him to an exceedingly high mountain, and told him, that he would give him all the kingdoms of the earth, which he pointed out with his hand, if he would worship him. But Jesus checked him, saying, "It is written, Thou shalt worship the Lord thy God." At length the devil set him on a breast-work belonging to one of the galleries of the temple, or upon the balustrade, which went round the lofty edifice, and bade him throw himself down; for it is written, "God hath given charge to his angels concerning you, and they will receive you in their arms, lest you should dash your foot against a stone." But the Son of God answered him, "Thou shalt not tempt the Lord thy God." Then the devil left him for a time, and angels came and ministered unto him.

Some time after, John the Baptist going to baptize at Bethabara, Jesus passed that way in his return from Galilee. John saw him, and said to his two disciples, (John i. 29, &c.) "Behold the Lamb of God, who taketh away the sins of the world!" Hereupon these two disciples followed Jesus, went to the place where he abode, and continued all day with him. Towards the evening, Andrew, who was one of them, having found his brother Simon, brought him to Jesus, and Jesus said to him, "Thou art Simon the son of Jona; thou shalt be hereafter called Cephas;" that is to say, a stone or rock. The next day, Jesus went towards Nazareth; he was accompanied by Andrew, Peter, and that other disciple, who at first went with them to find Jesus, and whom some affirm to have been Bartholomew, or James the son of Zebedee. As Jesus therefore was on the way, he met Philip, and said to him, "Follow me." Philip followed him, and lighting on Nathanael, told him, "that they had found the Messiah,

who was Jesus of Nazareth, the son of Joseph." Nathanael asked him, "Can any good thing come out of Nazareth?" Philip replied, "Come, and see." Jesus saw Nathanael coming to him, and said, "Behold an Israelite indeed, in whom there is no guile!" Nathanael answered him, "Whence knowest thou me?" Jesus replied, "Before Philip called thee, I saw thee under the fig tree." Then Nathanael being convinced, answered him, "Verily, thou art the Son of God, the King of Israel." Jesus said unto him, "Thou shalt see greater things than these, when the heavens shall be opened, and the angels shall ascend and descend upon the Son of Man."

From Bethabara, Jesus went to Cana in Galilee, where, being invited to a wedding, together with his mother and disciples, he changed the water into wine, and wrought his first miracle, John ii. 1, 2, &c. Thence he went to Capernaum, where he continued some days with his mother and disciples, because he proposed to go to Jerusalem, to celebrate the passover. Being come into the temple, he drove out the money-changers, and the merchants, who sold beasts and birds for the sacrifices; and as he was asked, by what authority he did so, he answered, "Destroy this temple, and in three days I will raise it up again:" which he meant of his death and resurrection, though they understood him otherwise. He performed many miracles at that time, and multitudes believed on him. While he abode at Jerusalem, Nicodemus came by night to visit him, and said, "that God must certainly be with him, because he wrought such great miracles," John iii. 1, 2, &c. Jesus discoursed to him of baptism and regeneration. He likewise declared to him, that he "was the light of the world, and the Son of God descended from heaven." From Jerusalem, Jesus, instead of returning into Galilee, dwelt in Judea, and the country about Jordan, where he baptized, by his disciples, with the baptism of water and the Holy Ghost, which John the Baptist promised and proclaimed; and Jesus Christ had not long before explained to Nicodemus. As soon as he began to baptize, a crowd of people came to receive his baptism. The number of those who resorted to him was so great, that the disciples of John the Baptist grew jealous of him, and discovered their uneasiness to their master. But John answered them, "I am only his forerunner."

John the Baptist being seized and imprisoned by Herod the tetrarch's orders, Jesus feared lest the Pharisees, who were his declared enemies, should prevail with Pilate to lay his hands on him also, upon pretence that he was followed by a great multitude of people, thought fit to retire to Galilee, John iv. 1, 2, &c. which was part of Philip's tetrarchy, and where Pilate had no power. In the way, he stopped near a small village called Sychar, or Shechem, which was inhabited by Samaritans. Jesus sat down, much fatigued, near Jacob's well, and sent his disciples into the town to buy provisions for him. During their absence, a woman of the place came to draw water, and Jesus desired her to let him drink. She expressed her surprise to him, that a Jew should ask water of her who was a Samaritan, because there was no commerce between the Jews and Samaritans, unless in cases of great necessity. Jesus told her, that "it was in his power to give her living water, which springs up into everlasting life; that the time was come when the Father should be adored, not only at Jerusalem, or Gerizim, but in all the countries of the world; and that a true, pure, and spiritual worship should be paid to him." The woman of Samaria said, that "the

Messiah, who was to remove all doubts, and teach every truth, was soon expected:" whereupon Jesus, in an express manner, told her, "I, who speak unto thee, am he." In the mean time, his disciples, being returned from the city, pressed Jesus to eat. But he told them, that "he had another sort of food, which they were not acquainted with; and this was to fulfil the will of his Father." The woman going to Shechem, related there the conversation which she had had with Jesus, saying, "that certainly this man was a prophet;" and declaring, "that he had told her every thing which she had ever done." The inhabitants of Shechem came therefore, and invited Jesus to their city. He went thither, continued there two days, and many believed on him.

Upon his arrival in Galilee, he preached in the synagogues. He went to Nazareth, the place where he had been brought up, preached there, Luke iv. 14—30. and made an application to himself of a certain passage in Isaiah, which speaks of the Messiah, and said, "that he was the person whom the prophet foretold." The people of Nazareth admired his doctrine: but the meanness of his condition offended them, and Jesus wrought no miracle among them: he even reproached them with incredulity, and told them, "that no prophet was honoured in his own country; which so incensed them, that they led him to the top of the mountain, on which the city was built, with a design to throw him down headlong: but Jesus passing through the midst of them, without their being able to stop him, went with an intent to fix his common residence at Capernaum; notwithstanding, from that time to his death, he dwelt there very little; for he went sometimes to one place, and sometimes to another, preaching and instructing the people, and curing the sick, who were brought to him from all parts. He went a second time to Cana, and while he was there, a certain nobleman came, desiring him to cure his son, who was sick at Capernaum. Jesus told him, "that he might return, for his son was healed." As soon as he was on the way home, his servants met him, and brought him the good news of his son's recovery, who they said "grew well the day before, at the seventh hour," viz. at one o'clock in the afternoon, which was the very moment of our Saviour's telling him that his son was cured. Some days after, being upon the sea of Tiberias, he called Peter and Andrew his brother a second time, who were then employed in fishing. He went a little farther, and saw the two brothers James and John, the sons of Zebedee, who were likewise in their vessels, and he called them also, Matt. iv. 18, &c.

As he was upon the sabbath-day in the synagogue of Capernaum, he healed one who was possessed with a devil; and when he went out of the synagogue, he entered Simon's house, where he cured this apostle's mother-in-law, who had a violent fever upon her, Mark i. Towards the evening, all the inhabitants of the city, who had any sick persons, brought them to the door of the house, where Jesus was, and he healed them all. The next day, early in the morning, he retired alone into a desart place to pray: Peter and the other disciples went thither to meet him, and told him, "that multitudes sought after him." But he carried them through the cities and villages of Galilee, where he preached the kingdom of God. His reputation spread through all Syria, and the sick were sent to him from all parts. At his return from this journey, he went again to Capernaum, and being, as it were, overwhelmed with the multitudes, which came to hear him, he entered into Simon Peter's ship, and thence

taught the people who were on shore. He was here when he desired Peter to launch out into the deep, and let down his nets for a draught. Peter obeyed, and took so large a quantity of fish, that his nets broke, Luke v. &c. Matt. ix. After this he cured a leper, and several other sick persons; among the rest one sick of a palsy, who was let down into the house, where he was, through the top of it, there being no possibility of bringing him in at the door, by reason of the great crowd which surrounded the house on every side. Thence Jesus went upon the lake Genesareth, and invited Matthew, otherwise Levi, a publican by profession, to follow him. While Jesus was at Jerusalem, whither he went to celebrate the passover, he cured one sick of the palsy, at the pool of Bethesda. This person having carried his bed upon the sabbath-day, caused a sort of scandal among the Jews, who having information, that Jesus had commanded him to do so, resolved upon his death, as one who was a blasphemer, and destroyer of the law, because in a discourse which he had made to them, he had declared, "that God was his father," John v. Departing from Jerusalem, he passed through the corn fields upon the sabbath-day, and his disciples, who were pressed with hunger, rubbed the ears, which were almost ripe, within their hands, designing to eat some of the corn. The Pharisees thought this a wicked action, and complained of it to Jesus as a violation of the sabbath. Jesus justified the conduct of his disciples by David's example, who, in his necessity, ate the show bread which for some days had been taken from before the Lord, 1 Sam. xxi. 4--6. and by that of the priests, who worked in the temple on the sabbath-day. Lastly, he told them plainly, "that he was greater than the temple, and that as Lord of the sabbath he had power to dispense with the law which required the observation of it," Matt. xii.

The next sabbath-day, being in the synagogue of Capernaum, he cured a man whose hand was withered, and demonstrated to the Pharisees, that herein he had done nothing contrary to the law. The Pharisees being exasperated, confederated with the Herodians to procure the death of Jesus. But our Saviour went to the sea-coast of Tiberias, whither he was followed by great numbers of people. Finding himself overwhelmed with the multitude, he crossed the sea, and retreated without any company to a mountain, where he passed the night in prayer. The next morning he came down, called those disciples whom he had appointed for this office, and gave them the name and mission of apostles, that is to say, messengers: and being seated on a rising ground, at the bottom of the mountain, he began to instruct the apostles, and the people who flocked thither from all parts, and delivered that admirable sermon on the mount, which comprehends a short summary of all his doctrine, and an abridgment of the whole gospel, Matt. v. vi. vii.

He then proceeded to Capernaum, where a centurion, who was a Gentile, prevailed with the principal Jews of the city to entreat him to come to his house, and restore one of his servants to health, who then lay dangerously ill. As he was on the way thither, this man sent one of his friends to declare to him, "that he did not believe himself worthy of the trouble he might take, in coming to him, but if he said the word, this alone would be sufficient for his servant's cure." Compare Matt. viii. 5—13. with Luke viii. 1--9. At length the centurion observing that Jesus was still hastening towards his house, went himself, and told him, "that he did not esteem himself worthy to receive him

under his roof, but that if he would but speak the word only, his servant would be healed." Jesus, admiring his faith, said, "that he had found none such among the Israelites;" and at the same time cured his servant. Jesus went from Capernaum to Nain, where he raised a widow's son from the dead, who was already in his coffin, and whom the people were carrying to the grave, Luke vii. 10, &c. When he came into the city, a Pharisee, whose name was Simon, invited him to dine with him; and while he was at table, a woman belonging to the place, whose loose conduct was generally known, came, and washed his feet with her tears, and wiped them with her hair. Simon was offended at his permitting this woman to touch him, but Jesus convinced him that she had expressed abundance of repentance and love, and that she was the object of God's mercy and forgiveness. At the same time he dismissed her, by telling her that her sins were remitted. After he had gone through all Galilee, he returned to Capernaum, where he found himself so pressed with the crowd that followed him, that he had scarcely time to eat. His relations, having been informed of the throng which was about him, came to disengage him from it, saying, that "he was beside himself." His mother was among those who came to deliver Jesus out of the crowd, but with sentiments doubtless different from those of his other relations, who did not believe in him, John vii. 5. Notice was therefore given to Jesus, that his mother and kinsmen wanted him: but he, extending his hands towards his disciples, and those who heard him, said, "Behold my mother and my kinsmen: they are so, who hearken unto me, and do the will of my Father." In the same place, he cured one possessed with a devil, who was both blind and dumb, Matt. xii. 22, &c. The Pharisees, whose envy was stirred by the many wonders which they saw performed by him, said, that "he cast out devils in the name of Beelzebub, prince of the devils;" and required such a prodigy of him as could be imputed only to the power of God. But Jesus told them, "he would give them no other than that of the prophet Jonas," i. e. the miracle of his glorious resurrection, which is, as it were, the crowning and perfection of all his miracles.

After dinner, Jesus went to the sea-shore, and the people being got together about him, he went into a vessel, and thence spake to them, that he might not be pressed by the multitude, Matt. xiii. Luke viii. 22, &c. He proposed several parables to them; for example, that of the sower; that of the candle put under a bushel; that of the tares, which the enemy sowed by night in the field; that of the grain of mustard-seed, and that of leaven. He repeated these parables to the multitude without explaining them; and when he returned to his lodgings, his disciples desired him to expound the meaning of them; this he did, and continued to deliver others that were new to them, that of the hidden treasure; of the pearl which was purchased at the price of all the buyer had; and that of a net thrown into the sea, which gathers all sorts of fish, good and bad. Towards the evening, after he had interpreted these parables to them, he went into a ship, with a design of passing over the sea of Tiberias. But in the night time he fell asleep, and a storm arising, the vessel was in danger of sinking: the disciples therefore awaked Jesus, who commanded the winds, and immediately made the sea calm, Matt. viii. 23, &c. Luke viii. 23, &c. He landed in the country of the Gergesenes, lying eastward of the sea, which he had crossed. There were

two famous demoniacs in that place, and one of them was said to be possessed by a whole legion of devils. He met Jesus, upon which the devils complained, "that he came to torment them before the time." They besought him not to send them into the depths of hell, but rather into a herd of swine which was feeding near the place. Jesus granted their request; and immediately the herd, which consisted of about two thousand swine, ran violently down a steep precipice into the sea of Tiberias, and the person possessed was delivered. The Gergesenes frightened by this miracle, and apprehending some new loss, entreated Jesus to retire out of their country. He crossed over the sea again, and was scarcely come ashore, when Jairus, a ruler of the synagogue at Capernaum, came and desired him to cure his only daughter, who was twelve years old. As he was going to Jairus's house, a woman, who was diseased with an issue of blood, was made whole only by touching the hem of his garment. Soon after news was brought to Jairus, that his daughter was dead. But Jesus exhorted him to have faith; and coming into the house, he raised the young woman from the dead, ordered meat to be set before her, and charged her parents to conceal this miracle, Matt. ix. 18, 19, 26. Luke viii. 49. As he was going to Nazareth, two blind men met him, and earnestly begged to be restored to their sight. They followed him into the house, and he granted their request, Matt. ix. 27—31. Mark vi. 1, 2, &c. At the same time almost he cured one possessed of a devil, who was dumb. When he came into the synagogue of Nazareth, he preached there in such a manner, as was admired by every one. But his fellow-citizens said one to another, "Is not this the carpenter's son? Is not his mother's name Mary? and his brethren and sisters, are they not all with us?" Jesus therefore departed out of the city, and returned no more thither, saying, "that a prophet is not without honour, save in his own country," Matt. xiii. 45, &c. ix. 36. x. 1, &c. Soon after he sent his disciples throughout all the land, to preach, that the kingdom of God was at hand; he sent them two by two, with power to perform miracles; but forbade them to carry provisions, arms, change of raiment, or two pair of sandals with them. He directed them to go to the houses of persons most in repute for their merit and virtue, to abide there, without changing lightly their habitation, and to receive there such entertainments as they were pleased to give them. Jesus, for his part, went about every where preaching; and when the disciples and apostles had finished the course of their mission, they returned to give an account of it to their master, who thanked God for the good success of their labours.

In the mean time Jesus was always followed by a great multitude of people, and in order to enjoy some repose, he privately crossed the sea of Tiberias, and retreated to a mountain at a distance, with his apostles. But the multitude, upon notice that he was gone over, followed him by land, and came to the foot of the mountain, where he was, in the desart of Bethsaida. Jesus coming down from the mountain, cured the sick, who were presented to him, and began to teach the people. As the days were declining, the apostles remonstrated to Jesus, that it was time to dismiss the people, that they might go into the villages and buy provisions. Jesus answered them, "Do you give them to eat." They excused themselves, representing the impossibility of their doing so. Whereupon he asked them, "how many loaves they

had?" and understanding that they had five loaves and two fishes, he made the people sit down upon the grass, and supplied them with something to eat in so plentiful a manner, that the whole company was satisfied; and the fragments of the five loaves and two fishes being gathered up, filled twelve baskets. Now those who were fed upon this occasion were in number about five thousand men, without reckoning women and children, Matt. xiv. 15—21. Mark vi. 35, &c. Luke ix. 11—17. John vi. 8, &c. The people, sensible of so great a benefit, resolved to take Jesus and chuse him for their king; but in the evening, he compelled his disciples to go into the ship, and repass the sea, while he continued upon the mountain, spending the greatest part of the night in prayer. The apostles having met with a contrary wind all night, instead of going to Bethsaida, where they proposed to land, were obliged to steer towards the coast of Tiberias or Capernaum; and the next day, at break of day, they discovered themselves to be about five and twenty or thirty furlongs from the shore. They there saw a man walking on the sea near them, who made a show as if he intended to pass them. They took it for an apparition, and were affrighted; but Jesus removed their fears, by telling them that it was he. Peter desired permission to go to him upon the waters; Jesus gave him leave; and Peter walked some time upon the water without sinking; but seeing a wave which threatened him, he was afraid, and began to sink, whereupon he cried out, "Lord, save; or I perish." Jesus took him by the hand; and the disciples desired Jesus to come to their ship, which he did, and immediately the vessel was ashore, Matt. xiv. 22, &c. John vi. 16—21, &c. Mark vi. 17—21. The multitude, which did not see Jesus go into the ship with his disciples, thought that he continued in the desart of Bethsaida, where they sought for him, in order to make him king. But some ships coming from Tiberias to the same place informed them, that Jesus was at Tiberias. Immediately the multitude returned, and came on this side of the sea, to find Jesus; who, during this interval, was gone to Capernaum. The people asked him to come thither. Jesus answered, "that they sought him not because of his miracles, but for the sake of the provision which he had given them." He therefore exhorted them to labour for the meat which perisheth not. He told them, "that he was the bread from heaven, which was infinitely more excellent than the manna which their forefathers had eaten in the wilderness; and that his flesh was meat indeed, and his blood drink indeed." This discourse amazed the people, and was the cause of his being deserted by many of his disciples. Hereupon he asked his apostles, "if they too would leave him." But Peter answered, "that he had the words of eternal life in him, that he was the true Christ, and the Son of the living God," John vi. 22, &c.

As the feast of the passover drew near, which was the third passover after he began to preach, Jesus prepared to go to Jerusalem. When he returned into Galilee, some of the Pharisees were offended with his disciples, for not washing their hands before they sat down to meat. But Jesus sent them away, reproaching them with their hypocrisy, and superstitious fondness for vain ceremonies, while they neglected the principal duties of the law, Matt. xv. 1, &c. Mark vii. 14—23. Being gone into the borders of Tyre and Sidon, a Canaanitish woman came and desired him to cure her daughter. Jesus at the first made her no answer, but she continued her cry, and

his apostles desired him to send her away, and grant her request: he replied, "I am not sent but to the lost sheep of Israel;" thereby meaning that his favours were not intended for the Gentiles, such as the Canaanites or the Phœnicians were. When he came into the house where he lodged, this woman, without being discouraged, threw herself at his feet, and besought him to restore her daughter to health. Jesus answered her, "It is not just to give the children's bread to dogs." "It is true, said she; yet the dogs eat the crumbs which fall from their master's table." Jesus admired her faith, and complied with her desire. He continued his journey towards Sidon; and returning by the springs of Jordan, went through Decapolis, beyond the sea of Tiberias, where he cured a man who was both deaf and dumb. He retired to the top of a mountain without company, and continued there three days. When he came down he found abundance of sick people, whom he cured. Then he ordered seven loaves and some small fishes, which the apostles had taken for their provision, to be distributed to the multitude; the number of those who ate were four thousand, without reckoning women and children. They were all satisfied, and seven baskets were filled with the fragments which were gathered, Matt. xv. 32, &c. Mark viii. 1—9.

Jesus immediately embarked and came to Magdala, in the canton of Dalmanutha, towards the springs of Jordan. While he was there, certain Pharisees and Sadducees asked of him a sign from heaven. He told them, as he had done before, upon another occasion, "that he had no other sign to give them, besides that of Jonah,' which signified his future resurrection; and with respect to a sign or miracle from heaven, he declared to them, "that if they were as careful in examining the times and prophecies, which related to the coming of the Messiah, as they were skilful in foretelling good or bad weather, by the inspection of the heavens, they would have discovered soon that the times pointed out in the prophets were fulfilled; and that he was the Messiah promised and expected for so many ages." He afterwards took shipping on the sea of Tiberias, and came to Bethsaida, where he cured one that was blind. And when he came to the coast of Cæsarea Philippi, he asked his disciples, "who he was said to be." They answered, "that some said he was Elias; others Jeremiah; and others John the Baptist, or one of the old prophets," Matt. xvi. 13, &c. Mark viii. 10, &c. Luke ix. 18, &c. "But whom say ye that I am?" asked Jesus. Peter replied, "Thou art Christ the Son of God." Jesus commended his faith, and said, "Thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." He enjoined them to tell no man that he was Christ. He afterwards foretold the affronts and sufferings which he was to undergo at Jerusalem; and said to the multitude, "If any man will come after me, let him deny himself, take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. Verily I say unto you, there are some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom." He spoke in all probability of his transfiguration, which happened six days after.

He took therefore three of his apostles, Peter, James, and John, the sons of Zebedee, and brought them up into an high mountain apart;

which some believe to be mount Tabor, where, while he was at prayers in the night time, he suddenly appeared with great glory and splendour about him, his clothes became white and sparkling like snow. The three apostles, who at first were asleep, were awakened by the brightness of this light, and were witnesses of their Master's transfiguration. They saw Moses and Elias with him, who spoke of every thing that he should suffer at Jerusalem. Peter being in a kind of ecstasy, said to Jesus, "Lord, it is good for us to be here; if thou wilt, let us make three tabernacles, one for thee, and two others for Moses and Elias." During this time Moses and Elias disappeared, and the apostles heard a voice saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Upon hearing this voice, they were afraid, and fell prostrate on the ground. But Jesus raised them up, and in the morning, as they came down from the mountain, he charged them not to discover what they had seen to any one, till after his resurrection, Matt. xvii. 1—9. Mark ix. 1—8. Luke ix. 28—36. When they descended from the mountain, they went in search of the other disciples, who were in the midst of a great crowd, and in dispute with the scribes upon their wanting power to cure a young man, who was dumb, lunatic, and possessed with a devil. As soon as Jesus appeared, the whole company came with respect to meet him, and the young man's father importuned him earnestly to cure his son. Jesus granted his request, and the devil quitted the body which he had possessed. When our Saviour came into the house, where he abode, the disciples asked, "why they were not able to cure this man?" He answered, "by reason of their little faith; and this sort of devil was to be cast out only by prayer and fasting," Matt. xvii. 19—21. Mark ix. 18—29. He continued to preach throughout Galilee, and was careful in preparing his apostles to see his death and passion, by speaking to them frequently of his sufferings. But they did not comprehend any thing he said to them upon this occasion, and disputed on the way, who among them should be greatest. Jesus and Peter came first to Capernaum; and the receivers of the two drachms, or half shekel per head, which every Jew was obliged to pay annually to the temple, came and asked Peter, whether his master would pay them. Jesus prevented Peter, and before he said any thing to him about it, showing him first, that as the Son of God he was not obliged to pay this tribute, he directed him to go to the sea, which was near Capernaum, and throw in his line, and the first fish which he should take, would furnish him, he said, with what was necessary to pay for both of them. Peter accordingly went, and the first fish he took, had a shekel of silver under his tongue, which Peter gave the receivers for Jesus and himself, Matt. xvii. 24, &c.

In that very instant the other disciples arrived, and in consequence of the dispute which they had been engaged in by the way, concerning the primacy, they asked Jesus, "who should be greatest in the kingdom of heaven?" Our Saviour, who knew what had passed among them, told them, "that in order to become the first, it was requisite they should endeavour to place themselves last;" and, taking a little child, he told them, "that if they would be admitted into the kingdom of heaven, they should become like that little child," Matt. xviii. 1, &c. He afterwards delivered rules how to treat our brethren, when they offend us; and Peter, upon this occasion, asked him, "how often he was to forgive his brother, whether seven times?"

Jesus replied, "Not seven only, but seventy times seven." He added the parable of the servant to whom his master had forgiven the sum of ten thousand talents, but who refused to have compassion on one of his fellow-servants that owed him an hundred pence Jesus, in the last year of his life, intending to keep the feast of Pentecost at Jerusalem, sent his disciples before him, to preach in the several places through which he would himself follow them. He repeated to them the same commands he had already given them, and granted them the same power of curing the sick and dispossessing devils. Having sent one of his apostles to a village of the Samaritans, in order to prepare a lodging for him, they would not receive him: whereupon James and John, the sons of Zebedee, asked him, whether he would give them leave to call fire from heaven upon that village; but Jesus told them, that "he was not come to destroy, but to save mankind," Luke ix. 51, &c. As our Saviour was still proceeding on his journey to Jerusalem, he went and lodged with two sisters, Martha and Mary, who dwelt at Bethany, three quarters of a league from Jerusalem; and as he was upon the Mount of Olives, he continued to speak to his disciples concerning the qualities and power of prayer. Jesus having cured one possessed with a devil, the Pharisees accused him with expelling devils in the name of Beelzebub. But after he had confuted their calumny with this argument, "that Satan's kingdom could not be divided, which it would be, if Satan expelled his agents out of such as they possessed," he inveighed against them, with great severity, at an entertainment to which he was invited by a Pharisee, where it was taken ill that he sat down to table without washing his hands; and he delivered several instructions to the people, while their feast continued, Luke x. xxiii.

Jesus, after his return from Jerusalem, came to Capernaum, where, being invited to dine with a Pharisee, one who was sick of a dropsy was presented to him to be cured. The Pharisees observed him narrowly, to see if he would perform any cures upon that day, which was the sabbath. He restored the sick person to health; and, to justify his conduct, said, "If any of your cattle should fall into a pit upon the sabbath-day, would you not, on that day, drag them out?" And they were not able to answer him a word. As he passed through Galilee, he was continually followed by a great company of people, to whom he did not fail to inculcate, that the essential part of his doctrine consisted in acts of charity; in renouncing their relations, their ease, and themselves, without which practice none could be his disciple, Luke xiv. Jesus designing to go to Jerusalem at the feast of the tabernacles, went thither through the country beyond Jordan, and in the way gave several instructions to the people, and his disciples, concerning the use of temporal goods, divorces, alms, scandal, &c. See Luke xvi. xvii. The octaves of the feast were half over, when he appeared in the temple, and began to teach there. The Jews, who knew that he had never studied, admired his doctrine, which he declared to them was not his, but his heavenly Father's, who had sent him. There was abundance of talk about him among the people; some affirming that he was the Messiah, others maintaining that he was not. There was a design of seizing him, and persons were sent to that purpose; but they could not lay hands on him, because his hour was not yet come, John vii. Upon the evening of the last day of the feast, Jesus passed the whole night upon the Mount of Olives. The next day he returned to the temple, and the

Pharisees brought a woman to him who had been surprised in adultery, and asked, "What they should do with her? Moses having commanded women guilty of this crime to be stoned;" but this they said tempting him, in order to find matter of accusation against him: Jesus, therefore, stooping, wrote with his finger upon the ground, and raising himself again, said, "Let him who is without sin cast the first stone at her." Then stooping once more, he continued writing upon the ground. His accusers hearing him speak after this manner, retired one after another, the oldest first withdrawing. Then Jesus stood up, and seeing himself alone with the woman said to her, "Woman, where are thy accusers? Has no one condemned thee?" She said, "No, Lord." Jesus answered her, "Neither will I condemn thee; go away, and sin no more."

The day after this had passed in the temple, Jesus going through the street, saw a man who had been blind from his birth. His disciples asked him, "Whether this happened to him as a punishment of his own, or of his parents' sins?" Jesus told them, for neither of these two reasons; but that the works of God should be manifest in him. At the same time spitting on the ground, he made a kind of clay with the spittle, rubbed the blind man's eyes with it, and bade him wash them in the pool of Siloam. He went thither, and returned perfectly cured. This miracle made a great noise, because the blind man was very well known. The next day he was brought to the Pharisees, and examined how he had been cured. Now the cure being wrought upon the sabbath-day, the Pharisees maintained, that Jesus was no true prophet, because he violated the sabbath. The blind man's parents likewise were called. They testified the truth of their son's cure, but durst not explain themselves farther, fearing some ill-treatment from the Pharisees. As the blind man, on whom this miracle was wrought, asserted resolutely, that Jesus was a good man and a prophet, they drove him out of the temple. The next day Jesus met him, and said, "Dost thou believe on the Son of God?" The blind man replied, "Who is the Son of God?" Jesus said, "I am he:" and immediately he threw himself at the Lord's feet, and worshipped him, John ix. After this Jesus returned into Galilee: but he did not long abide there, because he had determined to be present at the feast of the dedication of the temple, celebrated on the 15th of December. Jesus therefore going to this festival, passed through the midst of Galilee and Samaria. And as he came near to a certain village, ten lepers stood at a distance, and cried out to him, "Jesus, Master, have mercy on us." He said, "Go show yourselves to the priests." As they were on the way, they discerned that they were healed. One of them, who was a Samaritan, returned to Jesus and thanked him. Jesus said to him, "Were there not ten cleansed? Where then are the other nine? Go thy way, thy faith hath saved thee," Luke xvii. 11, &c. While he was in the temple, the Pharisees asked him, "when the kingdom of God should come." He answered, "that it would not come in a splendid manner, so as to be observed and taken notice of; but that the kingdom of God was among them." Upon this occasion he gave several instructions to his apostles concerning vigilance, assiduity in prayer, and humility in opposition to presumption, described in the parable of the Pharisee and publican who went to the temple to pray, Luke xviii. 1, &c.

As Jesus was walking in the tem-

ple, in Solomon's porch, the Jews came about him, and said, "How long wilt thou keep us in suspence? If thou art the Christ, tell us." "I have already told you, said he, and ye do not believe me. Moreover the works that I do, sufficiently prove it. If ye were my sheep and my flock, ye would believe: my Father and I are one." Then they took up stones to stone him. They afterwards intended to lay violent hands on him; but he escaped from them. When he departed from Jerusalem, he went to Bethabara beyond Jordan, where John the Baptist had baptized, and there he abode about a month. Thither many of the Jews came to him, and believed on him, saying that John the Baptist had not performed one miracle, whereas Jesus had wrought many, John x. While he was beyond Jordan, Lazarus, brother to Martha and Mary, fell sick, and a messenger was sent to inform Jesus of it. He said his disease tended not to death, but to the manifestation of God's works. He continued still two days in the same place. In the mean time Lazarus died. Then he told his disciples, that Lazarus was dead; and at the same time went towards Judea, though his disciples dissuaded him from his journey, telling him, "that the Jews sought an opportunity of killing him." Being come to Bethany, he found Lazarus was dead, and had been buried four days. Martha coming to meet him, said, "Lord, if thou hadst been here, my brother had not died." Jesus assured her, that he should rise again. Mary likewise coming soon after, Jesus was affected with her tears, and asking, "Where the grave was?" desired to be conducted to it, ordered it to be opened, called Lazarus with a loud voice, and raised him from the dead. This miracle made a great noise in Jerusalem, and the priests concluded from it, that it was necessary to put Jesus to death. But our Saviour retired to Ephraim upon the river Jordan, where he abode till the fourth of Nisan, which was the twenty-fourth of March, John xi. Then Jesus set out in order to be at Jerusalem, when the passover, which was the last he saw, was to be celebrated, that he might suffer death there. He gave notice to his disciples of all that was to befal him in this journey: but it was a mystery to them, which they did not comprehend. As he drew near to Jericho, a blind man, who knew of his arrival, asked sight of him, and obtained it by reason of his great faith. When Jesus was in the city, he saw a publican called Zaccheus, who climbed up into a sycamore tree, that he might have the better view of him in the crowd; with him Jesus invited himself to lodge. Zaccheus, transported with this honour, was converted, and made full restitution of whatever he might have taken from the poor, Luke xviii. xix. Jesus the next day departing out of the city, restored two blind men to their sight, one of whom was called Bar-Timæus, a man well known in this country. Compare Matt. xx. 29—44 Mark x. 46—52.

Jesus came to Jerusalem some days before the feast of the passover, but he did not appear so soon in the temple, by reason of the malice of the Jews. Six days before the festival, as he was at table at Bethany, in the house of Simon, surnamed the Leper, Mary poured a box of very precious ointment upon our Saviour's feet, and wiped them with her hair. The disciples, and more particularly Judas Iscariot, thought it was ill done, believing this liberality to be wrong placed, and that it had been better to have sold this perfume, and given the money to the poor. But Jesus undertook the defence of Mary, and said, "that what she had done was a pre-

lude, as it were, to the embalming of his dead body, which would be very soon." See John xii. Matt. xxvi. Mark xiv. The next day Jesus departing in the morning from Bethany, set forward on his way to Jerusalem, and coming near Bethpage, he sent two of his disciples thither, directed them to bring an ass to him, and the foal of an ass, that he might ride on the latter, and so make his entry into Jerusalem, in order to fulfil the prophecy, Zach. ix. 9. He entered the city therefore in this manner, as it were in triumph, followed by a great multitude of people, crying, "Hosanna to the Son of David; blessed is the King of Israel, who cometh in the name of the Lord." He went into the temple amidst these loud acclamations, and drove out those who exercised a sordid trade there, overthrew the chairs of those who sold doves, and the tables of the money-changers, that were there for the benefit of strangers who came from remote provinces to Jerusalem, and had none of the current coin of the country. He likewise cured the blind and lame, who were in this holy place; and the priests and Pharisees taking exception at the acclamations which were made in honour of him, he told them that if the people were silent, the stones in the street would cry aloud, Matthew xxi. Mark xi. Luke xix. John xii. In the evening he left the city, and retired to Bethany, and the next day, Tuesday the 31st of March, and the 11th of Nisan, as he returned in the morning to Jerusalem, he was hungry; and coming near a fig-tree to look for fruit, but finding nothing upon it but leaves, because it was not the season of figs, he cursed it, and immediatelythe fig-tree began to wither. Being come into the temple, he again drove out the merchants whom he found there. The priests and elders sought an opportunity to seize him, but they feared the people, who admired his doctrines. Towards the evening he returned to Bethany. Upon the Wednesday following, the 12th of Nisan, and the 1st of April, as he was going again with his disciples to Jerusalem, they observed the withered fig-tree, and showed it to Jesus. Thence, he took occasion to exalt the merit and power of faith, which, with God's assistance, may even transport mountains from their place. While he was this day in the temple, the chief priests and elders came and asked him, "By what authority he did the things performed by him?" but Jesus in his turn asked them a question, which greatly perplexed them, "The baptism of John, said he, is it of men or of heaven?" They did not dare to say either one or the other. If they had answered, from heaven, Jesus would have replied to them, "Why then did ye not receive it?" and if they had said it was of earth, the people would have stoned them, because they esteemed John to be a prophet. They answered therefore that they could not tell. "And I, said Jesus, do not tell you, by what authority I do these things."

Addressing himself afterwards to the high-priest, the doctors, and Pharisees, he proposes some parables to them, the tendency of which was to show, that God was ready to reject them, by reason of their infidelity; and to call the Gentiles in their room, in order to compose his church. After this, the Herodians, Sadducees, and Pharisees came, one after another, and proposed captious questions to him; which after answering, Jesus inveighed severely against the Pharisees, and detected their hypocrisy, and the abuses introduced by them in morality and the practice of the law, Matt. xxii. xxiii. Luke xx. Mark xii. Towards the evening, as Jesus was going out of the temple, his disciples

observed to him the beauties of this edifice, and the rich presents belonging it. Jesus told them, that the time should come, when the temple should be destroyed in such a manner that one stone should not remain upon another. And being without the city, upon the mount of Olives, he spoke to them of the approaching siege of Jerusalem by the Romans, intermixing his account of that transaction with some particular expressions, which are generally explained of the day of judgment; and after this he proposed some parables to them, the tendency whereof was to keep them vigilant and attentive, Matt. xxiv. Luke xxi. Mark xiii.

Upon the same day, Jesus told his disciples, that the passover was to be celebrated in two days, and that the Son of Man should be delivered into the hands of his enemies, and be crucified. Upon the same day, the priests took their last resolution of seizing Jesus, and putting him to death; and Judas Iscariot obliged himself to deliver him into their power, provided the sum of thirty shekels, which, according to Arbuthnot, make three pounds, eight shillings, and five-pence farthing English, were paid him, Matt. xxvi. Mark xiv. Luke xxii. Upon Thursday the 2nd of April, and the 13th of Nisan, Jesus came not, that we know, to Jerusalem; or at least he did nothing there which had been taken notice of by the evangelists. He only sent Peter and John thither to prepare a room, and what was necessary for celebrating the passover. About the evening he came into the city, and went to the house, where Peter and John had provided every thing requisite to keep the passover the next day; and sitting down to table with the disciples, declared that "one of them should betray him." Judas asked him, "if he were the person:" Jesus answered, "Thou hast said it;" but he spoke so low to him, that the rest of the apostles did not perceive it. While he was at table, he expressed to them the great desire which he had always had of eating this passover with them, after which he instituted the sacrament of his body and blood, and gave it to his apostles to eat and drink. Soon after his apostles engaging in a contest concerning the primacy, Jesus, to cure them of this passionate inclination to excel one another, rose from the table and washed their feet, John xiii. After which he exhorted them to imitate him, and make their glory consist in showing all manner of respect and deference to one another. When he sat down again to table, he was troubled, and told his apostles that one of them should betray him. Peter made a sign to John, to ask him who it was that should betray him. Jesus told him, "that he was the person to whom he was going to give a piece of bread dipped in the sauce." As soon as Judas received this sop, he arose from table, and went away. As he was going, Jesus said to him, "Do quickly what thou doest;" which was interpreted by the other apostles, as if he had directed him to buy what was necessary for the solemnity, or to bestow some alms upon the poor, for he bore the purse. Jesus discoursed to them during the remainder of their meal, concerning the humility which they should exercise towards one another, the union and charity which ought to be among them, the confidence which they should place in Providence, and his own particular kindness for them. He promised to send them another Comforter after his departure. He told Peter, "that he would deny him that very night before the cock crew." After some discourses of this nature, he arose from table, and having repeated an hymn of thanks-

giving, he went out of the city with them. In the way he again discoursed much to them concerning the union which they ought to have with him, concerning the sufferings to which he should be exposed, the Holy Spirit which they were to receive, his approaching passion, death, and resurrection; concerning the scandal which his death would occasion; their flight, and Peter's denial, John xv. xviii. All which demonstrated that he knew all things, and that he suffered death, only because it was his own will to do so.

After having passed the brook Kidron, he came to a place called Gethsemane, where there was a garden. He went into it with his apostles; and as he had been very frequently there, Judas knew the place. When therefore he was come thither, he spoke to his apostles, desiring them to wait for him till he had done praying; and taking Peter, James, and John with him, he became extremely sad, and told them "that his soul was sorrowful even unto death. Stay here, said he, watch and pray, lest you enter into temptation." Then going about a stone's cast from them, he fell upon his knees, and prostrating himself upon the earth, he said, "Father, all things are possible to thee; if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." Then an angel from heaven came to comfort him, and being in great agony, he continued longer at his prayers, and his sweat was as it were drops of blood falling to the ground. He rose three times from prayer, and coming to his disciples, he found them as often sleeping. At last, the third time he told them, that he who was to betray him was near, and that it was necessary to meet him. Accordingly Judas was entered into the garden with a company of soldiers, to whom he had given this signal, "Whomsoever I shall kiss, that same is he, lay hold on him." He therefore drew near to Jesus, in order to kiss him. Jesus gently reproached him with this crime, saying, "Judas, betrayest thou the Son of Man with a kiss?" At the same time advancing towards the company of soldiers, he said to them, "Whom seek ye?" they answered, "Jesus of Nazareth." Jesus said, "I am he." At these words they fell to the ground. He proposed the same question a second time to them, and they answered in the same manner, that they sought "Jesus of Nazareth." Jesus said to them, "If ye seek me, let these go." Then they took Jesus and bound him; whereupon Peter drew his sword, struck at one of the high-priest's servants, and cut off one of his ears; but Jesus, touching his ear, immediately cured him, saying to Peter, "Put up thy sword into the scabbard: for all those who have recourse to the sword shall perish by the sword."

Jesus was at first carried to the house of Annas the father-in-law of Caiaphas. Annas questioned him concerning his doctrine and disciples. Jesus spoke to him with great freedom, and told him, "that he taught nothing in secret, and that all the Jews were witnesses of his doc trine." Upon that one of the Jews smote him on the face, saying, "Answerest thou the high-priest so?" Jesus told him, "If I have spoken ill, bear witness of the evil; but if well, why smitest thou me?" Annas sent Jesus back to Caiaphas, who probably dwelt in the same house; and the soldiers who had seized on Jesus began to make a fire in the court, for it was cold. Simon Peter, who had followed Jesus at a distance, with another disciple who was known at the house of Caiaphas, came into the court, by the interest of the other disciple, and warmed himself with the rest, waiting for the event. Caiaphas, having sent for the priests

and doctors of the law to his house, ordered Jesus to be brought before them; then they sought evidence against him, in order to condemn him capitally; but they could find none that was sufficient for that purpose. At last, there was a man produced, who pretended to have heard him say, "that in three days he would destroy the temple of God, and in the same time build another." This testimony was not exactly true, nor was it sufficient to condemn a man to death. During all this time Jesus continued silent; whereupon Caiaphas conjured him, in the name of the living God, to say, "if he were the Christ." He acknowledged he was, and added, "that he would come one day on the clouds, at the right hand of his Father, to judge mankind." At these words, the high-priest rent his clothes, and said, "What need have we of witnesses? ye have heard his blasphemies: what think ye of it?" They answered, "He is worthy of death." All this past in the night-time, when the assembly broke up, and Jesus was committed to the custody of soldiers, who offered him a thousand insults and affronts.

A maid-servant, belonging to the high-priest, looking stedfastly on Peter, said, "This man was certainly with Jesus of Nazareth." Peter denied it, and immediately, as he went out of the court into the porch, the cock crew. Another maid-servant, having again viewed him earnestly, insisted that "he was one of Jesus's followers;" but Peter with an oath denied it. At last, about half an hour after, some of the persons present affirmed, "that he was one of the company of Jesus," and "that his language showed him to be a Galilean." One of Malchus's relations, whose ear Peter had cut off, affirmed that he had seen him in the garden: but Peter denied it with protestations, and insisted that "he did not know the man." Then the cock crew a second time, and Jesus, who was in the same court, casting a look at Peter, he remembered the prediction of his Master concerning his denying him; and he went out and wept bitterly. As soon as it was day, the priests, the senate, and the doctors were assembled, and ordered Jesus to be brought before them. They asked him, "if he was the Christ, and the Son of God;" and at the same time declared him worthy of death. But as the Romans, who were then masters of the country, had taken from them the power of life and death, they might pronounce a man guilty, but not condemn him in form, nor order his execution; wherefore they carried him before Pilate, governor of the province, and insisted in their accusations on these three articles: 1. That he was a disturber of the public peace: 2. That he taught that it was not lawful to pay tribute to the emperor; and, 3. That he called himself Christ, and the Son of God. Pilate examined him, and asked him "if he were not the Messiah, or King of the Jews?" Jesus answered him, "that indeed he was a King, but that his kingdom was not of this world," Matt. xxvii. Mark xv. Luke xxiii.

As the Jews, who were the accusers of Jesus, came not into the judgment-hall, or Pilate's house, lest they should be polluted, because they intended to eat the passover that evening; Pilate, after having asked Jesus several questions, went out, and declared to them that he found nothing in him that deserved condemnation. Notwithstanding, they continued to accuse him with great vehemence; and Jesus replied not one word to their accusations. But Pilate being informed that Jesus was a Galilean, sent him to Herod, tetrarch of Galilee, who was then

at Jerusalem. Herod had long desired to see Jesus, of whom he had heard so many wonders related, and proposed several questions to him, to which Jesus made no answer, which so surprised and provoked Herod and his court, that in derision they covered him with a scarlet robe, and insulted his royalty; then Herod sent him back to Pilate. From that time Herod and Pilate became good friends; for before they were at variance. Pilate having again examined Jesus, declared to the Jews, that as neither he nor Herod had found any thing in him which deserved death, he should be content with ordering him only to be corrected, and so would dismiss him. And seeing they still insisted on his condemnation, he proposed to deliver up to them Jesus or Barabbas, it being customary to grant them the life of some criminal at the feast of the passover; but they demanded Barabbas, and cried out that Jesus ought to be crucified. Pilate, after having once more made some attempts to deliver the innocent, was overpowered with their cries and threats; and fearing some sedition, he ordered water to be brought to him, washed his hands, told them that he cleared himself of the guilt of his death, and having ordered Jesus to be scourged, he delivered him to be crucified. Now it was about the third hour, or nine o'clock in the morning, when the sentence was pronounced, and Jesus was put into the hands of the Roman soldiers, in order to be executed. They first insulted him a thousand ways; upon his being said to be a king, they put an old purple cloak upon him, placed a crown of thorns upon his head, and a reed in the form of a sceptre in his hand; and making a show of saluting him, and paying homage to him, they spit in his face, and struck him on the head with a reed, which they had in their hand, John xix. &c.

After this, they laid his cross on him, and conducted him to Calvary, a little hill which lay to the north west of the city. As Jesus was extremely faint, and the cross was very heavy, the Roman soldiers, who had the care of him, took one Simon, whom they met with, in order to assist him in carrying it, either by bearing all of it entirely, or the extremity of it only, which was behind Jesus. When he came to Calvary, they gave him wine mingled with myrrh or gall to drink; but having tasted it, he would not drink it. They nailed him therefore to the cross between two thieves, one on the right hand, and the other on the left. He prayed for those who crucified him. Mark, xv. 25. says that it was about the third hour of the day, that is to say, nine o'clock in the morning: but John, xix. 14. says that it was about the sixth hour, that is, about noon.

Pilate commanded the sentence of his condemnation to be fixed upon his cross in these terms, "JESUS OF NAZARETH KING OF THE JEWS." The Jews would have persuaded him to have written thus, "Jesus the *pretended* king of the Jews." But he refused to make any alteration. The soldiers parted his garments among them, but for his coat they cast lots, being unwilling to cut it, because it was without seam, and all of one piece made at the loom, as was the fashion then, and is still in the east. The magistrates, priests, and people, and the very thieves themselves, who were crucified near him, insulted him, and said, "If thou art the Son of God, save thyself." Nevertheless one of the thieves rebuked his companion, acknowledged the innocence of Jesus, and desired to be remembered by him, when he was in his kingdom; and Jesus promised him, "that he should

be that day with him in Paradise." Mary the mother of Jesus, Mary the wife of Cleophas, and Mary Magdalene, with John the Evangelist, were then at the foot of his cross; and Jesus said to his mother, showing her John the beloved disciple, "Woman, behold thy son." Then addressing himself to the apostle, he said to him, "Behold thy mother!" and from that time John kept her always at his own home as his mother. About noon, which was the sixth hour of the day, the sun was covered with darkness till the ninth hour, or three o'clock in the afternoon. At the ninth hour the darkness was dispersed, and Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" Then they gave him vinegar in a spunge to drink; and as soon as he had tasted it he said, "It is finished:" and he bowed his head and gave up the ghost. Then the veil of the temple was rent from the top to the bottom, the earth trembled, the rocks were rent, the graves were opened, and the bodies of many who were dead rose again, and appeared to many after the resurrection of Jesus Christ. Now the Jews being unwilling that the bodies should remain upon the cross the next day, which was the great day of the sabbath, or passover, desired Pilate that they might be taken down, and their legs broke; but one of the soldiers with a spear pierced Jesus's side only, and forthwith there came out blood and water.

Towards the evening, Joseph of Arimathea, who was one of the disciples of Jesus, and a senator of great distinction, came and requested of Pilate, that he might have the body of Jesus, in order to bury it before sun-set: for it was the evening before the sabbath-day, the rest whereof began at sun-set. Pilate consented, and Joseph put the body of Jesus into his own grave, which was dug in a rock, and was in a garden, near the place where our Lord was crucified. The grave was closed with a stone, which stopped up the entrance of it. But the priests fearing lest the disciples of Jesus should come and take away his body, placed guards there, and sealed the stone which closed the entrance of the sepulchre, to prevent its being touched. The next day, which was the sabbath-day, every one rested according to the law: but after sun-set, as soon as it was allowable to act, and buy any thing, the holy women who intended to embalm our Saviour's body, because it had been put a little hastily into the grave, brought drugs and spices, to pay this duty to him. And the next day, early in the morning, before it was light, they went out of the city, to go to Calvary. But Jesus was already risen, and the soldiers who were witness of his resurrection returned to the city, Matthew xxviii. Luke xxiv. John xx. These women coming to the sepulchre, saw two angels in a human form, clothed in white, and shining all over with glittering light, who said to them, "Fear not: ye seek Jesus of Nazareth, who was crucified; he is not here; he is risen: come and see the place where he lay. Tell Peter and his disciples that he is risen, and will be before you in Galilee." Mary Magdalene, who was quicker than the others, ran speedily to Jerusalem, and told the apostles that their Master's body was carried away, and she knew not what was done with it. Peter and John made haste to the sepulchre. John arrived there first, but did not go into the sepulchre. Peter, entering into it, saw the linen clothes, which the body of our Saviour had been wrapped in, and the napkin which covered his head. John likewise saw them, and afterwards returned to Jerusalem. Mary, who was come back to the sepulchre,

stooping down to look within the grotto, saw two angels there, one at the head, and the other at the feet of the sepulchre, who said to her, "Why weepest thou?" She answered, "They have carried away my Lord, and I know not where they have laid him?" At the same time, turning herself back, and seeing Jesus under the form of a gardener, she said to him, "If thou hast borne him hence, tell me where thou hast laid him; that I may take him away." Jesus said unto her, "Mary;" whereupon she immediately knew him, and threw herself at his feet to kiss them: but he said to her, "Touch me not, for I am not yet ascended to my Father. Go, tell my brethren, that I ascend to my Father and their Father, to my God and their God." Mary returned therefore to Jerusalem, and related what she had seen to the disciples. Jesus appeared again to other women as they returned from the sepulchre: he spoke to them, and they adored him; but the apostles treated them as fanciful persons, and did not believe what they related.

The same day at evening, being the first day of the week, and the day after the passover, as two of Jesus's disciples were returning toward Galilee, designing to be at Emmaus, Jesus joined them in the way, under the form of a traveller, and asking them what they were talking of, they spoke to him of his death and passion, which were the subject of conversation every where in Jerusalem, "We were in hopes, added they, that this Jesus would redeem Israel; nevertheless this is the third day since this happened. There are also women who assure us, that they have seen and spoken with him." Then Jesus reproved them for their want of faith, demonstrated to them by the scriptures, that Christ was to suffer, and so enter into glory. When they came to Emmaus, they invited Jesus to stay with them, and constrained him, who made as though he would have gone farther, to go into the house with them. While he was at table, he blessed the bread, and gave it to them: then their eyes were opened, and they knew him; but he vanished out of their sight. Immediately they set out for Jerusalem, where they found the apostles gathered together; to them they related what happened, and they understood that Jesus had appeared likewise to Peter. The disciples were still together, when Jesus was seen in the midst of them, though the doors were shut. This first put them into some disorder, and affrighted them; but he removed their apprehension, by saying to them, "Peace be with you. Look upon my hands and feet, and see that it is myself; touch me; a spirit hath neither flesh nor bones." He asked, "if they had any thing to eat?" and as they put before him a piece of broiled flesh, and an honeycomb, he took it, and did eat before them; and, breathing on them, said, "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." Now Thomas, one of the twelve, was not with them when Jesus came, and he said, "Unless I see the print of the nails in his hands, and thrust my hand into his side, I will not believe." Eight days after this, the apostles being all together, Jesus appeared again in the room where they were, and said, "Peace be unto you;" then addressing himself to Thomas, he said to him, "Put your finger into the wounds of my hands and feet, and thrust your hand into my side, and be not faithless but believing." Thomas answered, "My Lord, and my God." Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they which

have not seen, and yet have believed. The apostles going into Galilee after the octave of the passover, Jesus showed himself to them at the sea of Tiberias. Peter, Thomas, Nathanael, James, John, and two other disciples, were upon this sea in the act of fishing, when Jesus appeared in the morning upon the shore, and asked them "if they had taken any thing." They answered, "No, though they had been working all night." He bade them "cast their net on the right side of the ship, and they should catch fish." They did so, and their net was so full of fish, that they were not able to draw it. Hereupon the disciple whom Jesus loved knew that it was Jesus, and said to Peter, "It is the Lord." Immediately Peter girt on his fisher's coat, for he was naked, and swam to shore before the ship arrived. The rest dragged the net ashore, and found an hundred and fifty-three large fishes in it; and notwithstanding the number was so great the net was not broken. Then Jesus desired them to bring him some of what they had caught; and they found fire, and prepared a broiled fish and bread. They ate with him, and none of them asked him who he was: for it was evident that he was Jesus, John xxi. After this, Jesus said to Peter, three times successively, "Peter, lovest thou me more than these?" Peter likewise answered three times, that "he loved him with all his heart:" and Jesus as often said to him, "Feed my sheep, or my lambs." He added, intending to signify what death this apostle should die, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee and carry thee whither thou wouldst not. Follow me." Peter followed him; and seeing the disciple whom Jesus loved following also, he said to Jesus, "What shall this man do?" Jesus answered, "If I will that he tarry till I come, what is that to thee? Follow thou me." A report therefore spread among the brethren, that this disciple would not die. But our Lord did not say so. Upon this foundation many have advanced, that John the Evangelist was not dead.

The disciples of our Saviour being all gathered together on a mountain in Galilee, Jesus showed himself to them. When they saw him, they worshipped him: but some doubted, whether his body was a real body. Jesus said unto them, "All power is given unto me in heaven, and on earth: go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always, even unto the end of the world." It was upon this occasion, as is generally believed, that he showed himself to above five hundred brethren at once, many of whom were still living when Paul wrote his first epistle to the Corinthians, xv. 5, 6. A.D. 57.

After this Jesus commanded his disciples to go to Jerusalem, because there he was to ascend up to heaven in their presence. He appeared again to them, and ate with them; reproaching them with their incredulity; showing them by the scriptures, that all this was to be so accomplished. He opened their understanding, and explained the scriptures to them; commissioned them to go and preach the gospel throughout all the world, empowered them to perform all sorts of miracles, enjoined them to baptize, and teach all nations, saying, that "those who believed, and were baptized, should be saved; and that those, on the contrary, who continued in their incredulity, should be damned." He appointed them to stay in Jerusalem till the coming of

the Holy Ghost, who should invest them with a supernatural power, and with his holy unction, Acts i. ii.

After this, he conducted them out of Jerusalem, as far as Bethany, and, lifting up his eyes to heaven, he blessed them, and vanished out of their sight, being suddenly taken up by a cloud, which transported him beyond their view. Then two angels appeared to them, and said, "Ye men of Galilee, what is that you are admiring with your eyes thus lifted up to heaven? This same Jesus, who is taken up into heaven, shall so come in like manner, as ye have seen him go into heaven." Then they returned from the mount of Olives, to Jerusalem, and there continued all together in prayer, with Mary the mother of Jesus, and such of his relations after the flesh as believed on him, till the day of Pentecost, when the Holy Ghost descended upon them.

If we recapitulate the evangelical evidences of the character of Jesus, they may be reduced to the following head: (1.) The stupendous miracles which he wrought. (2.) The wonderful chain of prophecies, of which he was the subject. (3.) His exact and minute knowledge of future events. (4.) His conscious dignity and commanding authority. (5.) The pure sanctity of his life, and uniform propriety of his conduct. He was, indeed, preeminently, "THE HOLY ONE," "THE JUST," "THE RIGHTEOUS," to whose spotless innocence, and transcendent virtue, even his inveterate foes, his treacherous disciple, and his pusillanimous judge, bore witness.

JE'-THER: jā'thẽr. [*Excelling, or remaining.*] Son of Gideon, who, being a youth, drew not his sword upon Zebah and Zalmunna, kings of Midian, even when his father commanded him to slay them, Judges viii. 20. (2.) Husband of Abigail, David's sister, and father of Amasa, 1 Chron. ii. 17.

JE'-THETH: jā'thẽth. [*Giving.*] Son of Esau, and one of the dukes of Edom, Gen. xxxvi. 40.

JETH'-LAH: jẽth'lā. [*Hanging up, heaping up.*] A city of Dan, Joshua xix. 42.

JE'-THRO: jā'thrō. [*His excellence, his remains, or his posterity.*] A priest or prince of Midian, and the father-in-law of Moses, Exod. ii. 16, 17. chap. iii. 1. and chap. xviii. He had seven daughters, one of whom Moses married. Jethro appears to have been a religious man, and a true believer. His thanksgiving to Jehovah, ver. 10. is a striking proof of it: he first blesses God for the preservation of Moses, and next for the deliverance of the people from their bondage. It is very probable that he enjoyed the favour of God before he knew Moses: for it is not likely that Moses, who refused to be called the son of Pharaoh's daughter, preferring to suffer affliction with the people of God to that of enjoying the pleasures of sin for a season, would have formed so near an affinity with an idolatrous family. The circumstance of his being called Jethro in one place, and Reuel in another, Exod. ii. 18. compare with chap. iii. 1. may be accounted for either by supposing that he had two names, a thing very common in those times, or that Reuel was the grandfather of the wife of Moses, for the inspired writers often give the title "father" to such persons. See Gen. xxxi. 43. 2 Kings xiii. 14.

JE'-TUR: jā'tŭr. [*An order, or keeping.*] Son of Ishmael, Gen. xxv. 15.

JE-U'-EL: jẽū'ẽl. [*God hath taken away.*] A descendant of Zera, 1 Chron. ix. 6.

JE'-USH: jā'ŭsh. [*He that is devoured, or gnawed by the moth.*] The son of Esau, Gen. xxxvi. v.

JE'-UZ: jāûz. [The same.] Son of Shaharaim, 1 Chron. viii. 10.

JEWS: jeûz. [*Praising, or confessing.*] A name derived from the patriarch Judah, and given to the descendants of Abraham by his eldest son Isaac. We shall here present the reader with as comprehensive a view of this singular people as we can.

I. Jews, history of the.—The Almighty promised Abraham that he would render his seed extremely numerous: this promise began to be fulfilled in Jacob's twelve sons. In about two hundred and fifteen years they increased in Egypt from seventeen to between two and three millions, men, women, and children. While Joseph lived, they were kindly used by the Egyptian monarchs; but soon after, from a suspicion that they would become too strong for the natives, they were condemned to slavery; but the more they were oppressed, the more they grew. The midwives, and others, were therefore ordered to murder every male infant at the time of its birth; but they shifting the horrible task, every body was then ordered to destroy the male children wherever they found them. After they had been thus oppressed for about one hundred years, and on the very day that finished the four hundred and thirtieth year from God's first promise of a seed to Abraham, and about four hundred years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to liberate the Hebrews under the direction of Moses and Aaron. Pharaoh pursued them with a mighty army: but the Lord opened a passage for them through the Red Sea; and the Egyptians, in attempting to follow them, were drowned. After this, we find them in a dry and barren desert, without any provision for their journey; but God supplied them with water from a rock, and manna and quails from heaven. A little after, they routed the Amalekites, who fell on their rear. In the wilderness God delivered them the law, and confirmed the authority of Moses. Three thousand of them were cut off for worshipping the golden calf; and for loathing the manna, they were punished with a month's eating of flesh, till a plague brake out among them; and for their rash belief of the ten wicked spies, and their contempt of the promised land, God had entirely destroyed them, had not Moses's prayers prevented. They were condemned, however, to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. Here they were often punished for their rebellion, idolatry, whoredom, &c. God's marvellous favours, however, were still continued in conducting and supplying them with meat; and the streams issuing from the rock of Meribah, followed their camp about thirty-nine years, and their clothes never waxed old. On their entrance into Canaan, God ordered them to cut off every idolatrous Canaanite; but they spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages they had enjoyed little prosperity, and often relapsed into awful idolatry, worshipping Baalim and Ashtaroth. Micah and the Danites introduced it not long after Joshua's death. About this time the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin: they were twice routed by the Benjamites, and forty thousand of them were slain. In the third, however, all the Benjamites were slain, except six hundred. Vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the

expence of slaying most of the inhabitants of Jabesh Gilead. Their relapses into idolatry also brought on them repeated turns of slavery from the heathen among or around them. See books of Judges and Samuel. Having been governed by judges for about three hundred and forty years, after the death of Joshua, they took a fancy to have a king. Saul was their first sovereign, under whose reign they had perpetual struggles with the Ammonites, Moabites, and Philistines. After about seven years' struggling between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, David became sole monarch. Under him they subdued their neighbours the Philistines, Edomites, and others; and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had little war: when he died, ten of the Hebrew tribes formed a kingdom of Israel, or Ephraim, for themselves, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king: idolatry was always their established religion. The kingdom of Judah had pious and wicked sovereigns by turns, though they often relapsed into idolatry, which brought great distress upon them. See books of Samuel, Kings, and Chronicles. Not only the kingdom of Israel, but that of Judah, was brought to the very brink of ruin after the death of Jehoshaphat. After various changes, sometimes for the better, and sometimes for the worse, the kingdom of Israel was ruined, two hundred and fifty-four years after its erection, by So, king of Egypt, and Halmanaser, king of Assyria, who invaded it, and destroyed most of the people. Judah was invaded by Sennacherib; but Hezekiah's piety, and Isaiah's prayer, were the means of their preservation; but under Manasseh, the Jews abandoned themselves to horrid impiety; for which they were punished by Esarhaddon, king of Assyria, who invaded and reduced the kingdom, and carried Manasseh prisoner to Babylon. Manasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation; but his son Amon defaced all. Josiah, however, again promoted it, and carried it to a higher pitch than in the reigns of David and Solomon. After Josiah was slain by Pharaoh Necho, king of Egypt, the people returned to idolatry, and God gave them up to servitude to the Egyptians and the Chaldeans. The fate of their kings Jehoaz, Jehoiakim, Jehoiachin and Zedekiah, was unhappy. Provoked by Zedekiah's treachery, Nebuchadnezzar invaded the kingdom, murdered vast numbers, and reduced them to captivity. Thus the kingdom of Judah was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country. See Nehemiah and Ezra. Vast numbers of them, who had agreeable settlements, remained in Babylon. After their return they rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God.

About 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in

Canaan, about 3670, he confirmed to them all their privileges; and, having built Alexandria, he settled vast numbers of them there. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, ravaged Judea, and carried one hundred thousand prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicator, having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jew slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered forty thousand of them; and about two years after he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were killed, and ten thousand prisoners carried off: the temple was dedicated to Olympus, an idol of Greece, and the Jews exposed to the basest treatment. Mattathias, the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, and dedicated it anew, restored the daily worship, and repaired Jerusalem, which was almost in a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him; and both wisely and bravely promoted the welfare of the church and state. Simon was succeeded by his son Hircanus, who subdued Idumea, and reduced the Samaritans. In 3899 he was succeeded by his son Janneus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Janneus, who governed nine years, the nation was almost ruined with civil broils. In 3959, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem took by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not into the Holy of Holies, to view the furniture thereof. Nine years after, Crassus, the Roman general, pillaged the temple of its valuables. After Judea had for more than thirty years been a scene of ravage and blood, and twenty-four of which had been oppressed by Herod the Great, Herod got himself installed in the kingdom. About twenty years before our Saviour's birth, he, with the Jews' consent, began to build the temple. About this time the Jews had hopes of the Messiah; and about A. M. 4000, Christ actually came, whom Herod (instigated by the fear of losing his throne) sought to murder. The Jews, however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah; and Judea, about twenty-seven years before, reduced to a province. The Jews, since that time, have been scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

II. Jews, sentiments of. — The Jews commonly reckon but thirteen articles of their faith. Maimonides, a famous Jewish rabbi, reduced

them to this number when he drew up their confession about the end of the eleventh century, and it was generally received. All the Jews are obliged to live and die in the profession of these thirteen articles, which are as follow :—(1.) That God is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act during the whole eternity. (2.) That God is one: there is no unity like his. He alone hath been, is, and shall be eternally our God. (3.) That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him. (4.) That God is the beginning and end of all things, and shall eternally subsist. (5.) That God alone ought to be worshipped, and none beside him is to be adored. (6.) That whatever has been taught by the prophets is true. (7.) That Moses is the head and father of all contemporary doctors, of those who lived before or shall live after him. (8.) That the law was given by Moses. (9.) That the law shall never be altered, and that God will give no other. (10.) That God knows all the thoughts and actions of men. (11.) That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws. (12.) That the Messiah is to come, though he tarry a long time. (13.) That there shall be a resurrection of the dead when God shall think fit.

The modern Jews adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the Bible into the language of the country where they live. In general, they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a twofold law of God, a written and an unwritten one; the former is contained in the Pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidentially talk of two Messiahs; one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the

dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they call purgatory, which is not different from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment. Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were; and assert, that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the rabbinistical interpretation. There are still some of the Sadducees in Africa, and in several other places; but they are few in number: at least there are but very few who declare openly for these opinions. There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no Sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the east; but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Gerizim.

David Levi, a learned Jew, who in 1796 published "Dissertations on the Prophecies of the Old Testament," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism, by reading Bolingbroke, Hume, Voltaire, &c. that they scarcely believe in a revelation; much less have they any hope in their future restoration.

III. Jews, calamities of.—All history cannot furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw. Deut. xxviii. xxix. Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can any other be assigned than what the scripture assigns? 1 Thess. ii. 15, 16. "They both killed the Lord Jesus and their own prophets, and persecuted the apostles; and so filled up their sins, and wrath came upon them to the uttermost." It is hardly possible to consider the nature and extent of their sufferings, and not conclude the Jews' own imprecation to be singularly fulfilled upon them, Matt. xxvii. 25. "His blood be on us and our children." At Cesarea twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus ten thousand unarmed Jews were killed; and at Bethshan the Heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered thirteen thousand of these inhabitants. At Alexandria

the Jews murdered multitudes of the Heathens, and were murdered in their turn to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazen, Bethsaida, Capernaum, &c. where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcases corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple, but could not: there were six thousand Jews who had taken shelter in it, all burnt or murdered! The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, were razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence. In other places we hear of two hundred and fifty thousand that were cut off, besides vast numbers sent into Egypt to labour as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barocaba pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the Heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war, it is said, about sixty thousand Jews were slain, and perished. Adrian built a city on Mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. In 360 they began to rebuild their city and temple; but a terrible earthquake, and flames of fire issuing from the earth, killed the workmen, and scattered their materials. Nor till the seventh century durst they so much as creep over the rubbish to bewail it, without bribing the guards. In the third, fourth, and fifth centuries, there were many of them furiously harassed and murdered. In the sixth century twenty thousand of them were slain, and as many taken and sold for slaves. In 602 they were severely punished for their horrible massacre of the Christians at Antioch. In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused: in some places they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the east by the Turkish and sacred war, it is shocking to think what multitudes of them the eight croisades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France multitudes were burnt. In England, in 1020,

they were banished; and at the coronation of Richard I. the mob fell upon them, and murdered a great many of them. About one thousand five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the croisaders still harassed them. Provoked with their mad running after pretended Messiahs, Califf Nasser scarce left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1349, the terrible massacre of them at Toledo forced many of them to murder themselves, or change their religion. About 1253 many were murdered, and others banished from France, but in 1275 recalled. In 1320 and 1330, the croisades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358 they were totally banished from France, since which few of them have entered that country. In 1291 king Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Persia they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey. In Portugal and Spain they have been miserably handled. About 1392, six or eight hundred thousand were banished from Spain. Some were drowned in their passage to Africa; some by hard usage; and many of their carcases lay in the fields till the wild beasts devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburg, and Vienna: they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, and at Frankfort and Hamburgh, they have their liberty. They have repeatedly, but in vain, attempted to obtain a naturalization in England, and other nations among whom they are scattered.

IV. Jews, preservation of.—"The preservation of the Jews," says Basnage, "in the midst of the miseries which they have undergone during 1700 years, is the greatest prodigy that can be imagined. Religions depend on temporal prosperity; they triumph under the protection of a conqueror; they languish and sink with sinking monarchies. Paganism, which once covered the earth, is extinct. The Christian church, glorious in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the breaches in it made by those acts of violence. But here we behold a church hated and persecuted for 1700 ages, and yet sustaining itself, and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mahometans, Christians, disagreeing in so many things, have united in the design of exterminating it, and have not been able to succeed. The *bush of Moses*, surrounded with flames, ever burns, and is never consumed. The Jews have been expelled, in different times, from every part of the world, which hath only served to spread them in all regions. From age to age they have been ex-

posed to misery and persecution; yet still they subsist, in spite of the ignominy and the hatred which hath pursued them in all places, whilst the greatest monarchies are fallen, and nothing remains of them besides the name.

"The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwelt. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendour on the national worship, and struck the Pagans so much that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mohammedans, in a word, almost all nations, have by turns seized and held Jerusalem. To the Jew only hath God refused the possession of this small tract of ground, so supremely necessary for him, since he ought to worship on this mountain. A Jewish writer hath affirmed, that it is long since any Jew has been settled near Jerusalem: scarcely can they purchase there six feet of land for a burying-place.

"In all this there is no exaggeration: I am only pointing out known facts: and, far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending: since, in spite of evils so durable, and a patience so long exercised, it is preserved by a particular providence. The Jew ought to be weary of expecting a Messiah, who so unkindly disappoints his vain hopes; and the Christian ought to have his attention and his regard excited towards men whom God preserves, for so great a length of time, under calamities which would have been the total ruin of any other people."

V. Jews, number and dispersion of.—They are looked upon to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at three millions, and others more than double that number. Their dispersion is a remarkable particular in this people. They swarm all over the east, and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonichi than in any other place: they are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies; not to mention whole nations bordering on Prester John's country, and some discovered in the inner parts of America, if we may give any credit to their own writers. Their being always in rebellions (as Addison observes) while they had the Holy Temple in view, has excited most nations to banish them. Besides, the whole people are now a race of such merchants as are wanderers by profession; and at the same time are in most, if not in all places, incapable of either lands or offices, that might engage them to make any part of the world their home. In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. Their firm adherence to their religion, and being dispersed all over the earth, has furnished every age and every nation with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all other prophecies which tend to their own confusion, and the establishment of Christianity. Their number furnishes us with a sufficient cloud of

witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

VI. Jews, restoration of.—From the declarations of scripture we have reason to suppose the Jews shall be called to a participation of the blessings of the gospel, Rom xi. 2 Cor. iii. 16. Hos. i. 11. and some suppose shall return to their own land, Hosea iii. 5. Isaiah lxv. 17, &c. Ezek. xxxvi. As to the time, some think about 1866 or 2016; but this, perhaps, is not so easy to determine altogether, though it is probable it will not be before the fall of Antichrist and the Ottoman empire. Let us, however, avoid putting stumbling-blocks in their way. If we attempt any thing for their conversion, let it be with peace and love. Let us, says one, propose Christianity to them, as Christ proposed it to them. Let us lay before them their own prophecies. Let us show them their accomplishment in Jesus. Let us applaud their hatred of idolatry. Let us show them the morality of Jesus in our lives and tempers. Let us never abridge their civil liberty, nor ever try to force their consciences.

JEWEL, a costly and precious ornament. Gold is precious, silver is precious, and so are rubies; but the teachings of sound knowledge are more valuable than all, Prov. xx. 15. "The lips of knowledge are a precious *jewel*." "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion," Prov. xi. 22. That is, beauty in a woman destitute of good breeding and modest carriage, is as becoming as a gold ring on the snout of a swine. God's people are called his jewels, Mal. iii. 17.

JEW'-RIE: jeûrė. The land of Canaan so called when possessed by the Jews, Dan. v. 13.

JEZ-A-NI'-AH: jėzânŷâ. [*The nourishment, or weapons of the Lord.*] The son of a Maachathite, Jer. xl. 8.

JEZ'-E-BEL: jėzzâbėl. [*Woe to the dunghill, or the isle of the dunghill.*] The wife of Ahab, king of Israel, was daughter of Ethbaal king of the Sidonians, 1 Kings xvi. 31. She was a most wicked princess, whose hostility to the true religion was carried to the utmost extent. The idolatrous daughter of an idolatrous king, she practised it openly; gave its partisans honours and rewards; was hideously cruel; and put to death the prophets and priests of God; and all this she did with the most zealous and relentless perseverance. So well known was the opposition of Jezebel to all good, that Ahab's marrying her was esteemed the highest pitch of vice, and an act the most provoking to God, and destructive to the prosperity of the kingdom. In her zeal to abolish the worship of the true God, she would have destroyed all his servants, had not the hand of providence mercifully interposed to rescue them out of her grasp. Obadiah, one of the officers of Ahab's household, secured an hundred of them, whom he hid by fifties in a cave. It was at this juncture that the prophet Elijah appeared, and gave a public challenge to the prophets of Baal to prove their divine mission, by an appeal to heaven in the sight of Ahab and of all Israel, by calling for fire to descend upon an altar which was erected for the purpose on mount Carmel, and consume the burnt-offering. When the decision had proved in favour of Elijah, the latter, conformably to the divine law, caused the four hundred and fifty prophets of Baal to be put to death, which being told to Jezebel, she instantly sent to inform him, that on the following day his own life should atone for theirs. But Elijah fled, and escaped the fury of

this impious woman, 1 Kings xix. Ahab her husband being desirous to buy Naboth's vineyard, and this honest Israelite believing he ought not to sell it, Jezebel, in the king's name, ordered people to be suborned, who should accuse Naboth of blaspheming God, and of vilifying the king. Her commands were obeyed, and the man was put to death. As Ahab was returning from Jezreel, where this vineyard lay, Elijah met him, and told him, in the name of God, that destruction should come upon him and his house; and that Jezebel his wife, who had been the cause of this evil, should be devoured by dogs in Jezreel; 1 Kings xxi. which actually came to pass, 2 Kings ix. 30. See *Jehu.* As Sarah and Rachel and other eminent women are spoken of by the prophets and apostles as types or figures of the true church of God, the Lamb's bride, so Jezebel stands foremost among the Old Testament resentatives of the grand apostacy, the false church, "the mother of harlots, and abominations of the earth." It is on this account that Christ reproved the church of Thyatira for suffering that woman Jezebel to teach and to seduce the servants of God," Rev. ii. 20.

JE'-ZER: jēzĕr. [*The island of help.*] Son of Naphtali, head of the Jezerites, Gen. xlvi. 24. Numb. xxvi. 49.

JE-ZI'-AH: jĕzīă. [*Sprinkling of the Lord.*] Son of Parosh, Ezra x. 25.

JE-ZI'-EL: jĕzēĕl. [*Sprinkling of God.*] The son of Azmaveth, 1 Chron. xii. 3.

JEZ-LI'-AH: jĕzlīă. The son of Elpaal, 1 Chron. viii. 18.

JEZ-O'-AR: jĕzōăr. [*Clear, or white.*] The son of Helah, 1 Chron. iv. 7.

JEZ-RA-HI'-AH: jĕzrăhīă.—[*Brightness of the Lord.*] Chief of the temple singers in Nehemiah's time, Neh. xii. 42.

JEZ-RE'-EL: jĕzrēĕl. [*Seed of God.*] A celebrated city, situated in a valley of that name, in the half tribe of Manasseh, on the west of Jordan, lying in the confines of this tribe, and that of Issachar. Ahab had a palace there, and this city is noted in scripture on account of the vengeance which God executed on Ahab and Jezebel at Jezreel. St. Jerome says, that this was a considerable city in his time. It is now called Esdraelon, Judges vi. 33. The term Jezreel occurs in the writings of the prophet Hosea, chap. i. 4, 5, 11. and is used not literally, as denoting either the city or the valley of that name, but metaphorically: when it is said, "great shall be the day of Jezreel," the meaning, according to some, is, great will be the day when God reinstates his people in their own land. In reference to that remarkable passage, Hosea ii. 21, 22.

> "And it shall come to pass in that day,
> I will hear, saith Jehovah,
> I will hear the heavens;
> And they shall hear the earth;
> And the earth shall hear the corn,
> And the choice wine and the oil;
> And they shall hear Jezreel."

The meaning seems to be that all nature shall hear and minister to the people whom God shall plant in their own land; or, to adopt the words of the learned Bishop Horsley, in his version of the prophecies of Hosea, It shall be in that day I will perform my part, saith Jehovah —I will perform my part upon the heavens; and they shall perform their part upon the earth; and the earth shall perform her part upon the corn, and the wine, and the oil; and they shall perform their part for the Jezrael, namely, the seed of God. We have here the action of God himself upon the powers of nature; then the subordinate action of the parts of nature upon one another; and last of all, the subservience of the elements, and their physical productions, to the benefit

of man, and especially by the blessing of Providence, for the benefit of the people of God. The great numbers of the natural Israel converted by the preaching of the apostles, were the first seed of the universal church. And there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages, Rom. xi. 12, 15. Thus the Jezreel of the natural Israel from the first have been, and to the last will prove, a seed sown of God for himself in the earth.

JEZREEL, son of Etam, of the tribe of Judah, 1 Chron. iv. 3.

JIB'-SAM: jĭbsăm. [*Their drought, or their confusion.*] Son of Tola, and grandson of Issachar, 1 Chron. vii. 2.

JID'-LAPH: jĭdlăf. [*Distilling from the head, or the dropping of a house.*] Son of Nahor, and Abraham's nephew, Gen. xxii. 22.

JIM'-NAH: jĭmnà. [*The right hand, numbering, or preparing.*]—Asher's eldest son, Gen. xlvi. 17.

JIPH'-TAH: jĭftà. [*Opening.*]—A city, Joshua xv. 43.

JIPH-THA'-EL: jĭfthâĕl. [*God opening.*] (Valley of,) probably received its name from the city of Jiphthael, on the border of Zebulun, Joshua xix. 14, 27.

JO'-AB: jō̆ăb. [*Voluntary, or who has a father.*] Was the son of Zeruiah, David's sister, and brother to Abishai, and Asahel, 1 Chron. ii. 16. He was one of the most valiant soldiers, and greatest generals of his day; but he was also one of the most cruel and revengeful of men. He rendered important services to his uncle David, and adhered firmly to his interests. The first exploit in which he signalized himself was at the battle of Gibeon Abner, 2 Sam. ii. but losing his brother Asahel in the battle, Joab, to revenge his death, treacherously killed Abner, at Hebron, whither he had come to form an alliance with David, 2 Sam. iii. 27. David abhorred this action, yet such was the popularity of Joab at that time, that he dared not punish him for it. The valorous enterprise achieved by Joab, when he mounted the walls of Jerusalem, and dislodged the Jebusites, raised him to that elevated station which he continued to hold for several years, 1 Chron. xi. 6. He had a principal share in the wars carried on against the Syrians, the Edomites, and others, 2 Sam. viii. ix. x. Joab interceded in the first instance to procure Absalom's return from exile, and restore him to the favour of his father; but in his rebellion he took the most decisive measures against him. He defeated Absalom at Mahanaim; and being informed that he was suspended in a tree by the hair of his head, he pierced him through the heart, and put him to death, 2 Sam. xviii. This thing displeased David; and in addition to this, the freedom with which he censured the king for indulging his grief on accoun t ofthe death of his rebellious son was very offensive, 2 Sam. xix. 11—13. and now he displaced Joab, and gave the command of the army to Amasa. Afterwards meeting Amasa at Gibeon, under a pretence of saluting him, Joab plunged a sword into his bowels, and put him to death, 2 Sam. xx. 10. When David, under the influence of a criminal curiosity, undertook to number his people, and gave orders to Joab to carry it into effect, the latter remonstrated against the matter, and executed his commission with great reluctance, 1 Chron. xxi. 1—6. 2 Sam. xxiv. 1—9. Joab supported the pretensions of Adonijah to the crown, in opposition to the claims of Solomon, and the well-known wishes of David, 1 Kings ii. 28. This measure so incensed David, that when he

perceived himself near his end, he enjoined it upon Solomon to remember and punish his conduct, 1 Kings ii. 5, 6. When Joab heard that David was no more, and that Solomon had put Adonijah to death, he seems to have anticipated his fate, and began to provide for his safety, to secure which he fled to the tabernacle, and laid hold on the horns of the altar. Solomon dispatched one of his officers to command him to quit his asylum, and when he refused compliance, the former gave orders for putting him to death at the foot of the altar, which was accordingly done, A. M. 2990.

JO'-AH: jō̂ā. [*Brotherhood, or having a brother.*] Secretary to king Josiah, and by him employed in repairing the temple, 2 Chron. xxxiv. 8. There was also another person of this name, mentioned 2 Kings xviii. 18, the son of Asaph, the recorder. He was one of those who were sent by king Hezekiah to receive the propositions of Rabshakeh, the commander of Sennacherib's army.

JO-A'-HAZ: jō̂āhăz. [*Apprehending, possessing.*] The father of Joah, 2 Chron. xxxiv. 8.

JO-AN'-NA: jō̂ănnā. [*The grace, or mercy of the Lord.*] The wife of Chuza, Herod's steward, was one of those females, who having been the subjects of miraculous cures at the hands of Christ, expressed their love and gratitude by following him in his travels, and ministering to him of their substance, Luke viii. 2, 3.

JO'-ASH: jō̂ash. [*Disagreeing, despairing, or burning.*] The son of Ahaziah king of Judah, succeeded to the throne of his father, when only seven years of age, and reigned forty years in Jerusalem. He was an infant at the time his father was put to death by Jehu, and must himself have fallen a sacrifice to the sanguinary intentions of his grandmother Athaliah, had he not been concealed by a stratagem of Jehosheba, his father's sister. See *Athaliah.* During a period of six years Joash was secreted in a part of the temple, where he was nursed and protected, from the year 3120 to 3127. He was then brought forth to public view by Jehoiada, the high-priest, and proclaimed king. See *Jehoiada.* Joash reigned well all the days of Jehoiada, but afterwards he was led astray by less discreet advisers, forsook the worship of the true God, and drew down the wrath of heaven upon Judah and Jerusalem. The king of Syria was permitted to make dreadful ravages in the country, defeated the army of Joash, entered Jerusalem, put to death the princes of Judah, and sent a great booty to the king at Damascus. They treated Joash himself with much ignominy; and leaving him afflicted with a complication of diseases, his own servants conspired against him, and killed him in his bed, A. M. 3166. He was buried in the city of Jerusalem, but not in the sepulchres of the kings; his son Amaziah succeeded him, 2 Kings xi. xii. 2 Chron. xxiv.

JOASH, king of Israel, the son and successor of Jehoahaz, was raised to the throne in his father's life time, A. M. 3163, and reigned sixteen years, of which two were in conjunction with his father. 2 Kings xiii. He was a wicked prince, and followed the practices of Jeroboam the son of Nebat; yet he recovered from Benhadad, king of Syria, all the cities which Hazael had taken from his father Jehoahaz, as well as numerous other places which had been usurped by the Syrian monarchs. After this Joash reigned a considerable time in the enjoyment of peace. At length Amaziah, king of Judah, having been victorious over the Edomites, sent a challenge to him, saying, "Come, let us look one another in the face." 2 Chron.

xxv. 17. Joash returned his answer in a neat parable: "The thistle in Lebanon sent to the cedar, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trod down the thistle! Thou hast defeated the Edomites, and thy heart is puffed up with pride: stay at home in peace; what induces thee to seek thy own hurt, and that of thy people?". But Amaziah was piqued at this insulting message, and a war ensued, in which Joash routed the army of the king of Judah, and took him prisoner; entered Jerusalem, and took away all the treasures of the temple and royal palace, and returned in triumph to Samaria, where he died, 2 Kings xiv. 12—16. There are several other persons mentioned in scripture of this name. See 1 Kings xxii. 26. Judg. vi. 11. And 1 Chron. iv. 22.

JOB: jōbe. [*Sorrowful, crying out, or abiding enmity.*] Was a man of great probity, virtue, and religion, and justly celebrated for his patience. He is said to have dwelt in the land of Uz, or Ausitis, upon the confines of Idumea and Arabia, and is supposed to have been called Jobab. Job was probably descended from Uz, the eldest son of Nahor, Abraham's brother, from whom the country derived its name. Elihu, in reckoning up the modes of divine revelation, takes no notice of the delivery of the Mosaic law; nor does the book of Job in any part seem to allude to the Jewish history. We infer hence that Job was prior to Moses, or at least contemporary with him; and this inference is supported by the great age to which he lived. Both he and his friends worshipped the God of heaven in spirit and truth; and their religious knowledge was in general such as might have been derived from the early patriarchs. Job possessed great riches in cattle and servants, which at that time constituted the chief wealth even of princes in Arabia and Edom. He had seven sons and three daughters, and was in great repute among all the eastern people on both sides of the Euphrates. His sons, by turns, made entertainments for each other; and it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for he said, it may be that my sons have sinned, and cursed God in their hearts, Job i. 5. Averse to injustice, idolatry, and fraud, his moral character deservedly stood high; and he was evidently the friend of the poor that cried, and the fatherless, and him that had none to help—and caused the widow's heart to sing for joy, Job xxix. 11—16.

The Almighty permitted Satan to try the faith and patience of Job, and at first gave him power over his property, but forbade him to touch his person. Satan began by taking away his oxen,—then his sheep, and those who kept them—next his camels and servants—and after this his sons and his daughters, who were crushed to death under the ruins of their elder brother's house. In each of these unhappy cases, one, just one individual, was preserved to tell the doleful tale to Job. Then Job rent his clothes, shaved his head, and fell down to the ground, saying, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The man of God endured all these calamities without repining against providence. Satan now obtained permission to afflict his person; he therefore smote him with dreadful diseases; and Job being seated on a dunghill, with a potsherd scraped off the corruption. His wife with taunting irony

said, "Dost thou still retain thine integrity? Curse God, and die." Job answered, "Shall we receive good at the hand of God, and shall we not receive evil?" In the mean time three of Job's friends, who had been informed of his misfortunes, came to visit him; Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. There was also a fourth, Elihu the Buzite, who bears a part in their dialogue, Job xxxii. They continued seven days sitting on the ground by him, without speaking to him. At last Job broke silence, and complained of his misery. His friends not distinguishing between the evils with which God tries those whom he loves, and the afflictions with which he punishes the wicked, accused Job of having harboured some impiety, and invited him to return to God by repentance, and humbly submit to his justice, since he suffered only according to his demerits. Job, convinced of his own innocence, and assured by the testimony of his conscience, maintained that his friends were mistaken, and that God sometimes chastised the righteous only to try them, to give them an opportunity of manifesting, or of improving their graces; or because it was his good pleasure, for reasons unknown to mankind. Elihu takes a middle course, admitting Job's integrity, but reproving his unguarded expressions. He then demonstrates his weakness, by challenging him to prove his own power in emulating any single exertion of the divine energy, and then referring him to one or two of the brute creation, with which he is unable to contend—how much less therefore with the omnipotent Creator and Lord of all things, who is or can be accountable to no being whatever? On this Job humbly submits to the will of Providence, acknowledges his own ignorance and imbecility, and "repents in dust and ashes." The Lord reproved Job's friends for their misrepresentation of his providence, and charged them to offer sacrifices, Job xlii. 8. And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. And now we are presented with a striking view of human friendship: his brethren who, in the time of his affliction, kept at a distance from him; his kinsfolk, who ceased to know him; his familiar friends, who had forgotten him; and his acquaintance, who had made themselves perfect strangers to him; those to whom he had showed kindness, and who yet had ungratefully neglected him: on the return of his prosperity, now come and condole with him, desirous of renewing former familiarity; and, according to the custom of the eastern countries, where there is no approaching a great man without a present, each brings him a piece of money, and an ear-ring of gold, Job xlii. 11. We see Job again blessed with health and friends, with a beautiful family and abundance of riches. After this lived Job an hundred and forty years: how long he had lived before his afflictions we cannot tell. So Job died, being old and full of days. He had seen life in all its varieties: he had risen higher than all the men of the east, and sunk lower in affliction, poverty, and distress, perhaps than any other human being that had existed before, or has lived since. He knew the worst and the best of human life: and in himself the history of providence was exemplified and illustrated, and many of its mysteries unfolded.

Job may have been the same as Jobab, 1 Chron. i. 44. and the fifth in descent from Abraham. "The language of the book of Job," says Dr. A. Clarke, "though nervous and elevated, is rather a compound of dialects than a regular language.

Though Hebrew be the basis, yet many of the words are pure Arabic; and Chaldee phraseology is, in many places, apparent." Whether penned by Moses, or by Job himself, or by some other person, the learned have never yet been able to ascertain. Whoever was the author, and in whatsoever time it may have been written, the Jewish and Christian church have ever received it as a canonical book, recommended by the inspiration of the Almighty. The author was well acquainted with the wisdom and learning of the ancient world, and of his own times; and as a poet he stands next to David and Isaiah; and as his subjects have been more varied than theirs, he knew well how to avail himself of this circumstance; and has pressed into his service all the influence and beauties of his art, to make the four persons whom he brings upon the stage keep up each his proper character, and maintain the opinions which they respectively undertook to defend. The poem consists of five parts: the first part, containing the first dialogue, or debate between Job and his three friends, occupies chap. iii. to xiv. the second, chap. xv. —xxi. the third, chap. xxii.—xxxi. the fourth part contains the speech of Elihu, chap. xxxii.—xxxvii. and the fifth, the answer of God, and Job's submission, chap. xxxviii.—xlii. *Dr. Hales.*

The prophet Ezekiel is the first who quotes this book, chap. xiv. 14—20. where he mentions Job with Noah and Daniel in such a way, as makes his identity equal with theirs: and of their personal existence no one ever doubted. The apostle James, chapter v. 11. mentions him also, and celebrates his patience. Saint Paul seems also to quote him; compare Rom. ii. 11. with Job xxxiv. 19.

JO'-BAB: jōbāb. [*Sorrowful, or hatred.*] Son of Zerah, and grandson of Esau, Gen. xxxvi. 33.—(2.) Son of Joktan, Genesis x. 29.—(3.) King of Madon, Josh. xi. 1.

JOCH'-E-BED: jōkĕbĕd. [*Glorious, or the glory of the Lord.*]—The mother of Moses, Aaron, and Miriam, was the wife of Amram, and daughter of Levi, Exodus ii. 1. chap. vi. 20. Numb. xxvi. 59.

JO'-ED: jōĕd. [*Witnessing, decking, or passing over.*] The son of Pedaiah, Neh. xi. 7.

JO'-EL: jōĕl. [*Willing, beginning, or swearing.*] One of the minor Hebrew prophets. Although several persons of the name of Joel are mentioned in the Old Testament, we have no information concerning the prophet himself, except what is contained in the title of his predictions, that he was the son of Pethuel, chap. i. 1. It is equally uncertain under what sovereign he flourished, or where he died. Some suppose that he delivered his predictions during the reign of Uzziah; consequently was contemporary with Amos and Hosea. The style of Joel is highly poetical: it is elegant, perspicuous, and copious; and at the same time nervous, animated, and sublime. In the two first chapters of his book, says Mr. Hartwell Horne, he displays the full force of the prophetic poetry; and his decriptions of the plague of locusts, of the deep national repentance, and of the happy state of the Christian church, in the last times of the gospel, are wrought up with admirable force and beauty, Joel ii. 28—32. compare with Acts ii. 1—21. and Acts x. 44.

JOEL, the prophet Samuel's eldest son. Samuel being grown old, made his two sons, Joel and Abiah, judges over Israel, 1 Samuel viii. They did not follow their father's example, but received presents, and were unjust in their judgments; which caused the elders of Israel to desire a king of Samuel. There are several others mentioned in

scripture of this name, but no particulars of their lives are recorded See Ezra x. 43. 1 Chron. iv. 35. chap. vi. 36.

JO-E'-LAH: jôălà. [*A lifting up, or taking away slander.*] Son of Jehoram, one who espoused David's cause, 1 Chron. xii. 7.

JO-E'-ZER: jôăzèr. [*Assisting.*] One of David's gallant officers, 1 Chron. xii. 6.

JOG-BE'-AH: jògbăà. [*An exalting, or high*] A city, Numb. xxxii. 35.

JOG'-LI: jòglỳ. [*Passing over, turning back, or rejoicing.*] The father of Bukki, Numb. xxxiv. 22.

JO'-HA: jôhà. [*Making lively.*] One of David's gallant men, 1 Chron. xi. 45.

JO-HA'-NAN: jôhănăn. [*Liberal, merciful, or the gift of the Lord.*] The son of Careah, being informed that Ishmael, son of Nethaniah, was come to Mizpah, designing to kill Gedaliah, who had been left there by Nebuchadnezzar to govern the remnant of the people who continued in the land, gave intelligence to Gedaliah, and proposed to slay Ishmael; but Gedaliah disbelieved his report, and was soon after massacred, 2 Kings xxv. 23. Jer. xl. 15, 16. (2.) Son of Josiah, 1 Chron. iii. 15. (3.) Son of Eliœnai, a descendant from David by Zerubbabel, 1 Chron. iii. 24. (4.) Son of Azariah, and high-priest of the Jews, 1 Chron. vi. 9.

JOHN: jòn. [*Gracious, holy, merciful*] The Baptist, the forerunner of our Lord Jesus Christ, son of Zechariah and Elizabeth, was born about six months before our Saviour. His birth was proclaimed by the angel Gabriel, Luke i. 5—15. Of the early part of the Baptist's life, we have but little information. It is only observed, "that he grew and waxed strong in the spirit, and was in the deserts till the day of his showing unto Israel," ver. 80. The prophetical descriptions of him are various and striking. Isaiah speaking of him, says, "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desart a high-way for our God," Isaiah xl 3. Malachi has the following prediction: "Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord," chap. iv. 5. That this was meant of the Baptist, we have the testimony of our Lord himself, who declared, "for all the prophets and the law prophesied until John. And if ye will receive it, this is Elias who was to come," Matt. xi. 14. The appearance of the Baptist, when he first came out into the world, excited general attention. His clothing was "of camel's hair, bound round him with a leathern girdle, and his food consisted of locusts and wild honey." Matt. iii. 4. The message which he declared was authoritative: "Repent ye, for the kingdom of heaven is at hand." And such was the effect produced, that "there went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. iii. 1—6. John flattered none who came to him, but delivered the truths of God with plainness, and in terms suited to every man's condition. Nor did he suffer one of them to depart with an idea, that, by this rite, they obtained the pardon of their guilt. "I," says he, "baptize you with water unto repentance; he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire," Mattthew iii. 11. Great popularity is dangerous, even to the most sanctified minds: but in the midst of popularity, when his fame echoed far and near, a meek and lowly spirit formed a beautiful fea-

ture in John's character. See ver. 14. The Baptist was held in such esteem for the virtue and piety of his life, that many of the Jews took him for the Messiah; but he plainly declared he was not, Luke iii. 15. He was careful to turn the attention of men from himself, and to direct all their solicitude to that glorious personage of whom he was the harbinger; for on the approach of Jesus, John embraced the opportunity to announce him to the people as "the Lamb of God, which taketh away the sins of the world," John i. 29. It gave John uneasiness when some of his disciples expressed a degree of envy at the increasing fame of Jesus; a different spirit animated this exalted character: "Ye yourselves bear me witness that I said, I am not the Christ, but am sent before him," John iii. 28. The extraordinary sanctity of the Baptist's life attracted the notice of Herod, the tetrarch of Galilee, who had the curiosity to hear him; and so powerful were his discourses, that Herod took pleasure in attending to them: but at this time he kept the wife of his brother Philip. John could not pass over this circumstance in silence, but reproved him for his criminal conduct: "it is not lawful for thee to have thy brother's wife." For this faithful reproof, the preacher was first cast into prison, and soon afterwards, at the instigation of the merciless Herodias, his head was severed from his body. See article *Herodias*. The deed was done in the darkness of the night, and perhaps the Baptist was awakened from the sweet sleep of innocence to submit his neck to the executioner. The death of John was sharp, but momentary; and though sudden, it did not find him unprepared. From the darkness and confinement of a prison, he passed to the liberty and light of heaven: and while malice was gratified with a sight of his head, and his body was carried by a few friends in silence to the grave, his immortal spirit repaired to a court, where no Herod desires to have his brother's wife; where no Herodias thirsts after the blood of a prophet; where he who hath laboured with sincerity and diligence in the work of reformation is sure to be well received; where holiness, zeal, and constancy, are crowned, and receive palms from the Son of God, whom they confessed in the world.

JOHN, THE EVANGELIST, AND APOSTLE, a native of Bethsaida, in Galilee, and son of Zebedee and Salome; by profession a fisherman, Matt. iv. 21. John and his brother James were, doubtless, well acquainted with the scriptures of the Old Testament, having not only read them, but heard them explained in the synagogues; and in common with other Jews, they entertained the expectation of the Messiah, and that his kingdom would be a temporal one. St. John has not recorded his call to the apostleship; but we learn from the other three evangelists that it took place when he and James were fishing upon the sea of Galilee, Mark i. 19, 20. Luke v. 1—10. and St. Mark, when he mentions James and John, says that our Lord surnamed them Boanerges, that is, sons of thunder, chap. iii. 17. which title we may understand as a prophetic declaration of the zeal and resolution with which they would hereafter bear testimony of the great truths of the gospel. John was admitted to peculiar intimacy with Christ, and favoured with special marks of his esteem. He was one of those who were taken into the holy mount, where the greatest honours were conferred on his divine Master, while the greater part of his brethren were denied that privilege. And at the last supper, he sat next to him, reclining upon his breast,

and was the only one who presumed to ask him who it was that should betray him, John xiii. 23. Matt. xvii. 1, 2. Mark ix. 2. That he was treated by Christ with greater familiarity than the other apostles, is evident from Peter desiring him to ask Christ who should betray him, when he himself did not dare to propose the question. He seems to have been the only apostle present at the crucifixion; and to him Jesus, just as he was expiring upon the cross, gave the strongest proofs of his confidence and regard, by consigning to him the care of his mother. As John had been witness to the death of the Saviour, by seeing the blood and water issue from his side, which a soldier had pierced, so he was one of the first who were made acquainted with his resurrection. He was one of those to whom Jesus appeared at the sea of Galilee; and he was afterwards, with the other ten apostles, a witness of his ascension into heaven. John continued to preach the gospel for some time at Jerusalem: he was imprisoned by the Sanhedrim, first with Peter only, and afterwards with the other apostles. Some time after this second release, John and Peter were sent by the other apostles to the Samaritans, whom Philip the deacon had converted by the gospel, that "through them they might receive the holy Spirit." With this journey the scripture history of John ends, except that he informs us in the Revelation, that he was banished to Patmos, an island in the Ægean sea. John xix. 25, 26. Acts viii. 14, 15. Rev. i. 9. On his liberation from exile, St. John returned to Ephesus, where he wrote his gospel and epistles, and died in the hundredth year of his age, about the year of Christ 100, and in the third year of the reign of the emperor Trajan. St. John's gospel contains many assurances, that Jesus is not only a prophet and messenger of God, but also that he is the Messiah, the Son of God; and asserts his pre-existence and deity in the clearest and most distinct terms. His narrative is characterized by singular perspicuity, and by the most unaffected simplicity and benevolence. There are few passages in Holy Writ more deeply affecting than this evangelist's narrative of the resurrection.

JOHN, (surnamed MARK,) a disciple of Jesus, and the cousin of Barnabas, was the son of a woman whose name was Mary, at whose house the apostles and first Christians usually assembled. To this residence we are told that Peter repaired immediately on his being miraculously released from prison by an angel, and at the instant he came and knocked at the door, his brethren were all engaged in prayer, probably on his behalf, Acts xii. 11—16. Many have supposed this John to be the same person as Mark the evangelist, but that seems to be a mistake. The subject of this article was for some time the companion of Paul and Barnabas on their first journey through Asia Minor, and followed them on their return to Antioch, as far as Perga in Pamphilia, but there finding that they were undertaking a more extensive journey than met his wishes, he left them, and returned to Jerusalem. Some time after this, Paul and Barnabas having resolved upon a second journey into Asia, the latter was desirous of having John to accompany them, but Paul objected to it, on the ground of his having departed from them while on their former journey. They therefore separated, and Paul going into Asia chose Silas for his companion, while Barnabas took Mark with him, and proceeded to Cyprus, Acts xv. 36—40. From this time we hear no more of John till we find him at Rome ministering to Paul, who speaks of his services

with approbation, Col. iv. 10. Phil. ver. 24 2 Tim. iv. 11.

JOI'-A-KIM: jŏy'ăkim. [*The avenging, or establishing of the Lord.*] The son of Jeshua, Neh. xii. 10.

JOI'-A-RIB: jŏy'ărib. [*Chiding, or multiplying of the Lord.*] The son of Zechariah, Neh. xi. 5.

JOIN is spoken (I.) Materially, of things, Isaiah v. 8. (II.) Personally, as 1. In marriage, Eph. v. 31. 2. In affinity, 2 Chron. xviii. 1. 3. In aiding or assisting, Exod. i. 10. 4. In battle, army against army, 1 Sam. iv. 2. 1 Kings xx. 29. (III.) Mentally, 1 Cor. i. 10. (IV.) Carnally, 1 Cor. vi. 16. (V.) Idolatrously, Hosea iv. 17. (VI.) Spiritually, Jer. l. 5. 1 Cor. vi. 17.

JOINTS signifies the place where the coat of mail is joined, 2 Chron. xviii. 33. Bindings, or knots, Dan. v. 6. The secret parts and powers of a man's soul, Heb. iv. 12. pierced by the word of God. The prophet, speaking of the passion of Christ, says, "all my bones are out of joint," or sundered. His bones, in which consisted the strength of his frame, he suffered to be distended and dislocated upon the cross. Believers are united to Christ, Col. ii. 19. and they are joint-heirs with him of a glorious inheritance, Rom. viii. 17.

JOK-DE'-AM: jŏkdēăm. [*The crookedness, or burning of the people.*] A city of the tribe of Judah, Joshua xv. 56.

JO'-KIM: jō'kim. [*That made the sun stand still.*] Son of Shelah, 1 Chron. iv. 22.

JOK-ME'-AM: jŏkmēăm. [*The confirmation, or revenge of the people.*] A city of Ephraim, afterwards sacerdotal, 1 Chron. vi. 68.

JOK-NE'-AM: jŏknēăm. [*Possessing, or building up of the people.*] A city of Judah, 1 Kings iv. 12. 2. A city of Zebulun, Joshua xxi. 34. The same with Jokneam of Carmel, Josh. xii. 22.

JOK'-SHAN: jŏk'shăn. [*Hardness, an offence.*] Son of Abraham and Keturah, Gen. xxv. 2. Several learned men have been of opinion, that this Jokshan was the same as Kachtan, the father of the Arabs.

JOK'-TAN: jŏk'tăn. [*Weariness, or strife.*] The eldest son of Eber, who had for his portion all the country extending from Mesha unto Sephar, a mountain in the east, Gen. x. 25, 30. It does not appear very certain where these places are situated, but the most probable opinion is, that the land of Mesha was in Mesopotamia, and Sephar in the country of the Sepharvaims, a people who, according to Herodotus, were placed between the Colchians and the Medes.

JOK-THE'-EL: jŏkthēĕl. [*The rock.*] The name given by Amaziah to Selah, when he defeated the Edomites in the valley of Salt, 2 Kings xiv. 7.

JO'-NA-DAB: jō'năd'ăb. [*Voluntary, or who gives liberally.*] The son of Rechab, father of the Rechabites, 2 Kings x. 15. 2. David's brother, 2 Sam. xiii. 32.

JO'-NAH: jō'nă. [*A dove, rooting up, or multiplying of the people.*] The son of Amittai, the fifth of the minor prophets, a Galilean, and a native of Gath-hepher, 2 Kings xiv. 25. He was appointed by God to proclaim the destruction of Nineveh, if the inhabitants of that city repented not, in the reigns of Joash and Jeroboam the second, kings of Israel. The prophet, unwilling to go, resolved to flee to Tarshish. To this purpose he embarked at Joppa; but the Lord having sent a violent tempest, the ship was in danger of sinking: Jonah was, at his own request, thrown overboard, knowing himself to be the cause of their danger. A large fish (see *Fish*) received him, in whose belly he continued three days and three nights. The time of Jonah's continuance in the

belly of the fish was a type of our Lord's continuance in the grave, Luke xi. 30. He cried unto the Lord: the Lord heard him, and commanded the fish to return and cast him on the shore. After this the word of the Lord came unto Jonah a second time, and directed him to go to Nineveh; he went, and on his preaching the city repented. Jonah, disappointed that his predictions were not fulfilled, retired, according to Epiphanius, to Tyre, where he dwelt till his death. The style of Jonah is narrative and simple; the beautiful prayer contained in the second chapter has been justly admired. The book furnishes us with a fine description of the power and mercies of God. Though Jonah be placed fifth, in the order of the minor prophets, he is generally considered to have been the most ancient of all the prophets.

JO'-NAN: jō'nan. [*A dove, or multiplying of the people.*] The father of Joseph, Luke iii. 30.

JON'-A-THAN: jō'nathan. [*The gift of the Lord.*] The son of Saul, a prince of an excellent temper, and in all the varieties of fortune a most faithful friend to David, 1 Sam. xiv. Jonathan gave proofs of courage and conduct, during the war between Saul and the Philistines. One day when the Philistines were encamped at Michmash with a powerful army, and Saul's army of not more than six hundred men were at Gibeah of Benjamin, Jonathan said to his armour-bearer, Let us go to the camp of the Philistines. But he told not his father, nor the people. There was a narrow pass between two rocks, which led to the camp of the Philistines. Jonathan, therefore, said to his armour-bearer, Follow me, for the Lord hath delivered them into the hands of Israel. They went up, and began to kill all that fell into their hands. The Philistines were put into the utmost confusion; Saul, and his troops, observing it, pursued them. Not hearing his father's rash sentence of death against the man who should stop the pursuit till night, by taking of food, Jonathan, by tasting a little honey on the top of his staff, as it dropped in a wood, brought himself into the utmost danger. But the people boldly told his father, that they would not suffer his innocent son, by whom the Lord had wrought such a great deliverance, to be unnaturally murdered. After David had killed Goliah, Jonathan conceived the strongest affection for him; he presented him with his robe, his bow, and girdle; he vindicated his character to his angry father, and faithfully informed him of the danger he was in, even though he knew he was to be king in his stead, after his father. During David's exile, Jonathan once and again resorted to him, and there was a covenant of perpetual friendship betwixt them. He even encouraged him to hope for the Hebrew throne at his own expense. Some years after, to the great grief of David, Jonathan was slain with his father at Gilboah. David tenderly bewailed his death, and showed the most affectionate kindness to Mephibosheth his son, 1 Sam. xix. and xx. 2 Sam. i. and ix. In Jonathan's character, qualities were combined which are rarely united — intrepidity in danger, and gentleness sweetly adapted to the most placid scenes —filial duty in its most exemplary form, and friendship stedfast to its pledges, while blamed as inconsistent with that duty—and the ardent love of fame and glory, with meek acquiescence in the superior distinction and more permanent influence of another. Unlike that of his father, his excellence shines untarnished to the last; nor is there a single circumstance in his conduct to mingle shame with our sorrow.

JONATHAN, the son of Ger-

shom, and grandson of Moses, a Levite, who dwelt some time in the house of Micah at Laish, Judg. xvii. xviii. Some years after, six hundred Danites, looking out for a new settlement among the Sidonians, engaged Jonathan to follow them, which he did, and settled with them at Laish, or Dan, where the images taken out of Micah's house were placed, and he was appointed their priest.

JO'-NATH-E-LEM-RE-CHO'-KIM : [*The dumb dove.*] The title of Psalm lvi. which David applies to himself, Psalm xxxix. 9.

JOP'-PA : jŏppa. [*Fairness, beauty, or comeliness.*] This was a sea-port town on the coast of the Mediterranean sea, about a day's journey from Jerusalem. It is supposed to be the same which is called in the Old Testament Japho, which belonged to the tribe of Dan, Joshua xix. 46. It is thought by some to have been built before the flood; but afterwards, it perhaps belonged to the Danites. In the days of Solomon, it was a noted sea-port, where the wood brought from Lebanon was unloaded. It was probably so in the time of Jeroboam the second, when Jonah sailed from it to Tarshish. Here Peter restored Dorcas to life, and received the messages of Cornelius, 2 Chron. ii. 16. Acts ix. and x. It is at present called Jaffa; and is still, according to some, a place of considerable note.

JO'-RAH : jōrā. [*Showing, casting forth.*] Of his children one hundred and twelve returned from Babylon, Ezra ii. 18.

JO-RA'-I : jōrāy. [*Declaring, throwing forth.*] A Gadite, 1 Chron. v. 13.

JO'-RAM : jōram. [*The height, or throwing down of the Lord.*] — The son of Ahab, succeeded his elder brother Ahaziah, who died without children. Whilst Jehoram, king of Judah, introduced the worship of Baal into his kingdom, this Joram of Israel removed the statues of Baal which his father had erected. Having Jehoshaphat of Judah, and the Edomites, for his allies, he marched to reduce Mesha, the king of the revolted Moabites. In their march around the south of the Dead Sea, they had almost perished for want of water. After a sharp reproof, and bidding Joram go and apply for relief to the prophets of his father and mother, Elisha procured a miraculous supply of water, without either wind or rain. The Moabites mistaking this water, reddened with the beams of the rising sun, for the blood of the allies, furiously hasted to the spot, and were mostly cut off. When Benhadad sent Naaman to be healed of his leprosy, Joram rent his clothes, reckoned that it was done to pick a quarrel with him; but Elisha removed his fears. The Syrian invaders often laid snares for his life; but Elisha discovered them, and the effect was prevented. When the Syrians besieged Samaria till the women ate their own children, Joram intended to have murdered Elisha, because he did not deliver the city from its misery: but that being prevented, Joram desperately concluded it was needless to expect or wait for deliverance from God. Joram sometimes took pleasure to hear Gehazi relate the miracles of Elisha his master; and readily restored to the Shunamite her whole inheritance, because Elisha had restored her son to life. After the Lord had miraculously terrified the Syrians, and made them run out of the Hebrew kingdom, Joram, it seems, took Ramoth-gilead out of their hands, at least he laid siege to it; but being wounded, he went home to Jezreel, to be healed of his wounds: nor was he long there, when Jehu came and murdered him, and cast his dead body into the field or vineyard of

Naboth the Jezreelite, whose murder God had threatened to avenge on the family of Ahab; and which Jehu destroyed at the same time he killed Joram his master, i. e. A. M. 3120. 2 Kings iii. v. vi. ix. x. 2 Chron. xxii.

JOR'-DAN: jôrdăn. [*The river of judgment, or he that rejects judgment.*] A river of great note in the sacred writings; some assert that it derives its name from the Hebrew word Jor, which signifies a spring, and Dan which is a small town near the source of the river. Its visible origin is a little stream, the source whereof is in Mount Libanus, and upon which the little town of Dan was situated, four leagues higher than Cæsarea Philippi, where properly Jordan begins. The other source of Jordan, and that the most considerable one, though the least apparent, is the lake of Phiala, about four leagues from Cæsarea Philippi, to the south. This lake has a communication with Jordan, under ground, and furnishes Cæsarea with such large supplies of water, that it might even there pass for a river. Secondly, the name Dan is much more modern than this of Jordan. The Jordan from Cæsarea Philippi runs through a space of about fifty leagues, till it discharges itself into the Dead Sea, where it is lost. In its course it forms the Lake Samechon, at five or six leagues distance from its spring; from thence it enters the Lake Tiberias, and passes quite through it. It overflowed its banks about the time of barley-harvest, or the feast of the passover, Josh. iii. 15. On both sides along the Jordan, there is a great plain, which extends itself from the lake of Tiberias, as far as the Dead Sea. Josephus says, that this plain is twelve hundred furlongs in length, and an hundred and twenty wide. We know from Scripture, what miracles were performed in the river Jordan; that it was divided to leave a free passage for the Hebrews, under the conduct of Joshua, iii. 13; how Elijah and Elisha divided its waters, 2 Kings ii. 8, 14. that Elisha made the iron of an axe, which fell into it, to swim, 2 Kings vi. 6, 7. and that when the Saviour of the world was baptized in the same river, the heavens opened, and the Holy Spirit descended upon him, Matt. iii. 16.

JO'-RIM: jôrim. [*The exaltation of the Lord.*] The son of Matthat, Luke iii. 29.

JOR-KO'-AM: jôrkôăm. The son of Raham, 1 Chron. ii. 44.

JOS'-A-BAD: jôzăbăd. [*Having a dowry.*] A Gederathite, 1 Chron. xii. 4.

JOS'-A-PHAT: jôzăfăt. [The same as Jehosaphat.] The son of Asa, Matt. i. 8.

JO'-SE: jôsă. [*Lifting up, or sparing.*] The son of Eliezer, Luke iii. 29.

JOS'-E-DECH: jôzĕdĕk. Father of Joshua, Hag. i. 1. Zech. vi. 11.

JO'-SEPH: jôsĕf. [*Increasing, or perfect.*] The son of Jacob and Rachel, was born in Mesopotamia, in the year of the world 2256. Gen. xxx. 22—24. Joseph was the child of his father's old age—his mother was dead—and he had attained his seventeenth year, when unfortunately for him, he is associated in employment with persons whose dispositions towards him did not promise to promote his happiness, Gen. xxxvii. 2. "The lad was with the sons of Bilhah," whose ill conduct grieved Joseph, and he reported it to his father. Jacob might not be wholly reprehensible in receiving this report: but his understanding seems to have been quite blinded by love for the boy; and he proceeds from weakness to weakness. The youth had incurred the hatred of the sons of Bilhah, by exposing their faults, and Jacob goes on to expose him to the hatred of all the family by dressing up his favourite son in

"a coat of many colours." What a foundation of mischief was here laid! The brothers must have been much less inflammable than they were well known to be, not to have taken fire at this indiscreet, this ridiculous distinction; and Joseph himself must have possessed a mind much more firm and enlightened than seventeen generally discovers, not to have felt at least some transient emotions of vanity, and self-sufficiency, in being thus favoured above the rest. The father's house is now in flames, and he himself fired the train.

Though Jacob was not altogether pleased with Joseph's dreams, and the rehearsal of them, yet they had a different effect upon him, from what they had upon his sons. They envied and hated him the more; he "observed the saying." Soon after Joseph's brethren were feeding their flocks in Shechem, a considerable distance from Hebron, where Jacob dwelt: their absence being extended to a length of time that created anxiety, he thinks proper to send Joseph to inquire after their welfare, and to bring him word again. Unhappy father and son! Little did they think the parting of that day was to be for such a length of duration. Joseph accordingly leaves his father's house, never, never to return to it more; and goes forth in quest of his brethren. We behold the lovely youth, thrown at once into the wide world, missing his way in an unknown country, exposed to savage beasts, or more savage men, coming at length to the place of his destination, but disappointed of finding what he looked for there; and, finally, falling into the hands of butchers where he expected brothers. If ever there were an object of compassion it is now before us. We observe his young heart flutter with joy when, after all his wanderings and anxieties, he descries his brothers, and their tents, and their flocks afar off. We see the tear of tenderness rush to his eyes while he delivers his father's greeting, and tells the tale of his own youthful sorrows and mistakes on the road. We see his blooming countenance flushed with delight and satisfaction, at the thought of being again among friends, and having once more a protector. Ah cruel, cruel disappointment! They have been plotting his ruin, they have devoted him to death. He comes to them with words of peace, with kind and affectionate inquiries after their health and prosperity: they meet him with looks of aversion, with words of contempt, with thoughts of blood. The trifling incident of the dreams lies rankling in their bosoms: "Behold," say they, "this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, some evil beast hath devoured him: and we shall see what will become of his dreams," verses 19, 20. We almost lose the remembrance of Reuben's filthiness in his good-natured attempt to save his brother, verses 21, 22. Joseph we now see in their hands; in vain he lifts his streaming eyes to heaven, in vain his uplifted hands supplicate for mercy, in vain he calls upon each of his brothers, and tries to touch their obdurate hearts, by urging the name of their venerable father—deaf to all entreaties, and insensible to every feeling of humanity, they "stripped Joseph of his coat, his coat of many colours, that was on him; and they took him and cast him into a pit; and the pit was empty, there was no water in it," verse 24. When these unnatural brothers had consigned Joseph to a death the most dreadful of all others, that of perishing for want, they contentedly sat themselves down to eat bread. With his piercing shrieks yet

sounding in their ears, they can indulge the commonest, lowest cravings of their nature—savage monsters!

Joseph, the darling of Jacob, we now behold on the brink of despair; but providence so ordered it, that a company or caravan of Ishmaelitish merchants passed by while they were at dinner, in the course of their traffic to Egypt. A thought occurred to Judah, whose heart it appears began somewhat to relent, that a fair opportunity was presented to get effectually rid of Joseph, without having his murder to answer for, by selling him as a slave to these travellers. The proposition was readily acceded to, for hereby they had not only the pleasure of removing him out of the way, but of doing it upon terms of advantage to themselves. Mark the wonder-working hand of God! If Joseph had not missed his brethren in Shechem, or if he had arrived either sooner or later at Dothan, these merchants would have passed by without effecting his deliverance; but every circumstance has its connection with the chain of events, and the slightest incidents are of moment in the general plan. Reuben was not present when this bargain was made, and it is not improbable but that he had taken a circuitous course, for the very purpose of rescuing Joseph from his confinement, and assisting him in his escape. On coming to the pit, and not finding Joseph there, he was seized with agony, and rent his clothes, the usual manner of expressing uncommon concern and grief in those days. He hastened to his brethren, and his language shows that he had formed the resolution of saving his brother's life, and that he felt the keenest anguish at being disappointed of his benevolent purpose. "The child is not," says he, "and I, whither shall I go?" ver. 30. His brethren soon pacified Reuben; and if any blame attaches to him in this affair, it is for keeping a cruel silence towards his father, and for tamely acquiescing with the others in imposing an artful tale upon Jacob. They now stain the variegated coat with blood, which they intend shall pass with the wretched father for the blood of him that wore it; and they send it to Hebron, as accidentally found in the field in that state, to carry its own doleful tidings with it. Who can bear to accompany this fatal pledge to the place of its destination? We hasten from a scene which the heart is unable long to contemplate, to land Joseph safely in Egypt, where being arrived, he is transferred, like a bundle of spicery, from the Midianites to Potiphar, an officer of Pharaoh, and captain of the guard. Never did Potiphar make so fortunate a purchase. The blessing of God enters into his house the moment that Joseph becomes a member of the family. Joseph conducted himself as a good servant, and Potiphar as a kind master. The latter observed the good qualities of his servant, and soon made Joseph the steward of his house. His personal accomplishments, with his elevated station, had like to have proved more fatal to him even than the envy of his brothers. His master's wife looks upon him with eyes of unhallowed affection, and attempts to make him a partaker of her impurity; but the virtuous youth made this noble reply: "Behold, my master wotteth not what is with me in his house, he hath committed all that he hath to my hand. There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife; how then can I do this great wickedness and sin against God?" Gen. xxxix. 8, 9. Still she urged her solicitations, "day by day," till at length throwing aside all decorum,

Joseph was obliged to fly for his virtue, as a man would for his life. As this shameless woman could not corrupt him, she resolved to ruin him, and accordingly she accused Joseph of having attempted violence upon her person. Potiphar believing his wife's story, sent his virtuous servant to prison, and it does not appear that Joseph endeavoured to save himself from punishment, by accusing his mistress.

But the Lord was with Joseph, and honoured and prospered him still; and turned the heart of the gaoler in his favour. Indeed, the gaoler, at length, had so much confidence in his integrity, as to intrust him with the entire charge of the prison. It happened that two of Pharaoh's servants having incurred his displeasure, were sent to this place, while Joseph was the under keeper. These state prisoners proved the means of his enlargement. In one and the same night, these men, the chief butler and the chief baker of Pharoah, dreamed each a dream, which laid fast hold of their minds and memory. Joseph attending them in the morning, in the course of his duty, observed the deep concern which was engraved on their countenances, and asked, "Wherefore look ye so sadly today?" In answer, they related the visions of the night to him; and his interpretation of each was exactly fulfilled, in the execution of the one, and the restoration of the other to the royal favour. Joseph took this opportunity of interesting the chief butler in his behalf; and there is something inexpressibly tender and pathetic in his application to that effect: "But think on me when it shall be well with thee, and show kindness unto me; and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews, and here also I have done nothing that they should put me into the dungeon," Gen. xl. 14. But though the event corresponded with the prediction, the chief butler, when he regained his former station, "remembered not Joseph, but forgat him," ver. 23. Two years passed away, and the ungrateful courtier never once thought of the young Hebrew, who had so pathetically recommended himself to his protection. About this time the king of Egypt was visited by two remarkable dreams, which greatly perplexed his mind, and harassed him with the most dismal fears. Under the influence of these he sent for his magicians, who were in that country a numerous and venerated body of men; but they in vain exerted their skill to give satisfaction to the king, whose disquietude on the occasion excited general conversation. The chief butler now recollected his singular dream, and the exact interpretation which had been given of it by Joseph. It was therefore a fit opportunity to atone for the neglect of his promise, and, at the same time, to ingratiate himself in the favour of his master. He accordingly informed the king of the singular talents of the young man with whom he had been a fellow-prisoner; in consequence of which Joseph was sent for in all haste, and brought into the royal presence. When the king tells him that he had been informed of his skill in the interpretation of dreams, Joseph's answer is, "It is not in me; God shall give Pharaoh an answer of peace," Gen. xli. 16. The dreams were now related, which were one in effect, and Joseph interpreted them, adding, that as they predicted seven years of plenty, and as many of famine, the necessary steps should be taken to preserve the empire from the effects of scarcity. Pharaoh, struck with admiration of the modesty and wisdom of this wonderful young man,

immediately formed, the resolution of being guided by his counsels; and Joseph, who, a few hours ago, was a prisoner, became armed with the authority of a minister of state.

If there be in history a passage which more than another encourages us patiently to wait for the end, to follow and submit to the conduct of Providence, it is the history of Joseph the son of Jacob. By wonderful steps then we have seen Joseph exalted to the right hand of Pharaoh, and made lord over all Egypt. He married the daughter of Poti-pherah, priest of On, who was no doubt brought over to the worship of the true God, as the divine Spirit no where reprehends his conduct; and this union was blessed with two sons. The name of the first-born he called Manasseh; for God, said he, hath made me forget all my toil: and the name of the second he called Ephraim; for God, he added, hath caused me to be fruitful in the land of my affliction, Gen. xli. 51, 52. The son of Israel was but thirty years of age when he stood before Pharaoh; seventeen of which he had passed under the protection of a fond indulgent parent, and the other thirteen he had lingered away in all the variety of human wretchedness, but in all the dignity of virtue, and in all the delights of pure religion. And happy was it for Egypt, that ever this youth, this Hebrew stranger, was sold for a slave into its bosom: "God sent him to save much people alive." We see Joseph advanced to wealth and honour, but not indulging luxurious ease; he "went over all the land," no doubt for the building of granaries, and appointing proper officers to receive the corn in every place against the approaching scarcity. The season came which he had predicted; the neighbouring nations felt, with Egypt, the rod of God's anger; but every neighbouring nation was not blest with a Joseph capable of foreseeing the evil, and applying the remedy. Canaan, in common with others, was visited with the general calamity; and Jacob, who lived there, had wealth in abundance, but that could not procure the staff of life. Hearing that there was corn in Egypt, he commanded his sons to take with them money, and go thither to buy food. They went; and on making the necessary inquiries respecting the purchase of corn, they were directed to Joseph. The change produced by years, his new name, his dress, his language and manners, his high station, and his stately demeanour, disguised their brother from their knowledge; and Providence, determined to bate them not a single iota of the humiliation predicted by the dreams, prostrates their "ten sheaves before the sheaf of Joseph," levels the ten proud spirits at their unknown brother's feet. They knew not Joseph, but he knew them. He beheld ten; but where are the two? It is impossible to conceive, much more to describe, the emotions of Joseph's soul on hearing tidings of his father's family. His present situation suggested to him the experiment which he now resolved to make of the temper of his brothers, in the hour of trial, toward their father and Benjamin. The better to conceal himself, he talks and acts like a true Egyptian, while God employs his affected sternness and severity to awaken their slumbering consciences, and to show the sons of Jacob to themselves. Treated as spies, roughly spoken to, their most solemn protestations disregarded, put into prison and bound, they began to think it a judgment upon them for their unnatural behaviour; and under this impression they vented upon one another keen reproaches for their barbarity to Joseph. "We are verily guilty," said they, "concerning

our brother, in that we saw the anguish of his soul when he besought us, and we would not hear: therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child? and ye would not hear: therefore, behold, also his blood is required," Gen. xlii. 21, 22.

Joseph, hearing himself mentioned with so much tenderness and regret, by persons once so cruel, and in a language which he had been long unaccustomed to hear, was melted at the scene, and turned aside from them and wept. The tears of Joseph were the effusions of affection and brotherly kindness, in which no small portion of joy was mingled, at finding that his brethren were alive, and repented of their conduct. On recovering his composure he conversed with them again upon their real intentions of coming into Egypt, and, to prove their sincerity, proceeded to bind Simeon, committing him to prison, as a hostage for their return with Benjamin. They were then sent away with a supply of corn, and every man's money was by the order of Joseph secretly put into his sack's mouth. This circumstance was not discovered till they werearrived faron their journey; and, when the money was found in each sack, they were all seized with renewed fear and astonishment. After some time the brethren of Joseph returned with heavy hearts into Egypt, bringing their younger brother with them. On their arrival, Joseph caused them to be taken to his own house; and the public duty of his station being ended, he hastened home. "And he said, Is your father well, the old man of whom ye spake? is he yet alive? And they answered, Thy servant, our father, is in good health, he is yet alive: and they bowed down their heads, and made obeisance. Joseph looked round the circle for his brother Benjamin; and, when he saw him, the tide of fraternal affection rushed strongly upon his heart, and he said, "Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son." His feelings began to be too much agitated, but it was not yet time to make the important discovery which he had meditated. Joseph, therefore, withdrew to a private apartment, there to give vent to his sensibility. A splendid entertainment being set out, the Hebrews were placed at a table by themselves, while Joseph sat alone, and the Egyptians were seated at another, because their religious scruples kept them from eating with the people of other countries. The sons of Jacob were here presented with a fresh source of wonder; for, by Joseph's direction, they were seated in the order of their birth; and the provision sent to Benjamin from the governor's table was five times larger than that of any other. These things filled their minds with veneration for the wonderful man, whose wisdom evidently appeared to be supernatural. Loaded with civilities, and provided with a supply of corn for their starving families, they set out in the morning on their journey to Canaan, with a merry heart, talking one to another of the strange things which had come to pass. But scarcely had they got clear of the city, when they were overtaken by Joseph's steward, who charged them with theft, in taking with them his master's cup. Conscious of their innocence, they readily submitted to a search; declaring, that if the cup was found, the guilty person should die, and the rest become slaves. Ten sacks were examined, and no cup found, to the great joy of them all; but to their unspeakable confusion, on opening Benjamin's sack the cup appeared!

Overwhelmed with grief, the sons of Israel are conducted to the governor; the crime is proved; to deny it were vain, and to account for it impossible; without speaking a word therefore, they fell to the ground before him. At this important crisis, Judah, who had been most urgent with his father to send Benjamin, and who had solemnly pledged himself for his safe return, arose, and in a strain of the most pathetic eloquence that ever flowed from an aching heart, attempts, not to palliate the crime, but to excite compassion, and to obtain mercy. The piece is of inimitable beauty and elegance. See Gen. xliv. 18—34. Judah spoke to the heart of his noble auditor, because he felt in his own the whole of what he expressed. The reluctance of Jacob to part with his only remaining offspring of a beloved wife, the melancholy remembrance of the fate of his brother, and the observation that the good old man's life was bound up in that of Benjamin, could not fail to penetrate the heart of Joseph. Nor was the offer of Judah to remain a bond-slave in the room of his brother, a circumstance likely to pass without effect upon the mind of a liberal man. But Judah's motive was likely to give it a peculiar interest, as it was a pious concern for the peace of his aged father:—it was a dread lest, by losing his Benjamin, Jacob's heart should break, and his grey hairs be brought with sorrow to the grave.

What must have been the feelings of Joseph at this interesting moment! Scarcely, indeed, could he refrain from breaking in upon the narrative which touched him so deeply; but the artificial mound of austerity soon gives way; it cannot resist the rushing torrent of affection.—The mighty secret must come forth; he is satisfied that his brothers are not destitute of filial and fraternal affection. All the feelings of a son and a brother are in agitation; his soul expands itself towards them, and he eagerly commands the attendants to withdraw, that there may be no intruding observers of the approaching scene. The sons of Jacob look upon one another with silent amazement, as they perceive that there is something important in the action and countenance of the viceroy. The Egyptians being withdrawn, he bursts into a flood of tears, and says, "I am Joseph, doth my father yet live? And his brethren could not answer him, for they were troubled at his presence." This silence was natural and proper. Had their conduct to Joseph been less cruel than it was, the sudden and strange discovery of him, as the governor of Egypt, must have struck them with astonishment; but to be told that this was Joseph whose death they had plotted, whom they had derided, stripped, and sold for a slave, what wonder then that, instead of gladness, it should produce fear and trouble? But the magnanimity of Joseph was equal to his other qualities. Instead of reproaching them, instead of touching upon their unkindness, he endeavoured to soothe their agonized minds, and to palliate their guilt: "And he said, I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life," Gen. xlv. 3. The noble generosity of Joseph in thus casting a veil over the fault of his brethren, and, while they were condemning themselves, to pour consolation into their hearts, and turning their attention to the wisdom and goodness of God, cannot be too much admired. The injury Joseph had received was great; but when he made a discovery of himself, he was resolved to win his

brethren's affection by obliterating all sense of the evil which he had experienced from them. And in what a beautiful spirit of piety does he endeavour to calm their minds, by showing them that the whole was of divine direction, for the preservation of themselves and their families! Their malice and envy are all overlooked, and the hand of God is confessed in the whole of the transaction.

Having made this discovery, he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. "Moreover he kissed all his brethren, and wept upon them," ver. 14, 15. It was the first care of Joseph to provide for the welfare of his relations in this time of want, and to make them partakers of his prosperity. He therefore charged his brethren to hasten homewards, and to bring down to Egypt as soon as possible Jacob, and all that they had left in Canaan. "And ye shall tell my father," said he, "of all my glory, and of all that ye have seen." When Pharaoh was informed that Joseph's brethren were arrived, he commanded him to send carriages to bring down his father and family into Egypt, saying, "Regard not your stuff, or cattle, for the good of the land is yours," ver. 20. Joseph accepted the commission of his sovereign; and to his father he sent ten asses, laden with the good things of Egypt, and ten she-asses, laden with corn, and bread, and meat, for his father, by the way." ver. 23. Jacob was so struck with the news that his son was still alive, as scarcely to believe it. But his sons "told him all the words of Joseph which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough: Joseph my son is yet alive: I will go and see him before I die." ver. 27, 28. When Jacob arrived at the province of Goshen, the most fertile part of Egypt, Joseph hastened thither in his chariot, and a most affecting interview took place between the venerable patriarch and his dutiful, his long-lost child. The exalted Hebrew next presented his brethren and his father to Pharaoh: and so far from being ashamed either of them or their employment, Joseph directed them to acknowledge their calling, that they might obtain a free grant of Goshen for their residence, and be separated from the Egyptians. The famine having continued two years, the private supply of the Egyptians was exhausted, and they were compelled to purchase corn from the public granaries, which greatly enriched the royal treasury. As long as the people had money they bought corn of Joseph with specie; but, in the sixth year of the famine, they were obliged to sell their cattle, and, in the last year, they were under the necessity of selling themselves and their lands. But Joseph made no undue advantage of the people's necessities; for though they exchanged all their possessions, and even their liberty, for corn, he reserved only a fifth part of their estates for Pharaoh, who was before the owner of a tenth of all the land, except what belonged to the priests, Gen. xlvii. 1—22.

After enjoying the pious conversation of his father for about the space of seventeen years, Joseph being informed that he was like to die, took his two sons, Manasseh and Ephraim, to visit his father; when Jacob adopted and blessed them, and left Joseph the fields near Shechem, which he had taken from the Amorites. Joseph, after having lived one hundred and ten years, fell sick; and calling his brethren, took an oath of them, that they would carry his bones with them, on their departure from Egypt, which was cer-

tainly to happen, to the land of Canaan; which was accordingly done, his bones being buried with great solemnity, first in the cave of Machpelah; and one hundred and forty-four years afterwards the Hebrews, on their departure, carried his remains along with them, which they deposited near Shechem, in the place that Jacob had assigned them, Exod. xiii. 19. Joshua xxiv. 32.

Joseph is considered as a type of Christ. (1.) Joseph was a mark of envy to his brethren; and Jesus came to his own, who received him not. (2.) The brothers of Joseph cast him into a pit, and plotted his death; Jesus did actually suffer pain and mocking, agony and death. (3.) Joseph was sold for money; and Judas sold his Lord for thirty pieces of silver. (4.) Joseph, in prison, meek and submissive, typified the lowly Redeemer in his humiliation and suffering. But from a dungeon Joseph was suddenly elevated to the right hand of a throne; and Jesus from the gloomy chambers of the grave rose triumphant, and is seated at the right hand of the throne of God, possessing all power both in heaven and upon earth.

JOSEPH, the husband of Mary, and reputed father of Jesus, was the son of Jacob, and grandson of Matthan, Matt. i. 15, 16. The place of his stated residence was Nazareth, where he followed the occupation of a carpenter, Matt. xiii. 55. He is said to have been "a just man," Matt. i. 19. or one who looked for the coming of Messiah. By mutual consent Joseph and Mary resolved to live asunder for some time after their marriage, having imposed upon themselves the observation of a vow. But while they continued in this resolution, Joseph observed Mary, his espoused wife, to be in a state of pregnancy; and being ignorant of the cause, he conceived it to be his duty to put her away in a private manner. While revolving this project in his mind, however, an angel appeared to him by night, and made him acquainted with the mysterious conception of his virgin wife; at the same time exhorting him not to be afraid of taking her to him, since that which was conceived of her was of the Holy Spirit. Joseph therefore took her to his own house, and kept her there as his wife. About six months after, he and his wife were registered at Bethlehem, where Christ was born, whom, to avoid Herod's cruelty, he carried to Egypt; and returning thence, settled at Nazareth, where he lived till his death, which is supposed to have happened before our Saviour's entering on his public ministry, Matt. i. 18—25. Luke i. 26—38, 56.

JOSEPH OF ARIMATHEA, a Jewish senator, and privately a disciple of Christ, Luke xxiii. 51. John xix. 38. It may be easily supposed, that this person did not assent to the sentence pronounced on Jesus by the Sanhedrim, since after our Saviour's death he went boldly and begged the body of our Lord, and buried him in an honourable manner, in a new tomb which he had caused to be made for his own family, Matt. xxvii. 60.

JO'-SES: jōsēz. [The same as Jose.] Or Joseph, the son of Mary Cleophas, was bother to James the less, and of course nearly related by natural affinity to Jesus Christ, Mark xv. 40. Matt. xiii. 55. chap. xxvii. 56.

JO'-SHAH: jōshăh. [*Being, forgetting, or owing.*] Son of Amaziah, 1 Chron. iv. 34.

JOSH-A-VI'-AH: jōshăvīă. [*The seat, alteration, or captivity of the Lord.*] One of David's worthies, 1 Chron. xi. 46.

JOSH-BEK'-E-SHA: jōsbĕkĕshă. [*It is requiring, beseeching, or a hard sitting.*] The son of Heman, 1 Chron. xxv. 4. He was of

the seventeenth class of the Levites, ver. 24.

JOSH'-U-A : jŏshŭă. [*A saviour, or deliverer.*] The son of Nun, was originally called Hoshea, or Osea, Deut. xxxii. 44. but Moses, whose minister or servant he was, changed his name to that of Jehoshua, Exod. xxiv. 13. Numb. xiii. 16. and by contraction, into Joshua, or Jeshua, or Jesus, according to the Greek pronunciation, Acts vii. 45. Heb. iv. 8. He is first introduced to our notice on occasion of the war between the Israelites and the Amalekites, Exod. xvii. 9. when he was appointed captain of a band selected to oppose the attack, at which time he was forty-four years of age, though called a young man, Exod. xxxiii. 11. He was "filled with the spirit of wisdom," qualifying him for the arduous and important station of governing Israel, to which he was called by the special command of God, Num. xxvii. 18—20. Deut. xxxi. 7, 14. chap. xxxiv. 9. Joshua i. 5. Joshua was about the age of eighty-four when he received the divine command to pass over Jordan, and take possession of the promised land, Joshua i. 1, 2. After sending spies to take a view of Jericho, he ordered the whole army of Israel to proceed, Joshua iii. the ark of the covenant marching at the head of the people ; and no sooner did the priests, who carried the ark, set footing in the river, than the waters which came down stood in a heap like a mountain, while those below ran into the Dead Sea. The priests continued in the middle of the channel till all the people had passed over ; from which Joshua took twelve stones, which he placed at Gilgal, and set up other twelve in the middle of the Jordan, to serve as monuments of the miracle. A few days after the passage, Joshua circumcised all that were born in the wilderness, Joshua v. He received a command from God to besiege Jericho ; the Israelites were ordered to make a tour round about the city once a day for seven successive days. First, the soldiers marched in regular procession—after them followed the priests and Levites, who sounded the trumpets—then those who had the charge of the ark, in which were contained the tables of the law ; and last of all, the whole body of the people, disposed in the order in which they marched through the wilderness. This ceremony was repeated till the seventh day, on which they marched seven times round about the city, and at the seventh, while the trumpets were sounding, and all the people shouting, the walls of the city fell down ; thus affording an opportunity to the Israelites to enter and take possession of it. After this Joshua made himself master of Ai ; and in pursuance of a divine command, led the people to the mountains of Ebal and Gerizim, Joshua viii. where he appointed the blessings and curses, mentioned by Moses, to be pronounced, and an altar of unhewn stone to be raised and plastered over, on which a copy of the law was to be written. The Israelites began to divide the conquered land, Joshua xiii—xxii. a division was made to every tribe by lot ; and to Joshua was given Timnath-serah, in mount Ephraim, for his inheritance ; who, seeing his end draw near, summoned all the tribes to Shechem ; where, after representing the divine favours bestowed on them, he exhorted them to continue faithful. "Now, therefore, fear the Lord, and serve him in sincerity and truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt ; and serve ye the Lord." He then added these emphatic words :—"As for me and my house, we will serve the Lord." What a noble resolution! Never

did Joshua appear to the eyes of the pious Israelites in a more venerable point of light than upon this occasion. His attitude, voice, countenance, and manner of address, we may be sure, all strongly marked his ardent zeal for the glory of God, and the tender feelings of his heart for their real good. Nor was the effect inconsiderable: the people answered and said, "God forbid that we should forsake the Lord, to serve other gods. We will serve the Lord, for he is our God," Josh. xxiv. 15—18. Joshua succeeded Moses in the government of Israel about the year of the world 2553, and died at Timnath-serah in the one hundred and tenth year of his age, A. M. 2578.

The book which bears the name of Joshua is generally agreed to be wrote by this great man, and contains an account of the transactions of his life. Although Joshua, whose piety, courage, and disinterestedness, are conspicuous throughout his whole history, is not expressly mentioned in the New Testament as a type of the Messiah, yet he is generally allowed to have been a very eminent one. He bore our Saviour's name; which is given him more than once in the New Testament. Joshua saved the people of God from the Canaanites: Jesus Christ saves his people from their sins, Matt. i. 21.

JO-SI'-AH: jôsŷâ. [*The fire, or burning of the Lord.*] Son of Amon king of Judah, and of Jedidah daughter of Adaiah, when only eight years old, was placed upon the throne, 2 Kings xxii. 2 Chron. xxxiv. No particular account is given of him till the sixteenth year of his age; but then, we are assured, his heart was truly affected with divine things, and the seeds of piety sprang up with uncommon vigour. "While he was yet young, he began to seek after the God of David his father." At the very time, when his passions were coming to their strength, and all external circumstances were favourable to schemes of sensuality, Josiah dedicated himself to the service of his God, and was chiefly solicitous to please and glorify him. His pious fervour was not a sudden and transitory flash, but a bright and steady flame, which long afforded an extensive light. At an early age, he called upon his people to join with him in serving the Lord, and exerted his whole strength and influence to promote those principles, the importance of which he had felt for himself.

We contemplate with delight the labours of this indefatigable prince, in reforming a corrupt nation, and recovering them once again to the worship of Jehovah. The twelfth year of his reign he set himself to purge away the various abominations which had spread throughout the land. It should seem that he was diligently employed in this work to the eighteenth year, and his good designs were not brought into effect till that time. Some of the grosser irregularities were corrected before; but then an entire abolition of idolatry, and of every thing pertaining to it, took place. The altars, the images, the groves, and the vessels made use of in their pagan rites, were utterly destroyed: the priests also, who had supported these corruptions, were put down with marks of infamy. It is obvious, that he had to conflict with very formidable difficulties: but the fervour of his zeal carried him through them all. He was not satisfied with issuing out his orders, or sending his officers to accomplish this change; but he himself went in procession through the kingdom, to see his commands executed. It is remarkable, that in these zealous exertions he did not confine himself within the limits of his own particular dominion in Judah; for he exercised a similar jurisdiction in the cities of

Israel, which were then subject to the Assyrians. By some means he had obtained permission for this purpose, that he might extend his usefulness the more extensively. Whilst he burned the bones of the idolatrous priests upon Jeroboam's altar at Bethel, he fulfilled the divine prediction, in which he himself was described by name, and by which that particular office had been assigned him, three hundred and fifty years before; and it should seem, that he was ignorant of the prophecy, till he had literally accomplished it, 1 Kings xiii. 2. 2 Kings xxiii. 15—20.

Josiah was solicitous to establish real godliness among the people; for this purpose he commanded the proper officers to repair the temple, which was going to ruin. During the repairs of the building, Hilkiah the high-priest found the book of the law; and so much had the word of God been neglected, so scarce were the copies of it, that the king himself, and even the ministers of religion, seemed unacquainted with its contents. When it was presented to Josiah, and read before him, he discovered emotions of great anguish; for he there perceived, more than he had done, how very far the whole nation had departed from God, and to what tremendous denunciations of wrath they were exposed. Under this impression he sent to inquire of the Lord, whether it were possible in any way to avert the threatened vengeance. The divine oracle, by Huldah the prophetess, declared, that destruction should be poured upon Jerusalem and its inhabitants without remedy, for their long continued provocations; but the pious prince, who had shown such tenderness of heart and deep humiliation before God, should be mercifully removed from the evil to come. No sooner did Josiah perceive the importance of the book of God, than he desired to acquaint his subjects with it. He summoned all the elders of the nation, and all the inhabitants of Jerusalem, and went with them to the temple; nor was he ashamed to appear as a preacher before them, 2 Kings xxiii. 1, 2, 3. He read in their ears those awful denunciations of the divine law, which had made so strong an impression on his own heart. There also he bound himself by an express covenant to serve the Lord with a stedfast and unreserved obedience, and required the whole congregation to enter into the engagement. The prince and the people had bound themselves to God by the most express promises in the temple. But Josiah was desirous that their vows should be ratified in a still more solemn manner, by a public celebration of the passover, 2 Chron. xxxv. That was their grand ordinance, and had probably sunk into neglect; but then, throughout the kingdom, they were called to the strictest observance of it. The piety and zeal of Josiah never appeared more eminent than on that occasion. He was the foremost, and most active in the work of God, not only requiring the attendance of his subjects, but instructing and encouraging the priests and Levites in the discharge of their office. An immense multitude assembled, and, through the liberality of Josiah and his nobles, numerous sacrifices were offered to heaven: and in the whole performance the utmost regularity and seriousness prevailed.

Thus lived and prospered the amiable Josiah, stedfastly persevering in the path of righteousness. This king was an extensive blessing in his day; and he seemed to be raised up of God, on purpose that one more solemn warning might be given to the people of Judah before their entire desolation. They complied with his regulations, and the service of Jehovah continued to be maintained in its purity. But many of his subjects

practised the basest dissimulation in their religious profession. Jer. iii. 6—10. There was therefore no remedy; for soon afterwards the threatened destruction came upon them, and they were carried captive to Babylon. The character before us has seldom been equalled, by any of the princes of the earth, in regard of holy zeal and activity to promote the honour of God. Thirteen years after the last mentioned transactions, Josiah went forth to battle against the king of Egypt, who was passing through his land to attack the Assyrians. There might be political reasons, which would justify him as a statesman; but, probably, he acted without due deliberation, and consulted not the Lord or his prophets. However this might be, Josiah received a mortal wound in the engagement, and died as they conveyed him from Megiddo to Jerusalem. Doubtless, he was removed out of mercy to himself, that he might not behold the approaching desolation of his country; but in judgment to the people, who, notwithstanding the piety of their prince, were making ready for destruction. They acknowledged his worth, when he was taken away from them; and while they felt their loss, they mourned for him throughout all the nation, with expressions of deepest sorrow, 2 Chron. xxxv. 25.

JOS-I-BI'-AH: jòsèbÿå. [*The seat or captivity of the Lord.*] The father of Jehu, 1 Chron. iv. 35.

JOS-I-PHI'-AH: jòsèfÿå. [*The increase of the Lord.*] The father of Shelomith, Ezra viii. 10.

JOT, or IOTA, a very small thing, used figuratively, Matt. v. 18.

JOT'-BATH: jòtbåth. [*His goodness, or a desert turning away.*] A place, Deut. x. 7.

JOT-BA'-THAH: jòtbåthå. [The same as the former.] An encampment of the Israelites, Numb. xxxiii. 34.

JO'-THAM: jôthåm. [*Absolute, or perfect.*] The youngest son of Gideon. He escaped the slaughter which the inhabitants of Ophrah made of seventy of his brethren, who were killed in the presence and by the command of Abimelech, Judges ix. 5.

JOTHAM, son and successor of Uzziah, otherwise Azariah, king of Judah. His father having been smitten with leprosy, Jotham succeeded him in the government of the kingdom of Judah, in the year 3221. He reigned five and twenty years previous to his father's death, without taking the title of king, and continued to reign sixteen years afterwards, unto 3262, so that in all he governed the kingdom of Judah forty-one years. 2 Kings xv. 32. We have but few particulars of his reign, which was probably a peaceable one, for the scripture says, "he did that which was right in the sight of the Lord, and imitated the piety of his father Uzziah." Isaiah lived during this king's reign, and delivered many of his prophecies, Isaiah i. 1.

JOZ'-A-BAD: jòzåbåd. [Same as Joshabad.] Ezra x. 23. Son of Pashur, 1 Chron. xii. 20. one of David's assistants. Also one that caused the people to understand the law, Neh. viii. 7.

JOZ'-A-CHAR: jòzåkår. [*Remembering, or of the male kind.*]—Son of Shimeath, 2 Kings xii. 21.

JOURNEY, a travel from one place to another, Gen. xxix. 1. Exod. xiii. 20. "And Moses said to Hobab—We are journeying unto the place of which the Lord said, I will give it you," Numbers x. 29. We are thus far on our way through the wilderness, travelling towards the place of rest which he has appointed us, trusting in his promise, guided by his presence, and supported by his power. Those who wish to enjoy the heavenly inheri-

tance, must walk in the way towards it, and associate with the people who are journeying in that way. "Come thou with us, and we will do thee good." Some say that a day's journey is from sixteen to twenty miles. But according to Harmer, vol. i. p. 468. the eastern journeys are often performed in the night, on account of the great heat of the day. This is the time in which the caravans chiefly travel: the circumstance therefore of the arrival of a friend at midnight is very probable. See Luke xi. 5, 6. A sabbath-day's journey is generally reckoned by the Jews to be two thousand cubits; which was the distance between the ark and the camp, when they marched, Joshua iii. 4. And probably the same proportion was observed when they rested. This is usually computed at about eight furlongs, or a mile. Acts i. 12.

JOY, a delight of the mind arising from the consideration of a present or assured approaching possession of a future good, 1 Chron. xii. 40. (2.) The delight and satisfaction of the reasonable soul in its union with God in Christ, as the greatest and highest good, with an actual rejoicing in what is for his honour and glory, Gal. v. 22. (3.) That joyful and glorious state unto which Christ himself should attain after his sufferings, and which he will communicate to all who believe in him, Heb. xii. 2. (4.) That free, gracious, and liberal reward, which God will bestow on the righteous in the kingdom of glory, Matt. xxv. 21, 23. (5.) The matter or cause of joy, 1 Thess. ii. 20. (6.) Songs of thanksgiving and praise, Psalm xlii. 4. It is, (1.) Natural, Prov. xxiii. 24. Eccles. ii. 10. (2.) Worldly, Job xxix. 13. Isaiah ix. 3. (3.) Hypocritical, Job xx. 5. Matt. xiii. 20. (4.) Ungodly, Prov. xv. 21. Hosea ix. 1. (5.) Mixt, worldly and spiritual, 1 Chron. xii. 40. Luke x. 17. (6.) Heavenly, Matt. xxv. 21, 23. Luke xv. 7, 10. (7.) Spiritual, Psalm li. 12. Rom. xiv. 17. Paul tells the Philippians, whom he had converted to the faith of Christ, that they were "his joy and crown," chap. iv. 1. that is, they were his honour and glory, the ornament of his ministry.

JOY OF GOD relates, (1.) To the delight and complacency he has in himself, his own nature, and perfections. (2.) He rejoices in his own works, Psalm civ. 31. (3.) In his Son Christ Jesus, Matt. iii. 17. (4.) In the subjects of his grace, Ps. cxlvii. 11. Zeph. iii. 17. Ps. cxlix. 4.

JU'-BAL: jûbâl. [*Running, fading, or a trumpet.*] The son of Lamech, the inventor of musical instruments, Gen. iv. 21.

JUBILEE, a public festivity.—Among the Jews it was held every forty-ninth or fiftieth year. It was proclaimed with the sound of rams' horns: no servile work was done on it; the land lay untilled; what grew of itself belonged to the poor and needy; whatever debts the Hebrews owed to one another were wholly remitted; hired as well as bond servants of the Hebrew race obtained their liberty; inheritances reverted to their original proprietors. See Lev. xxv. The jubilee was typical of spiritual liberty from the bondage of sin and Satan. When Isaiah describes the office of the promised Messiah, he does it by an allusion to the year of jubilee, which was proclaimed throughout the land of Judea unto all the inhabitants, and every man returned into his own possession, and into his own family, and a general redemption of property took place. And that the reference which this temporal redemption on every year of jubilee had to that spiritual redemption which, in the fulness of time, was to be effected by the Son of God, the great Redeemer, might not escape

bservation, it was commanded that he trumpet which was to give notice of the returning celebration of this joyful year, should be sounded on the great day of atonement; on that day, when the high-priest under the law was engaged in sprinkling before the mercy-seat, in the holy of holies, the type of that precious blood which was in due time to be offered up by our great High Priest under the gospel, for the redemption of the whole human race. Accordingly we find the Saviour applying the prediction of Isaiah, chap. lxi. 1. expressly to himself, Luke iv. 18, 19. and thus manifestly declaring the typical design of that institution.

JU'-CAL: jûkâl. [*Mighty, or perfect.*] Son of Shelemiah, Jer. xxxviii. 1.

JU'-DAH: jûdâ. [*Confession, or praise to the Lord.*] The fourth son of Jacob and Leah, was born in Mesopotamia, in the year of the world 2249. Gen. xxix. 35. The blessing which Jacob on his death-bed pronounced on Judah is very remarkable, Gen. xlix. 8—12.

8 Judah! thou! Thy brethren shall praise thee.
Thy hand, in the neck of thine enemies:
The sons of thy father shall bow themselves to thee.

9 A lion's whelp is Judah:
From the prey, my son, thou hast ascended:
He couched, lying down like a strong lion,
And like a lioness; who shall arouse him?

10 From Judah the sceptre shall not depart,
Nor a teacher from his offspring,
Until that SHILOH shall come,
And to him shall be assembled the peoples.

11 Binding his colt to the vine,
And to the choice vine, the foals of his ass.
He washed his garments in wine,
His clothes in the blood of the grape.

12 With wine shall his eyes be red,
And his teeth shall be white with milk.

As the name Judah signifies praise, Jacob takes occasion from its meaning to show that this tribe should be so eminent and glorious, that the rest of the tribes should praise it; that is, that they should acknowledge its pre-eminence and superior dignity; as in its privileges, it should be distinguished beyond all the others. On the prophecy relative to Judah, Dr. Hales has several judicious remarks, which the reader will be glad to meet with here. The prophecy begins with his name Judah, signifying the praise of the Lord, which was given to him at his birth by his mother Leah, chap. xxix. 35. It then describes the warlike character of this tribe, to which, by the divine appointment, was assigned the first lot of the promised land, which was conquered accordingly by the pious and heroic Caleb; the first who laid hands on the necks of his enemies, and routed and subdued them, Josh. xiv. 11. xv. 1. Judges i. 1, 2. and led the way for their total subjugation unto David; who, in allusion to this prediction, praises God, and says, "Thou hast given me the necks of mine enemies, that I might destroy them that hate me." Psalm viii. 40. In the different stages of its strength, this tribe is compared to a lion's whelp, to a full grown lion, and to a nursing lioness, the fiercest of all. Hence a lion was the standard of Judah; compare Numb. ii. 3. Ezek. i. 10. The city of David, where he reposed himself after his conquests, secure in the terror of his name, 1 Chron. xiv. 17. was called Ariel, the lion of God, Isa. xxix. 1. And our Lord himself, his most illustrious descendant, the lion of the tribe of Judah, Rev. v. 5.

The duration of the power of this famous tribe is next determined—"The sceptre of dominion," as it is understood, Esther viii. 4. Isaiah xiv. 5, &c. or its civil government, was not to cease or depart from Judah, until the birth or coming of Shiloh, signifying the apostle, as Christ is styled, Heb. iii. 1. nor was the native law-giver, or expounder of the law, teacher or scribe, intimating their ecclesiastical polity,

to cease, until Shiloh should have a congregation of peoples, or religious followers, attached to him. And how accurately was this fulfilled in both these respects! (1.) Shortly before the birth of Christ, a decree was issued by Augustus Cæsar, that all the land of Judea and Galilee should be enrolled, or a registry of persons taken, in which Christ was included, Luke ii. 1—7. whence Julian the apostate unwittingly objected to his title of Christ or king, that "he was born a subject of Cæsar!" About eleven years after, Judea was made a Roman province, attached to Syria, on the deposal and banishment of Archelaus, the son of Herod the Great, for mal-administration, and an assessment of properties or taxing was carried into effect by Cyrenius, then governor of Syria; the same, who before, as the emperor's procurator, had made the enrolment, Luke ii. 2. Acts v. 37. and thenceforth Judea was governed by a Roman deputy; and the judicial power of life and death taken away from the Jews. John xviii. 31. (2.) Their ecclesiastical polity ceased with the destruction of their city and temple by the Romans, A. D. 70. At which time the gospel had been preached through the known world by the apostles, "his witnesses in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth," Matt. xxiv. 14. Acts ii. 8. Romans x. 18. and a vast congregation of Christians then formed, both among Jews and Gentiles. Our Lord's triumphant entry into Jerusalem, before his crucifixion, "riding on an ass, even a colt, the foal of an ass;" which, by his direction, his disciples brought to him for this purpose, see Matt. xxi. 2—5. which compare with Zech. ix. 9. In ancient times, to ride upon white asses, or ass colts, was the privilege of persons of high rank, Judges v. 10. x. 4. Numb. xxii. 22. And as the children of Israel were symbolized by the vine, Psalm lxxx. 8. Hos. x. 1. and the men of Judah by a choice vine, Isa. v. 1—7. adopted by Jeremiah, ii. 21. and by our Lord, Matt. xxi. 31. who styled himself the true vine, John xv. 1. so the union of both these images signified our Lord's assumption, as the promised Shiloh, of the dignity of the king of the Jews; not in a temporal, but in a spiritual sense, as he declared to Pilate, John xviii. 36. as a prelude to his second coming in glory, "to restore again the kingdom to Israel," Matt. xviii. 64. Acts i. 6. The vengeance to be inflicted on all the enemies of his church, is expressed by the symbolical imagery of "washing his garments in wine, and his clothes in the blood of grapes." See Isaiah lxii. 11. lxiii. 1—6. Rev. xiv. 20. and xix. 11—15. The strength and wholesomeness of Shiloh's doctrine are next represented by having his eyes red with wine, and teeth white with milk. And thus the evangelical prophet in similar strains, invites the world to embrace the gospel, Isaiah lv. 1. *Hales' Analysis*, vol. ii. p. 167.

JU'-DAS: jûdăz. [The same as the former.] Judas Iscariot, one of the twelve who were chosen by Jesus to the apostolic office. As to the birth and education of Judas little can be traced out. He is called the son of Simon, but whether Simon the leper, or Simon the Canaanite or some other person of that name the learned have not been able to ascertain. Why he was called *Iscariot* is also uncertain: some refer this name to the office he sustained of purser in our Lord's family; others deriving it from the place of his birth, read Judas Ish-carioth, that is, Judas a man of Carioth, a small town beyond Jordan. The catalogue of the twelve apostles, given by three evangelists, concludes with the name of "Judas Iscariot, who also betraye

m," Matt. x. 4. Mark iii. 19. Luke . 16. Some short time after, we id him, together with the other even, receiving from his great aster power over all unclean spi- s, diseases, nay death itself; and mmis-ioned to go and preach the spel to the lost sheep of the house Israel. See Luke ix. After this e hear nothing of him till a little fore the third passover of Christ's blic ministry, when many of his sciples left him, upon his declaring, the synagogue of Capernaum, that was the bread of life, which came wn from heaven. On this occa- Christ puts the question to the ostles, "Will ye also go away?" hereupon they all reply, by the uth of Simon, "Lord, to whom all we go? thou hast the words of rnal life; and we believe, and sure, that thou art that Christ, e Son of the living God." In an- er to which, Christ assures them, at although he had chosen them elve, yet one of them was a devil, should prove his accuser. Which e evangelist assures us he spoke of das. John vi. 70. The next ne we find him spoken of, is on e Sabbath immediately preceding passion week; when Christ, ing arrived at Bethany, is invited, th his disciples, to an entertain- nt in the house of Simon the er. During which entertainment box of very precious ointment is ured out upon Christ's head. Upon ich the historian remarks, that ne present had indignation; and at Judas Iscariot, Simon's son, ex- essly said, "Why was not this tment sold for three hundred nce, and given to the poor? And is he said, not that he cared for poor, but because he was a thief, d had the bag, and bare what was t therein." John xii. 4. Matt. vi. and Mark xiv. On the third y of the week in which Christ ffered, he entered into that infa- mous contract with the high-priest and rulers of the Jews, to deliver his Master into their hands. Compare Matthew xxvi. Mark xiv. and Luke xxi. John xiii. and chap. xviii. Matt. xxvii. Acts i. 5. For thirty pieces of silver, or thirty shekels, about £3. 15*s.* or, according to Dr. Prideaux, £4. 10*s.* of our money, Judas betrayed his Lord and Master into the hands of his enemies, who crucified him; but repenting of his base, unmanly, and ungrateful action, he returned the money to his employers, and hanged himself. With this money the Jews bought a piece of ground to bury strangers in, because it was the price of blood.

Nothing can be more honourable to the character of Jesus Christ than the character and conduct of Judas Iscariot, which furnish us with a strong argument for the truth of the gospel. How came it to pass, that he first betrayed his Master, then was so stung with remorse, as to put an end to his own life by hanging himself? How came he thus to own himself guilty of the vilest sin, if he knew he had done an act of justice to the world, by freeing it from an impostor? For, if Jesus was not really what he professed to be, he deserved all and much more than Judas was the means of bringing upon him. Now, if there had been any base plot, any bad design, or any kind of imposture in the case, it must have been known to Judas, who had lived so long with Christ, and had even been intrusted with the bag, therefore not treated with any reserve, and who was acquainted with our Saviour's most private life; and if he had known any blemish in his character or conduct, he ought to have told it, and would have told it:—duty to God, to his own character, and to the world, obliged him to it; but his silence in this respect bears the most decisive testimony to Christ's inno-

cence; Judas's death and general conduct prove Christ's divine authority. See *Dr. Rankin's Institutes of Theology*, pp. 370—379, for a clear and masterly view of the testimony of Judas, as an evidence of Christ's innocence and divinity, and of the truth and inspiration of Scripture.

JUDE: jude. [The same as Judas.] Who was surnamed Thaddeus and Lebbeus, and was also called the brother of our Lord, Matt. xiii. 55. was the son of Alpheus, brother of James the less, and one of the twelve apostles. We are not informed when or how he was called to the apostleship; and there is scarcely any mention of him in the New Testament, except in the different catalogues of the twelve apostles. The only particular incident related concerning Jude is to be found in John xiv. 21—23. where we read that he addressed the following question to his divine Master:—Lord! "how is it that thou wilt manifest thyself unto us, and not unto the world?" As Jude continued with the rest of the apostles after our Lord's resurrection and ascension, Acts i. 13. and was with them on the day of Pentecost, it is not unreasonable to suppose, that, after having received the extraordinary gifts of the Holy Spirit, he preached the gospel for some time in Judæa, and performed miracles in the name of Christ. And as his life seems to have been prolonged, it is probable that he afterwards quitted Judæa, and preached to the Jews and Gentiles in other countries. Jude wrote an epistle, which he addressed to those who are "sanctified by God the Father, preserved in Jesus Christ, and called," verse 1. That is, to all the faithful without distinction.

JU-DÆ'-A: judæa. [*Confessing, or praising*] A province of Asia, called anciently the land of Canaan, or Palestine, the land of promise, and the land of Israel. Judæa no doubt derived its name from Judah. After the separation of the ten tribes, that portion of the land which belonged to the tribes of Judah and Benjamin, who formed a separate kingdom, was distinguished by the appellation of the land of Judah, Psalm lxxvi. 1. or of Judæa; which last name the whole country retained during the existence of the second temple, and under the dominion of the Romans. See art. *Canaan*.

JUDGE signifies, (1.) To hear and determine controversies, Exod. xviii. 13. 1 Cor. vi. 2. (2.) Rightly to understand and discern, 1 Cor. ii. 15. (3.) To censure, 1 Cor. iv. 3. (4.) To proceed against, Acts xxiv. 6. (5.) To esteem or reckon. Acts xvi. 15. (6.) To rule and govern, Psalm lxvii. 4. Heb. x. 30. (7.) To punish, Ezek. vii. 3, 8. Heb. xiii. 4. It is spoken, [I.] Of God, Gen. xviii. 25. Heb. xii. 23. [II.] Of Christ, Acts x. 42. [III.] Of men called gods, Psalm lxxxii. 1, 6. (1.) Ordinary, Deut. i. 16. (2.) Extraordinary, Judges ii. 18, 19.

Rash judging is the act of carelessly, precipitately, wantonly, or maliciously censuring others. This is an evil which abounds too much among almost all classes of men. Not contented with being in the right ourselves, we must find all others in the wrong. We claim an exclusive possession of goodness and wisdom; and from approving warmly of those who join us, we proceed to condemn, with much acrimony, not only the principles, but the characters of those from whom we differ. We should do well to consider, (1.) That this practice of rash judging is absolutely forbidden in the sacred scriptures, Matt. vii. 1. (2.) We thereby authorize others to requite us in the same kind. (3.) It often evidences our pride, envy, and bigotry. (4.) It argues a want of charity, the distinguishing fea-

cure of the Christian religion. (5.) They who are most forward in censuring others are often most defective themselves.

JUDGES, persons appointed by public authority to examine the actions of others by the law, and, according to justice, absolve or condemn. After the departure of the Israelites from Egypt, Moses, for some time, was their sole judge. Jethro, his father-in-law, observing that the daily duties of this office were too heavy for him, suggested to him the institution of judges, or rulers, of tens, of fifties, of hundreds, and of thousands, who determined every affair of little importance among themselves, but brought the hard causes to Moses, Exod. xviii. 14—26. The (1.) requisite in a judge, according to Jethro, is ability. (2.) The fear of God. (3.) A man of truth. And (4.) one who hates covetousness. After the establishment of the Hebrews in the land of Canaan, as they no longer dwelt together, in round numbers, Moses ordained that judges should be appointed in every city, Deut. xvi. 18. and it should seem they were appointed by the people. In succeeding ages these judicial offices were filled by the Levites. See 1 Chron. xxiii. 4. xxvi. 29—32. 2 Chron. xix. 8—11. and xxxiv. 13. On the death of Moses, the command of the children of Israel was confided to Joshua, who had been his minister, Exod. xxiv. 13. Joshua i. 1. and under whom the land of Canaan was subdued, and divided agreeably to the divine injunctions: but his office ceasing with his life, the government of Israel was committed to certain supreme magistrates termed judges. Their authority was very extensive, since they could levy war and make peace; they decided causes with an absolute authority; but had not the power of making new laws, or of imposing new burdens upon the people. They were protectors of the laws already made, defenders of religion, and avengers of crimes. The dignity of judge was conferred for life, without any reference to succession in the family. Further, these judges were without pomp or splendour, and destitute of guards, train, or equipage; unless indeed their own wealth might enable them to make a more dignified appearance. Their income or revenue arose solely from presents. This form of administration subsisted from Joshua to Saul, during a period of about 339 years. The names and actions of the judges are enumerated in the book which bears the title of Judges.

JUDGES. The Book of Judges derives its name from its containing the history of the Israelites, from the death of Joshua to the time of Eli, under the administration of thirteen judges, and consequently before the establishment of the regal government. These judges were men of heroic spirit, raised up by God out of the several tribes to govern the people, and to deliver them from those actual and imminent dangers, which, by their sins against God, they had brought upon themselves. The judges frequently acted by divine suggestion, and were endowed with preternatural strength and fortitude. Compare chap. ii. 18. vi. 14, 34. xi. 29. and xiv. 6, 19. It is necessary to bear this in mind when perusing the relation of some of their achievements, which were justifiable only on the supposition of their being performed under the sanction of a divine warrant, which supersedes all general rules of conduct. The Book of Judges forms an important link in the history of the Israelites, and is very properly inserted between the books of Joshua and Samuel, as the judges were the intermediate governors between Joshua and the kings of Israel. This

book was probably written by the prophet Samuel, the last of the judges: in this opinion the Jews themselves coincide.

JUDGMENT signifies the sentence or decision of a judge, 1 Kings iii. 28. The spirit of wisdom and prudence, enabling to know and discern right from wrong, and good from evil, Psalm lxxii. 1. Those remarkable punishments, which God inflicts upon people for their sins and transgressions, Prov. xix. 29. Ezek. xxx. 14. The spiritual government of the world, which is committed by God the Father to Christ the mediator, and which he manages with a perfect rectitude and equity, John v. 22. ix. 39. Those afflictions and chastisements which God brings upon his children for their trial and instruction, 1 Peter iv. 17. God's merciful moderation in chastising his people, Jer. x. 24. The solemn action and trial at the great and last day, Eccles. xii. 14. Jude 6. The righteous statutes and commandments of God, Psalm cxix. 7, 20. The punishment inflicted on Christ for our sins, Isaiah liii. 8. The doctrine of the gospel, Matt. xii. 18. Justice and equity, Isaiah i. 17. Luke xi. 42. The deliverance and vindication of mankind from the power and tyranny of the devil, John xii. 31. Courts of judgment, Matt. v. 21.

JUDGMENT, LAST, the sentence that will be passed on our actions at the last day.

I. The proofs of a general judgment are these: (1.) The justice of God requires it; for it is evident that this attribute is not clearly displayed in the dispensation of things in the present state, 2 Thess. i. 6, 7. Luke xiv. 26. (2.) The accusations of natural conscience are testimonies in favour of this belief, Rom. ii. 15. Dan. v. 5, 6. Acts xxiv. 25. (3.) It may be concluded from the relation men stand in to God, as creatures to a Creator. He has a right to give them a law, and to make them accountable for the breach of it, Rom. xiv. 12. (4.) The resurrection of Christ is a certain proof of it. See Acts xvii. 31. Rom. xiv. 9. (5.) The scripture, in a variety of places, sets it beyond all doubt, Jude 14, 15. 2 Cor. v. 10. Matt. xxv. Rom. xiv. 10, 11. 2 Thessalonians i. 7, 10. 1 Thess. iv. 16, 17.

II. As to the Judge: the Bible declares that God will judge the world by Jesus Christ, Acts xvii. 31. The triune God will be the Judge, as to original authority, power, and right of judgment; but, according to the economy settled between the three divine persons, the work is assigned to the Son, Rom. xiv. 9, 10. who will appear in his human nature, John v. 27. Acts xvii. 31. with great power and glory, 1 Thess. iv. 16, 17. visible to every eye, Rev. i. 7. penetrating every heart, 1 Cor. iv. 5. Rom. ii. 16. with full authority over all, Matt. xxviii. 18. and acting with strict justice, 2 Tim. iv. 8. As for the concern of others in the judgment; angels will be no otherwise concerned than as attendants, gathering the elect, raising the dead, &c. but not as advising or judging. Saints are said to judge the world; not as co-judges with Christ, but as approvers of his sentence, and as their holy lives and conversations will rise up in judgment against their wicked neighbours.

III. As to the persons that will be judged: these will be men and devils. The righteous, probably, will be tried first, as represented in Matt. xxv. They will be raised first, though perhaps not a thousand years before the rest, as some suppose; since the resurrection of all the bodies of the saints is spoken of as in a moment, in the twinkling of an eye, at the last trump, in order to

their meeting the Lord in the air, and being with him, not on earth, but for ever in heaven, 1 Cor. xv. 52. 1 Thess. iv. 16, 17.

Here we may take notice of a difficult question which is proposed by some, namely, Whether the sins of God's people shall be published in the great day, though it is certain they shall not be alleged against them to their condemnation? "This," says Dr. Ridgley, "is one of the secret things which belong to God, which he has not so fully or clearly revealed to us in his word; and therefore we can say little more than what is matter of conjecture about it. Some have thought that the sins of the godly, though forgiven, shall be made manifest, that so the glory of that grace which has pardoned them may appear more illustrious, and their obligation to God for this farther enhanced. They also think, that the justice of the proceedings of that day requires it, since it is presumed and known by the whole world that they were prone to sin, as well as others; and, before conversion, as great sinners as any. Therefore, why should not they be made public, as a glory due to the justice and holiness of God, whose nature is opposite to all sin? And this they farther suppose to be necessary, that so the impartiality of divine justice may appear. Moreover, since God, by recording the sins of his saints in scripture, has perpetuated the knowledge thereof; and if it is to their honour that the sins there mentioned were repented of, as well as forgiven, why may it not be supposed that the sins of believers shall be made known in the great day? And, besides, this seems agreeable to those expressions of every word, and every action, as being to be brought into judgment, whether it be good, or whether it be bad.

"But it is supposed by others, that though the making known of sin that is subdued and forgiven, tends to the advancement of divine grace, yet it is sufficient to answer this end, as far as God designs it shall be answered, that the sins which have been subdued and forgiven, should be known to themselves, and thus forgiveness afford matter of praise to God. Again; the expressions of scripture, whereby forgiveness of sin is set forth, are such as seem to argue that those sins which were forgiven shall not be made manifest; thus they are said to be blotted out, Isaiah xliii. 25. covered, Psalm xxxii. 1. subdued and cast into the depths of the sea, Micah vii. 19. and remembered no more, &c. Jer. xxxi. 34. Besides, Christ's being a judge, doth not divest him of the character of an advocate, whose part is rather to conceal the crimes of those whose cause he pleads, than to divulge them; and to this we may add, that the law which requires duty, and forbids the contrary sins, is not the rule by which they who are in Christ are to be proceeded against, for then they could not stand in judgment; but they are dealt with according to the tenor of the gospel, which forgives and covers all sin. And, farther, it is argued that the public declaring of all their sins before the whole world, notwithstanding their interest in forgiving grace, would fill them with such shame as is hardly consistent with a state of perfect blessedness. And, lastly, the principal argument insisted on is, that our Saviour, in Matt. xxv. in which he gives a particular account of the proceedings of that day, makes no mention of the sins, but only commends the graces of his saints."

As to the wicked, they shall be judged, and all their thoughts, words, and deeds, be brought into judgment, Eccles. xii. 14. The fallen angels, also, are said to be reserved

unto the judgment of the great day, Jude 6. They shall receive their final sentence, and be shut up in the prison of hell, Rev. xx. 10. Matt. viii. 29.

IV. As to the rule of judgment: we are informed the books will be opened, Rev. xx. 12. (1.) The book of divine omniscience, Mal. iii. 5. or remembrance, Mal. iii. 16. (2.) The book of conscience, Rom. i. 15. (3.) The book of Providence, Rom. ii. 4, 5. (4.) The book of the scriptures, law, and gospel, John xii. 48. Rom. ii. 12. ii. 16. (5.) The book of life, Luke x. 20. Rev. iii. 5. xx. 12, 15.

V. As to the time of judgment: the soul will be either happy or miserable immediately after death, but the general judgment will not be till after the resurrection, Heb. ix. 27. There is a day appointed, Acts xvii. 31. but it is unknown to men.

VI. As to the place: this also is uncertain. Some suppose it will be in the air, because the Judge will come in the clouds of heaven, and the living saints will then be changed, and the dead saints raised, and both be caught up to meet the Lord in the air, 1 Thess. iv. 16, 17. Others think it will be on the earth, on the new earth, on which they will descend from the air with Christ. The place where, however, is of no consequence, when compared with the state in which we shall appear. And as the scriptures represent it as certain, Eccles. xi. 9. universal, 2 Cor. v. 11. righteous, Rom. ii. 5. decisive, 1 Cor. xv. 52. and eternal as to its consequences, Heb. vi. 2. let us be concerned for the welfare of our immortal interests, flee to the refuge set before us, improve our precious time, depend on the merits of the Redeemer, and adhere to the dictates of the divine word, that we may be found of him in peace.

Great day! for which all other days were made;
Great day of dread, decision, and despair!
At thought of thee each sublunary wish
Lets go its eager grasp, and drops the world,
And catches at each reed of hope in heaven.
At midnight, 'tis presum'd, this pomp will burst
From tenfold darkness, sudden as the spark
From smitten steel, from nitrous grain the blaze;
Man starting from his couch shall sleep no more!
The day is broke, which never more shall close.
Above, around, beneath, amazement all!
Terror and glory join'd in their extremes!
Our God in grandeur, and our world on fire!
All nature struggling in the pangs of death!
Where, where, for shelter shall the guilty fly,
When consternation turns the good man pale?
At that black hour, which general horror sheds
On the low level of the inglorious throng,
Sweet peace, and heav'nly hope, and humble joy,
Shall crown believers for the skies
With incommunicable lustre bright.—*Dr. Young.*

JUDGMENTS OF GOD are the punishments inflicted by him for particular crimes. The scriptures give us many awful instances of the display of divine justice in the punishment of nations, families and individuals, for their iniquities. See Gen. vii. xix. 25. Exod. xv. Judges i. 6, 7. Acts xii. 23. Esth. v. 14. with chap. vii. 10. 2 Kings xi. Lev. x. 1, 2. Acts v. 1—10. Isaiah xxx. 1—5. 1 Sam. xv. 9. 1 Kings xii. 25, 33. It becomes us however, to be exceedingly cautious how we interpret the severe and afflictive dispensations of providence.

JU'-DITH: jūdĭth. [*Confessing or praising.*] Wife of Esau, Gen. xxvi. 34.

JU'-LI-A: jūlĭă. [*Full of soft cotton, or hair.*] The name of a woman mentioned Rom. xvi. 15. See *Junia*.

JU'-LI-US: jūlĭŭs. [The same.] A centurion, to whose custody Festus had committed Paul, in order that he might be conveyed to Rome whither he had appealed, Acts xxvi.

JU'-NI-A: jūnĭă. (Some copies read *Julia*,) is joined with Andronicus, Rom. xvi. 7. They were Paul's relations, and were of note among the apostles.

JUNIPER TREE. Mention is made of the juniper tree in three places in the English version of the Bible, viz. 1 Kings xix. 4, 5. Job xxx. 4. But it is apprehended the

anslation is not proper; the word the original being *Rethem*, which the Syriac version is rendered, rpentine tree; and the Chaldaic raphrase and Schultens render it om. Calmet thinks it signifies y wild shrub.

JU'-PI-TER: jûpĕtĕr. [*The father that helpeth.*] The supreme kan deity. Antiochus Epiphanes mmanded the idol of Jupiter mpus to be set up in the temple Jerusalem; and that of Jupiter Defender of Strangers, in temple on mount Gerizim, Macc. vi. 2. While Paul and rnabas were at Lystra, they were en for gods; Paul was supposed be Mercury, by reason of his elo-nce, and Barnabas was taken for piter, Acts xiv. 11, 12.

JU'-SHAB-HE'-SED: jûshăb-ĕd. [*A dwelling-place, the seat; changing of mercy.*] The son Pedaiah, 1 Chron. iii. 20.

JUST signifies one who is upright sincere in his actions and deal-s with others, Luke xxiii. 50. The at Creator, who is essentially just righteous, and the fountain of ice in all his creatures, Deut. ii. 4. One who is exceeding hful, keeping his word and pro-e, 1 John i. 9. One who in his and death answered the perfect ice of the law of God, 1 Pet. iii. One who is righteous, Rom. i. 17. who thinks himself righteous, is not, Luke xviii. 9. One that ood-natured, mild, and indulgent, t. i. 19. One of a charitable, ral disposition, Prov. xxi. 26.

JUSTICE consists in an exact scrupulous regard to the rights thers, with a deliberate purpose preserve them on all occasions ed and inviolate. It is often di-d into commutative and distri-tive justice. The former con-in an equal exchange of bene-the latter in an equal distribu-of rewards and punishments. Dr. Watts gives the following rules respecting justice. (1.) It is just that we honour, reverence, and respect those who are superiors in any kind, Eph. vi. 1, 3. 1 Pet. ii. 17. 1 Tim. v. 17. (2.) That we show particular kindness to near relations, Prov. xvii. 17. (3.) That we love those who love us, and show gratitude to those who have done us good, Gal. iv. 15. (4.) That we pay the full due to those whom we bargain or deal with, Rom. xiii. Deut. xxiv. 14. (5.) That we help our fellow-creatures in cases of great necessity, Exod. xxii. 4. (6.) Reparation to those whom we have wilfully injured.

JUSTICE OF GOD is that perfection whereby he is infinitely righteous and just, both in himself and in all his proceedings with his creatures, Rev. xvi. 5. Psal. cxlv. 7. Psalm xcvii. 1, 2. That God will not let sin go unpunished is evident, (1.) From his word, Exod. xxxiv. 6, 7. Numb. xiv. 18. (2.) From the nature of God, Isaiah i. 13, 14. Psalm v. 5, 6. Heb. xii. 29. (3.) From sin being punished in Christ, who died the just for the unjust, 1 Pet. iii. 18. (4.) From the various natural evils which men bear in the present state. The use we should make of this doctrine is this: (1.) We should learn the dreadful nature of sin, and the inevitable ruin of impenitent sinners, Psalm ix. 17. (2.) We should highly appreciate the Lord Jesus Christ, in whom justice is satisfied, 1 Peter iii. 18. (3.) We should abhor all sin, as it strikes directly at the justice of God. (4.) We should derive comfort from the consideration that the Judge of all the earth will do right, as it regards ourselves, the church, and the world at large, Psalm xxxix. 14. Gen. xviii. 25.

JUSTIFICATION, and JUSTIFY, are terms which, in their primary and general acceptation, relate to

the action or sentence of a judge, and consequently imply the declaring or pronouncing a person just or righteous according to law. Justification is not the making a person righteous, by a real, inherent change from sin to holiness, for that, properly speaking, is sanctification; but it is the act of a judge pronouncing the party acquitted from all judicial charges. But there are two ways of acquitting in judgment; if the person be innocent of the crimes laid to his charge, then to justify him is to *declare him to be just* who was so before; and in this sense God himself is said to be justified. Rom. iii. 4. But if the person be guilty, then his justification must be an acquittal from the condemnatory sentence of the law by a free forgiveness of his crimes, and an acceptance of him into a state of favour. Thus God is said to justify the *ungodly*, Rom. iv. 5. and so justification stands opposed to condemnation, Rom. viii. 33, 34. and is explained to consist in the *remission of sins*, chap. v. 16. Acts xiii. 38, 39. None but sinners are capable of being thus justified; and they are said to be justified *freely*, or by way of free gift, Romans iii. 24. xi. 6. "through the redemption that is in Christ Jesus." This is the meritorious procuring cause of justification; for though sinners are justified irrespective of any worthiness in themselves, by the act of mere grace or free favour of God, yet even this last is exercised in a consistency with his holiness and justice, and with the honour of his law and moral government, which required the manifestation of his infinite opposition to sin in its punishment. Man having rebelled against his sovereign almighty Ruler, and fallen under the condemnatory sentence of his righteous law; God, out of his free grace and mercy, substituted his own Son in their place, transferring the obligation to punishment from them to him, made him the Just One to suffer for the unjust, and to bear the punishment of their sins in his own body on the tree, 1 Pet. ii. 24. chap. iii. 18. 2 Cor. v. 21.

The way in which penitent sinners receive justifying grace is said expressly to be "through faith in the blood of Christ," Rom. iii. 25. God is "the justifier of him that believeth in Jesus," verse 26. It is also said that faith or believing is counted unto righteousness, Rom. iv. 3, 5, 9. that "with the heart man *believeth* unto righteousness," chap. x. 10. that we are "justified by faith," ch. v. 1. and that "by him all that *believe* are justified," Acts xiii. 39. All these varied expressions are of the same import, and clearly show that men actually receive and enjoy the blessings of justification, by faith or in believing the testimony that God has given of his Son, 1 John v. 9, 10. Thus a man is justified by faith, without the deeds of the law. Gal. ii. 16. We find St. James, indeed, affirming that "a man is justified by works, and not by faith only," chap. ii. 24. which he illustrates in the case of Abraham and of Rahab, verses 21—25. But we must not suppose that James intends to teach that guilty sinners are pardoned and received into a state of favour with God on account of their works, or of their faith and works conjointly; but that believers in Christ abounding in the work of faith and labour of love are *approved* of the Lord as his good and faithful servants in that respect, and shall ultimately be by him acknowledged as such, not according to the tenor of the law of works, but upon the constitution of grace established in the mediation of the Son of God. A variety of terms are used in scripture of a similar import, such as—"When a man's ways please the Lord," Prov. xvi. 7. "Enoch had

his testimony, that he pleased God," Heb. xi. 5. "Study to show thyself approved unto God," 2 Tim. ii. 15. See also 1 Thess. iv. 1. Acts x. 35. 2 Cor. x. 18. We may see from these remarks, that as Paul and James use the word *justify* in different senses, it is plain that they do not in the least contradict one another: because a man may be justified in Paul's sense by faith without works, and yet, according to James, be afterwards in another sense justified by works, and not by faith only. Is it not perfectly consistent, that a guilty rebel, who is *freely pardoned* and received into favour without any merit of his own, should from that moment love and obey his sovereign, and be afterwards *approved* of by him as an obedient and faithful subject, and even rewarded as such? None can be justified by works till they are first justified by faith without works. Till then they are in a state of guilt, and under the curse of the law; and to suppose that God will approve or accept of their works while they lie under the sentence of condemnation, is a contradiction. Besides, while they are in that state, they can perform no works truly good, or from a proper principle, so as to be approved of God. They are in the flesh and carnally minded, and while they are so, they cannot please God; for the carnal mind is enmity against him, and is not subject to his law, neither indeed can be, Rom. viii. 7, 8.

The effects or blessings of justification, are, (1.) An entire freedom from all penal evils in this life, and that which is to come, 1 Cor. iii. 22. (2.) Peace with God, Rom. v. 1. (3.) Access to God through Christ, Eph. iii. 12. (4.) Acceptance with God, Eph. v. 27. (5.) Holy confidence under all the difficulties and troubles of the present state, 2 Tim. i. 12. (6.) Finally, eternal salvation, Romans viii. 30. v. 18.

JUS'-TUS: jŭstŭs. [*Upright, virtuous, righteous.*] A Jew, otherwise called Jesus, surnamed Justus, was at Rome with Paul, when that apostle wrote his epistle to the Colossians, iv. 11.

JUT'-TAH: jŭttä. [*Turning away.*] A city of Judah, Joshua xv. 55.

K

hăt, hâte, hall—bĕt, bêar, bēer—fit, fight, field—nŏt, nôte, nōose—bŭt, bûsh, blûe—lovelў, lўe.

KAB'-ZE-EL: kăbzēēl. [*The congregation of God.*] A city belonging to the tribe of Judah, Josh. xv 21.

KA'-DESH: kādĕsh. [*Holiness.*] Numb. xxxiii. 36.

KA'-DESH-BAR-NE'-A: bărnēă. [*Holiness of an inconstant son.*] A city in the inheritance of the tribe of Judah; was situated about eight leagues south of Hebron. It was originally called EN-MISHPAT, Gen. xiv. 7. It was at this city that Miriam the sister of Moses died, Num. xx. 1. It was at Kadesh also that Moses incurred the divine displeasure for "not sanctifying the Lord in the eyes of the children of Israel," Numbers xx. 10—12. xxvii. 14. Deut. xxxii. 51. Some think that Kadesh and Kadesh-Barnea were two distinct places, the former situated in the wilderness of Zin, and the latter in that of Paran. Compare Numb. xiii. 26. with Deut. i. 19.

KAD'-MI-EL: kădmēēl. [*God of antiquity, or God of rising.*] A Levite, Ezra ii. 40. (2.) Father of Jeshua, Neh. xii 24.

KAD'-MON-ITES: kădmŏnĭtz. [*Ancients, or chiefs.*] Ancient inhabitants of the land of Canaan, in the vicinity of Mount Lebanon, Gen. xv. 19.

KAL-LA'-I: kăllăў. [*Light, resting by fire, or my voice.*] Neh. xii. 20.

KA'-NAH: kānă. [*Of reeds.*]—A valley and river of the tribe of Ephraim, bordering on Manasseh, Joshua xvi. 8.

KA RE'-AH: kărĕă. [*Bald, or ice.*] Father of Johanan, Jer. xl. 8.

KAR-KA'-A: kărkāă. [*A floor, or dissolving coldness.*] A town on the confines of Judah, Josh. xv. 3.

KAR'-KOR: kărkŏr. A place, Judges viii. 10.

KAR-NA'-IM: kărnāĭm. [*Horns.*] A place, Gen. xiv. 5.

KAR'-TAH: kărtă. [*A calling, or a meeting.*] A city, Joshua xxi. 34.

KAR'-TAN: kărtăn. [The same.] A city, Joshua xxi. 32.

KAT'-TAH: kăttă. A city of Zebulun, Joshua xix. 15.

KE'-DAR: kēdăr. [*Blackness, or sorrow.*] One of the sons of Ishmael, who settled in Arabia, Gen. xxv. 13. and father of the Kedarenians, an Arabian tribe who dwelt principally in the south of Arabia Deserta; but as they lived not in towns or houses, but under tents, there is no determining their habitation. The psalmist lamented his long continuance among those deceitful and malicious men, whom he compared to the wild, barbarous, and idolatrous Arabs, the descen-

dants of Kedar, Psalm cxx. 5. The prophets often employ the term Kedar to denote the whole country of Arabia-Deserta, Isa. xxi. 16. ch. lx. 7. Jer. xlix. 28.

KED'-E-MAH: kĕddĕmâ. [*Ancient, first, or oriental.*] The youngest of Ishmael's sons, Gen. xxv. 15. Probably the descendants of this person dwelt at Kedemoth, a place mentioned Deut. ii. 26.

KED-E-MOTH: kĕddĕmôth.—[*Antiquity, or the crookedness of death.*]

KEEP signifies, (1.) To retain or hold fast, 2 Tim. i. 14. (2.) To remember, Luke ii. 51. (3.) To defend and protect, Psalm cxxvii. 1. (4.) To observe and practise, Psalm cxix. 4. Acts xvi. 4. (5.) To save or deliver, John xvii. 15. (6.) To celebrate, Matt. xxvi. 18. (7.) To perform fully and perfectly, Matt. xix. 17. David having implored the grace of God to cleanse him from secret sins of ignorance and infirmity, prays for restraining grace, to "keep him back from presumptuous sins," or sins committed knowingly, deliberately, and with a high hand, against the convictions and remonstrances of conscience, Psalm xix. 13. And in another place, he prayed to be "kept as the apple of the eye," Ps. xvii. 8. True believers know that God is their keeper night and day; they have strong confidence in him, that he will be their director, and not suffer them to take any false step in life, Prov. iii. 26. The "words" and "sayings" of God are *kept* in the believing heart, even in the midst of it, Prov. iv. 21. to give spring and energy to every desire, word, and wish. Having this treasure wrapped up in the very centre of his affections, he has every motive to "keep his heart with all diligence," and above all keeping, knowing, as he does, how apt his mind is to go astray, Prov. iv. 23. v. 2. Psal. cxix. 145, 146.

KE-HEL'-A-THAH: kĕhellâthâ. [*A whole, or a congregation.*] An encampment of the Israelites in the wilderness, Numb. xxxiii. 22.

KEI'-LAH: kŷlâ. [*Dissolving, dividing, or his fastening.*] A town in the tribe of Judah, stated by Eusebius to be seventeen miles from Eleutheropolis, on the side of Hebron, Joshua xv. 44. Jerome makes it only eight miles from Hebron.

KEILAH, son of Naham, 1 Chron. iv. 19.

KE-LA'-I-AH: kĕlâŷâ. [*The voice of the Lord, or gathering together.*] A Levite, Ezra x. 23.

KEL-I'-TA: kĕlŷtâ. [The same as the former.] Neh. x. 10.

KEM'-U-EL: kĕmmûĕl. [*God hath raised up, or established him.*] The third son of Nahor, and, according to Moses, the father of Aram, Gen. xxii. 21. There was also a person of the name of Kemuel, who was one of those appointed to make a partition of the promised land, among the Israelites, Numbers xxxiv. 24.

KE'-NAH: kânâ. [*A buying, possession, or bewailing.*] A town situated beyond Jordan, and belonging to the tribe of Manasseh, Numb. xxxii. 42.

KE'-NAN: kânân. [*A buyer, owner.*] Son of Enosh, 1 Chron. i. 2.

KE'-NAZ: kânâz. [*This bewailing, or this purchase.*] The fourth son of Eliphaz, the son of Esau. He was one of the dukes of Edom, Gen. xxxvi. 15. There was also another person of the name of Kenaz, who was the father of Othniel and Caleb, Joshua xv. 17. Judges i. 13. chap. iii. 9.

KE'-NITES: kânîtz. [*Possession, or lamentation.*] A people who, in the days of Moses, inhabited a district lying to the westward of the Dead Sea, and extending their borders far into Arabia Petræa. Jethro, the father-in-law of Moses, was a Kenite as well as a priest of Midian,

Judges i. 16. In the time of Saul the Kenites were mingled with the Amalekites; and although the country which they inhabited was included in the grant which God had made to Abraham and his seed, Gen. xv. 19. yet in consideration of Jethro, such of the Kenites as submitted to the Hebrews were permitted to continue in their own country. The Amalekites were to be utterly destroyed, but the Kenites only reduced to a state of captivity, 1 Sam. xv. 6. It would seem, from the prophecy of Balaam, that their situation was strong and secure among the mountains, Numb. xxiv. 22.

KEN'-NIZ-ZITES: kĕnnizĭtz.—[*A possession, or buying.*] One of the ten aboriginal nations of Canaan, whose country the Lord promised to give to the posterity of Abraham, Gen. xv. 19.

KERCHIEFS, vails worn by false prophetesses, so as to cover most, if not all, the face, Ezekiel xiii. 18.

KE'-REN-HAP'-PUCH: kĕrĕnhăppŭk. [*The horn, or child of beauty.*] Job's third daughter, Job xlii. 14.

KER'-I-OTH: kĕrrĭŏth. [*The cities, callings, or meetings.*] A city, Joshua xv. 25.

KE'-ROS: kā'rŏs. [*Crooked, or crookedness.*] His children returned from the captivity, Ezra ii. 44.

KE-TU'-RAH: kĕtū'rā. [*Smelling sweet, perfuming, or contending for.*] Abraham's concubine, as she is expressly styled in 1 Chron. i. 32. compare with Gen. xxv. 1, 2. She was the mother of Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

KEY is frequently mentioned in scripture, as well in a natural, as in a figurative sense. The keys of the ancients were very different from ours; because their doors and trunks were closed generally with bands, and the key served only to loosen or fasten these bands in a certain manner. To comprehend how the key could be borne "on the shoulder," it will be necessary to observe, that one sort of keys, probably the most ancient, was of considerable magnitude, in shape somewhat resembling a reaping-hook, much bent and crooked. The curve part was introduced into the key-hole; and being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder. In Egypt they have no other than wooden locks and keys to this day; even the gates of Grand Cairo have no better. See *Thevenot's Travels*, part ii. chap. 10. Keys signify power, authority, Rev. i. 18. "I have the *keys* of hell and of death;" that is, power and authority over life, death, and the grave. Compare Rev. iii. 7. and Isaiah xxii. 22. "The keys of the kingdom of heaven," in Matt. xvi. 19. denote the success of Peter's ministry both among Jews and Gentiles. See Acts ii. and x. In Luke xi. 52. "the key of knowledge" is the power or medium of attaining knowledge. The case of that people is dangerous and deplorable whose teachers are not able to carry them on in the knowledge of the mysteries of the gospel! The key of knowledge may be taken away by ignorance as well as malice: and so it is with many. And when knowledge is perished from the lips of those who should preserve it, the people must perish for want of that knowledge, Hosea. iv. 6. Matt. xv. 14.

KEZ'-I-A: kĕzzē'ā. [*As pleasant as cassia, or fine spices.*] The second daughter whom Job had after his misfortunes, Job xlii. 14.

KE'-ZIZ: kā'zĭz. [*Extremity, or a valley.*] The name of a valley in the tribe of Benjamin, Joshua xviii. 21.

KIB'-ROTH-HAT-TA'-A-VAH:

kibròth-hàttàvà. [*Graves of lust.*]—One of the encampments of the Israelites in the wilderness, Numbers xi. 34.

KIB-ZA'-IM: kibzâim. [*Congregation.*] A city, Joshua xxi. 22.

KICK, a metaphorical expression, 1 Sam. ii. 29. "Wherefore kick ye at my sacrifice?" They disdained to take the part allowed by the law; and would take for themselves what part they pleased, and as much as they pleased, ver. 13—16. Thus they kicked at the sacrifices. When Paul was persecuting the church of God, Jesus said to him, "It is hard for thee to kick against the pricks," Acts ix. 5. Remember all thy fury can only wound thyself, without being able to do me or my cause any real injury. See art. *Jeshurun.*

KID, the young of a goat. There shall come a time when the ravenous wolf shall see the kid lying at ease, and shall feel no desire to do it any injury. Yea, the wolf and the leopard shall not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them, Isa. xi. 6. See articles *Goat* and *Lamb.*

KI'-DRON: kỳdrŏn. [*Obscure, making black, or sad.*] A brook, which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the mount of Olives. It is frequently dry; but on a sudden fall of rain it swells considerably, and rushes with the impetuosity of a torrent. This stream was of singular utility to the city, for it received the common sewers, and upon every such violent flood it emptied them into the Dead Sea. The kings Asa, Hezekiah, and Josiah burnt in the valley, through which the Kidron ran, the idols and abominations which had been set up by their predecessors, 1 Kings xv. 13. 2 Chron. xxix. 16. 2 Kings xxiii. 4. 2 Sam. xv. 23.

KILL is spoken of God, who has many ways to deprive of life, Lam. ii. 21. Of man, lawfully, when a malefactor is put to death by the sentence of a magistrate, Deut. xiii. 9. Unlawfully, 2 Sam. xiii. 28. 1 Kings xxi. 19. Of wrath, which kills men, either as it preys upon their spirits, and wasteth them inwardly; or, as it prompts them to such rash, furious, and wicked actions as may procure their death; or, as it provoketh God to cut them off, Job v. 2. Of the desire of the slothful, which exposeth him to extreme want, and so to death; or puts him upon such wicked courses to supply his wants, as bring him to an untimely death, Prov. xxi. 25. Of the letter, i. e. the law, which is said to kill, because it accuseth, condemneth, and denounceth, the wrath of God against men, for not doing their duty, but gives no strength for the doing of it, 2 Cor. iii. 6.

KI'-NAH: kỳnâ. [*A possession.*] A city of Judah, Joshua xv. 22.

KIND, spoken (1.) Of God, Luke vi. 35. whose kindness is marvellous, Psalm xxxi. 21. cxix. 76. merciful and great, Psalm cxvii. 2. Neh. ix. 17. Joel ii. 13. everlasting, Isaiah liv. 8. (2.) Of man, 2 Chron. x. 7. Gen. xxiv. 49. (3.) Of charity, 1 Cor. xiii. 4. Believers are directed to "be kindly affectioned one to another with brotherly love," Rom. xii. 10. We ought to consider the members of the church as in a peculiar sense our brethren and sisters, and to show it, not by the continual and affected use of the terms, but by deeds of substantial kindness. The bigot may have the law of kindness in his mouth, but it sits not gracefully there. It is to a chosen few that he assumes the smile of kindness, and to all others he looks with an air of haughtiness. It is not in word, or in tongue, that we are to love, but in deed and in truth. "Put on bowels of mercies, humbleness of

mind, meekness, kindness, long-suffering, forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye And above all these things put on charity, which is the bond of perfectness," Col. iii. 12—14.

KINDLE, to set on fire, Acts xxviii. 2. "As coals are to burning coals, and as wood to fire; so is a contentious man to *kindle* strife," Prov. xxvi. 21. "Wickedness burneth as the fire; it shall *kindle* in the thickets of the forest," Isaiah ix. 18. Ezekiel xx. 47.

KINDRED, persons related to each other by blood or marriage, Genesis xii. 1. Acts vii. 3. The glorious company of heaven, now assembled round the throne of God, robed in purity and majesty, and crowned with immortal honours, are redeemed by the blood of the covenant, "out of every *kindred*, and tongue, and people, and nation," near and afar off, Rev. v. 9.

KINE is taken properly for cows, Deut. vii. 13. Figuratively, for the proud and potent rulers of Israel, Amos iv. 1.

KING signifies a sovereign prince, or chief ruler in a kingdom, Prov. viii. 15. It is applied to God, the supreme ruler and governor of the world, Psalm xliv. 4. to Christ, the king and head of his church, Psalm ii. 6. xlv. 1. to all true Christians, who are heirs of the kingdom of glory, and are enabled to war against, and to conquer sin, Satan, and all their spiritual enemies, Rev. i. 6. to the devil, Rev. ix. 11.

KINGDOM signifies one or more countries subject to a king, Deut. iii. 4. sovereignty or universal dominion, 1 Chron. xxix. 11. Psalm xxii. 28. ciii. 19. heaven, Matt. xxvi. 29. 2 Tim. iv. 18. a right to be king, 1 Samuel xx. 31. government or supreme administration, 1 Samuel xviii. 8. There is the kingdom of God; of his power, Psalm cxlv. 12, 13. Daniel iv. 3. of his grace, Matt. iv. 23. vi. 10, 33. of his glory, Luke xxii. 16. 1 Cor. vi. 9. of Christ, Matt. xvi 28. Col. i. 13. of heaven, signifying the state of the church under the gospel, or the kingdom of the Messiah, wherein great spiritual blessings and privileges were to be bestowed, Matt. iii. 2. The visible church, which is heavenly, and prepares for the kingdom of glory, Matt. v. 19, 20. xiii. 47. The state of the church or gospel in the world, or of grace in the soul, which should spread and increase, notwithstanding its small appearance at first, Matt. xiii. 41. The gospel church is the Redeemer's kingdom, and therefore the subject of his laws, the seat of his government, and the object of his care; and, being surrounded with powerful opposers, he is represented as "ruling in the midst of his enemies." This kingdom is not of a worldly origin, or nature, nor has it this world for its end or object. It can neither be promoted nor defended by worldly power, influence, or carnal weapons, but by bearing witness unto the truth, or by the preaching of the gospel, with the Holy Ghost sent down from heaven. Its real subjects are only those who are of the truth, and hear Christ's voice; for none can enter it but such as are born from above, John iii. 3—5. nor can any be visible subjects of it, but such as appear to be regenerated, by a credible profession of faith and obedience. Its privileges and immunities are not of this world, but such as are spiritual and heavenly, they are all spiritual blessings in heavenly things in Christ Jesus, Eph. i. 3. John xviii. 36, 37. The place of eternal happiness and glory, Matt. v. 10. of priests, Exod. xix. 6. 1 Peter ii. 9. of men, Daniel v. 21.

KINGS: the two Books of Kings

form a part of the canon of the Old Testament; and derive their name from the circumstance of their containing the history of the kingdoms of Israel and Judah, from the beginning of the reign of Solomon down to the Babylonish captivity, a period of near six hundred years, including the two preceding books of Samuel. The first of these books commences with an account of the death of David, and contains a period of one hundred and twenty-six years, to the death of Jehosaphat; and the second book of Kings continues the history of the kings of Israel and Judah through a period of three hundred years, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar. These books were probably compiled by Ezra from the records which were regularly kept, both in Jerusalem and Samaria, of all public transactions. These records appear to have been made by the contemporary prophets, and frequently derived their names from the kings whose history they contained. They are mentioned in many parts of scripture; thus in the first Book of Kings, chap. xi. 41. we read of the book of the Acts of Solomon, which is supposed to have been written by Nathan, Ahijah, and Iddo, 2 Chron. ix. 29. We elsewhere read that Shemaiah the prophet, and Iddo the seer, wrote the acts of Rehoboam, 2 Chron. xii. 15. that Jehu wrote the acts of Jehoshaphat, 2 Chron. xx. 34. and Isaiah those of Uzziah and Hezekiah, 2 Chron xxvi. 22. chap. xxxii.

The two books of Kings, particularly the second, abound with impressive and lively narrations; and the strict impartiality with which the author of each book has related events and circumstances dishonourable to his nation, affords a convincing evidence of his fidelity and integrity. They delineate the long-suffering of God towards his people, and his severe chastisements for their iniquitous abuse of his mercy: at the same time they mark most clearly the veracity of God, both in his promises and in his threatenings, and show the utter vanity of trusting an arm of flesh, and the instability of human kingdoms, from which piety and justice are too often banished. See *Bishop Watson's Collection of Tracts*, vol i. pages 134—138.

KIR: kir. [*A wall, black, coldness.*] A city more than once mentioned by the prophet Amos, chap. i. 5, and ix. 7. also in Isaiah xxii. 6. It was a city belonging to the Medes, and supposed to be the same with Elimais.

KIR-HAR'-A-SETH: kirhårrâsèth. [*The city of the sun, or a wall of burnt brick.*] A city, 2 Kings iii. 25.

KIR-HA'-RESH: kirhårèsh. — [The same as the former.] A place, Isaiah xvi. 11.

KIR-HE'-RES, the same with Rabbath-Moab, or Ar the capital of the Moabites, Jer. xlviii. 31, 36.

KIR'-I-OTH: kirèòth. [The same as Kirharesh.] A city of Moab, which became the object of the divine indignation when that country was conquered by the armies of Nebuchadnezzar, Jer. xlviii. 24, 41. Amos ii. 2.

KIR'-JATH: kirjåth. [*Cities, callings, meetings.*] A city of Benjamin, Joshua xviii. 28.

KIR'-JATH-A'-IM: kirjåth-åim. [*The two cities, the meetings.*] A city of the tribe of Reuben, Joshua xiii. 19. Numb. xxxii. 37.

KIR'-JATH-AR'-BA: kirjåth-årbå. [*The fourth city, or the city of four.*] The ancient name of Hebron, Gen. xxiv. 2.

KIR'-JATH-A'-RIM: kirjåth-årim. [*City of cities, or the city of those that watch.*] A city, Ezra ii. 25.

KIR'-JATH-BA'-AL: kirjath-bâ-al. [*A city of an idol, or a ruler.*] A city, Josh. xv. 60.

KIR'-JATH-HU'-ZOTH: kir-jath-hŭzoth. [*A city of streets, or populous.*] A place, Numb. xxii. 39.

KIR'-JATH-JE'-A-RIM: kirjath-jâârim. [*The city of woods, or forests.*] A city of Judah, upon the confines of Benjamin, where the ark was lodged for many years in the house of Abinadab, till David removed it to Jerusalem, Joshua xv. 9. 1 Chron. xiii. 6.

KIR'-JATH-SAN'-NAH: kirjath-sannă. [*The city of a blackberry-bush, or a city of enmity.*] A city in the tribe of Judah, Josh. xv. 49.

KIR'-JATH-SE'-PHER: kirjath-sâfer. [*The city of letters, or of the book.*] Sometimes called Debir, a city of the tribe of Judah, Joshua xv. 15. See *Debir.*

KISH: kish. [*Difficult, sore, or straw.*] The name of several persons among the Hebrews, of whom one was the son of Ner, and father of king Saul, 1 Sam. ix. 1.

KISH'-I: kishy. [*Hardness, his gravity, or his offence.*] The father of Ethan, 1 Chron. vi. 44.

KISH'-I-ON: kishĕon. [*Hardness, or soreness.*] A town of Issachar, yielded to the Levites of Gershom's family, Joshua xix. 20.

KI'-SHON: kyshon. [*Hard, sore.*] A small river or brook in the Holy Land. It rises out of Mount Tabor, and descends into the valley of Jezreel, (now the plain of Esdraelon,) through which it winds its course to the southward of Mount Tabor, and then discharges itself at the port of Accho, or Ptolemais, into the Mediterranean Sea, 1 Kings xviii. 40. Joshua xxi. 28.

KISS signifies a salute with the lips. They are signs of reverence and subjection to a superior, 1 Sam. x. 1. 1 Kings xix. 18. of spiritual submission and adoration, Psalm ii. 12. of love and affection, Gen. xxvii. 26, 27. 1 Sam. xx. 41. of idolatrous reverence and adoration, Hosea xiii. 2. They are traitorous, such as Joab's to Amasa, when he kissed him and slew him; and Judas's to Christ, when he kissed him and betrayed him, 2 Samuel xx. 9. Matt. xxvi. 49. hypocritical, 2 Samuel xv. 5. idolatrous, 1 Kings xix. 18. carnal and whorish, Prov. vii. 13. spiritual, those sensible, familiar, and frequent discoveries of Christ's love communicated to his church by his word and Spirit, Cant. i. 2. viii. 1. holy, proceeding from, and a pledge of Christian and holy love, Rom. xvi. 16. 1 Cor. xvi. 20.

KITE, a species of falcon. It is with us a common bird, somewhat larger than a tame pigeon. This bird is by the law of Moses declared unclean, Lev. xi. 14. Deut. xiv. 13.

KITH'-LISH: kithlish. [*It is a wall, or the company of a lioness.*] A city or town belonging to the tribe of Judah, Joshua xv. 40.

KIT'-RON: kitron. [*Making sweet, or a binding together.*] A city of Zebulun, which that tribe could not take from the Canaanites, Judges i. 30.

KIT'-TIM: kittim. [*Breaking, or bruising small.*] The son of Javan, and great grandson of Noah, Gen. x. 4. See *Chittim.*

KNEADING-TROUGHS, an article of furniture among the orientals. Those kneading-troughs, at least, which the Israelites carried with them out of Egypt, were not so cumbersome as those in use among us; but comparatively small wooden bowls, like those of the modern Arabs, who after kneading their flour in them, make use of them as dishes out of which they eat their victuals, Exodus viii. 3. and chap. xii. 34.

KNEE signifies that part of the body which joins the leg and thigh together, Judges vii. 5. The body,

Psalm cix. 24. Persons, Job iv. 4. Heb. xii. 12. To bow the knee signifies to worship, 1 Kings xix. 18. Rom. xi. 4. to pray, Eph. iii. 14. to be in subjection, Phil. ii. 10.

KNIFE. When the scripture saith, "Put a *knife* to thy throat, if thou be a man given to appetite," it means that the person described should eat, drink, and converse, under a check, Prov. xxiii. 2.

KNOCK signifies to beat, hit, or strike upon, Acts xii. 13, 16. to pray with fervency, constancy, and importunity, Matt. vii. 8. Luke xi. 10. Christ's calling and inviting us by his word, providence, and Spirit, to admit him into our hearts, and receive him by faith and love, Cant. v. 2. Rev. iii. 20. "I stand at the door and knock!" I have often done it before, and now do it again: I do it this day—this hour—this moment! Notwithstanding all your ignorance, obstinacy, and unbelief, I will persist in my gracious design, and would fain win those to a compliance, from whom I have met with so many neglects and denials.

KNOPS, artificial globes resembling fruit, Exodus xxv. 31. 1 Kings vi. 18.

KNOW signifies to understand or perceive, Ruth iii. 11. to approve of, love, and delight in, Psalm i. 6. to cherish and take care of, John x. 27. to have the experience of, Genesis iii. 5. xxii. 12. to possess or have in one's power, Psalm l. 11. lawfully to use the marriage-bed, Gen. iv. 1, 17. to consider and ponder seriously, Psalm xc. 11. to believe upon undoubted testimony, John iv. 22. xi. 24. to have a bare speculative knowledge, Luke xii. 47. to commit the sin against nature, Genesis xix. 5. Judges xix. 22. to be fully persuaded, Judges xi. 37. xviii. 5. to have a vain and groundless assurance, Judges xvii. 13. to discern and find out, Matt. vii. 16. to teach and excite men to know thoroughly and practically, Proverbs i. 2. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," John xvii. 3. To know the only true God is not merely to know that he exists, but also to know his true character or perfections as revealed in the gospel. This is to know his name as it is declared by Christ, John xvii. 6, 26. and they who so know him will undoubtedly put their trust in him, Psalm ix. 10. To know Jesus Christ whom he hath sent, is not only to know that there is such a person, but also to know his excellency, amiableness, and suitableness as the Saviour, according as the gospel describes him. It is such a knowledge of him as renders him precious to all who believe, 1 Peter ii. 7. while those who believe not the gospel report, see no beauty in him that they should desire him, Isaiah liii. 2.

KNOWLEDGE signifies the essential and infinite understanding of God, whereby he knows himself and all things perfectly, 1 Samuel ii. 3. a bare understanding of divine truths, without faith in Christ, and love to our Christian brethren, 1 Cor. viii. 1. a right understanding and notion of spiritual things, 2 Cor. vi. 6. that knowledge of God's will, and of the way of salvation, which is in Christ in its highest perfection, and which by him is revealed to his people, and imprinted on their minds and hearts by his Spirit, so as to produce faith, love, and obedience, Isaiah liii. 11. Christian prudence and holy experience in the ways of God, 2 Cor. viii. 7. 2 Peter i. 5, 6. that imperfect knowledge of divine things which we have in this world, 1 Cor. xiii. 8. It is natural, that knowledge which men have by the light of nature, Romans i. 21, 28. Jude 10. artificial, such as is bestowed on men for devising

curious and excellent pieces of workmanship, Exodus xxxv. 31. legal, namely, that knowledge of our guilt and danger which we are taught by the law, Romans iii. 20. vii. 7 evangelical, such is that knowledge of Christ, and of salvation through him, which the gospel acquaints us with, 2 Cor. ii. 14. This knowledge may be considered as experimental, 2 Tim. i. 12. affectionate, 1 John iii. 19. influential, Psalm ix. 10. Matt v. 16. humiliating, Job xlii. 5, 6. satisfying, Psalm xxxvi. 7. Prov. iii. 17. and superior to all other knowledge, Phil. iii. 8. The advantages of religious knowledge are every way great. It forms the basis of true honour and felicity. Not all the lustre of a noble birth, not all the influence of wealth, not all the pomp of titles, not all the splendour of power, can give dignity to the soul that is destitute of inward improvement. In order to increase in the knowledge of God, there must be dependance on him from whom all light proceeds, James i. 6. attention to his revealed will, John v. 39. a watchful spirit against corrupt affections, Luke xxi. 34. a humble frame of mind, Psalm xxv. 9. frequent meditation, Psalm civ. 34. a persevering design for conformity to the divine image, Hosea vi. 3.

KO'-A: kôa. [*Hope, a congregation, a line, or rule.*] Ezekiel xxiii. 23.

KO'-HATH: kôhath. [*Congregation, wrinkle, or bluntness.*]—The son of Levi, and father of Amram, Izhar, Hebron, and Uzziel, Gen. xlvi. 11. Exodus vi. 18. The family of Kohath were appointed to carry the ark and sacred vessels of the tabernacle, while the Israelites marched through the wilderness, Numbers iv. 15.

KO'-RAH: kôrà. [*Baldness, ice, or frost.*] The son of Esau and Aholibamah, one of the dukes of Edom, Genesis xxxvi. 14—16.

Korah, the son of Izhar, and great grandson of Levi, was the head of the family of the Korites, a family of distinction among the Levites. He had three sons, namely, Asher, Elkanah, and Aliasaph. Korah being dissatisfied with the rank he held as a Levite, and envying the authority of Moses and Aaron, formed a party against them; wherein he engaged Dathan, Abiram, and On, with two hundred and fifty of the principal Levites. For which impiety, the Lord caused the earth to open and swallow them up alive, Numbers xvi. The sons of Korah were mercifully spared, and continued to officiate in the tabernacle of the Lord. They were appointed by David to guard the doors of the temple, and sing the praises of God, 1 Chron. ix. 19. There are several psalms ascribed to them; such as Psalms xlii. xliv. xlix. lxxxiv. lxxxv. lxxxvii. and others.

KUSH-AI'-AH: kûshâŷà. [*Hardness, his gravity, or his offence.*]—Or Kishi, the son of Abdi, and father of Ethan, a Levite of the family of Merari. He was one of the temple singers, and stood before the ark, 1 Chron. vi. 44. xv. 17.

L

hât, hâte, hâll—bèt, bêar, bèer—fit, fight, field—nôt, nôte, nôose—bût, bûsh, blûe—lovely, lŷe.

LA-A'-DAH : lâădà. [*To assemble together, to testify, passing over.*] Of the tribe of Judah, son of Shelah, and father of Mareshah, 1 Chron. iv. 21.

LA-A'-DAN : lâădăn. [*For pleasure.*] Son of Gershom, 1 Chron. xxiii. 9.

LA'-BAN : lâbăn. [*White, shining, gentle, or brittle.*] Son of Bethuel, grandson of Nahor, brother to Rebekah, and father of Rachel and Leah, Genesis xxviii. See *Jacob*. Moses mentions a town or city of that name, in the plains of Moab, Deut. i. 1.

LABOUR signifies diligent care and pains, Proverbs xiv. 23. Eccl. i. 3. the increase and fruit of labour, Exodus xxiii. 16. Eccl. ii. 10. the pangs of a woman in child-birth, Genesis xxxv. 16, 17. the work done or performed by labour, Eccl. ii. 11. all evils both of sin and misery, particularly those of persecution, Rev. xiv. 13. to endeavour earnestly, Isaiah xxii. 4. Heb. iv. 11. to journey or travel, Joshua vii. 3. to perform Christian offices, Romans xvi. 6. diligently and carefully to discharge pastoral duties, 1 Timothy v. 17. the infirmities of old age, Psalm xc. 10. "Yet is their strength *labour* and sorrow." To the age of seventy years few of us can hope to attain; labour and sorrow are our portion in the world; we are mowed down, as this year's grass of the field; we fly away, and are no more seen in the land of the living.

LA'-CHISH : lâkish. [*Who walks, or exists of himself.*] A city to the south of the tribe of Judah, Joshua x. 23. xv. 39. Eusebius and Jerome inform us, that in their times there was a village of this name distant seven miles from Eleutheropolis, southward. Lachish was besieged by Sennacherib, but he did not succeed in taking it. From this city he sent Rabshakeh against Jerusalem, 2 Kings xviii. 17. xix. 8. and 2 Chr. xxxii. 9.

LAD, a boy, or one young in years, Genesis xxi. 12, 17. it is applied to one who was seventeen years old, Genesis xxxvii. 2. to a married man, Genesis xliii. 8. compared with xlvi. 21. to a servant, 1 Samuel xx. 36. When Jacob stretched out his hands, and laid them on the head of Ephraim and Manasseh, he said,—"The angel which redeemed me from all evil, bless the *lads*," Gen. xlviii. 16. With what confidence may a truly religious father use these words in behalf of his children: "Jesus, the Christ, who hath redeemed me, bless the lads, redeem them also, and save them unto eternal life! Let the virtues of Abra-

ham, Isaac, and Jacob, be accumulated in them, and invariably displayed by them!"

LADDER. Jacob's vision of the ladder might be designed, (1.) To point out the providence of God: in his present circumstances, it was needful that Jacob should have a clear and distinct view of this subject. (2.) To point out the intercourse between heaven and earth, and the connection of both worlds by the means of angelic ministry. (3.) It was probably a type of Christ, in whom both worlds meet, and in whom the divine and human nature are conjoined; the ladder was set upon the earth, and the top of it reached to heaven. Jesus Christ is the grand connecting medium between God and man. By him, God comes down to man; through him, man ascends to God. It appears that our Lord applies the vision in this way himself, (1.) in that remarkable speech to Nicodemus, "Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man; and (2.) in his speech to Thomas, "I am the way, and the truth, and the life: no man cometh unto the Father but by me. See Gen. xxviii. 12. John i. 51. and chap. xiv. 6.

LADE signifies to lay on a burden, Neh. iv. 17. xiii. 15. to oppress, 1 Kings xii. 11. to impose the performance of unnecessary traditions or strict injunctions, over and above what the law requires, Luke xi. 46. to be burdened not with the sense, but with the guilt and bondage of sin, Isaiah i. 4. to be sensible of, and mourn under the burden of sin, Matt. xi. 28. "That ladeth himself with thick clay," Hab. ii. 6. That burdens and defiles himself with amassed treasures, gotten by extortion and oppression.

LA'-EL: lā'ĕl. [*To God, or to the mighty.*] Numbers iii. 24.

LA'-HAD: lā'hăd. [*Praising, or to confess.*] 1 Chronicles iv. 2.

LA-HAI'-ROI: lā-hā'ȳ-rŏȳ. *The well of vision, or the well where the angel of life appeared.*] Genesis xxiv. 62.

LAH'-MAM: lăm'ăm. [*The bread of them, or the fight of them.*] A town in the tribe of Judah, Joshua xv. 40.

LAH'-MI: lăh'mȳ. [*My bread, or my war.*] The brother of Goliath the Gittite, 1 Chron. xv. 5.

LA'-ISH: lā'ish. [*A lion.*] Judg. xviii. 7. See *Dan*.

LAKE, a confluence of waters, Luke v. 1. The word is also used metaphorically for hell, or the bottomless pit, Rev. xix. 2. xx. 10.

LA'-KUM: lā'kŭm. A city of Naphtali, Joshua xix. 33.

LAMB signifies a sheep under a year old, of a meek, gentle, and tractable nature, which is useful for food and clothing, and under the law was used for sacrifices, particularly in the passover, Genesis xxi. 28. Exod. xii. 3, 5. Prov. xxvii. 26. To which are compared, Christ Jesus, who was typified by the lamb in the passover, and became a sacrifice for sin, John i. 29. Rev. v. 6, 8. All true Christians, who are humble, meek, and tractable, Isaiah xi. 6. John xxi. 15. An innocent, inoffensive, and harmless teacher, who had done nothing to merit the cruelty and barbarity of his enemies, and was as ignorant of their inhuman devices against him, as a lamb is of the design of such as lead it to the slaughter, Jer. xi. 19. A man's wife, 2 Samuel xii. 3, 4. Antichrist, who by his pardons and indulgences presumptuously assumes the power and prerogative of Christ Jesus the Lamb of God, Rev. xiii. 11.

LAME, one that is maimed or feeble in his limbs, Prov. xxvi. 7. and is taken, corporally, and that either by accident or birth, 2 Samuel iv. 4. Acts iii. 2. figuratively, meanest, Isaiah xxxiii. 23. spiritually, for

such as are halting in the mind between two opinions, Heb. xii. 13.

LA'-MECH: lā'mĕk. [*Poor, humbled, or smitten.*] Of the race of Cain, was the son of Methusael, and father of Jabal, Jubal, Tubal-cain, and Naamah, Genesis iv. 18—20. He is the first person upon record, who indulged in the practice of polygamy. The speech of Lamech to his wives is thought to be the oldest piece of poetry in the world, ver. 23, 24. The following, says Dr. Adam Clarke, is, as nearly as possible, a literal translation:—

> And Lamech said unto his wives,
> Adah and Tzillah, hear ye my voice;
> Wives of Lamech, hearken unto my speech:
> Have I slain a man, that I should be wounded?
> Or a young man, that I should be bruised?
> If Cain shall be avenged seven-fold,
> Also Lamech seventy and seven.

It is supposed that Lamech had slain a man in his own defence, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavours to prove that there was no room for fear on this account; for if the slayer of the wilful murderer, Cain, should suffer a seven-fold punishment, surely he who should kill Lamech for having slain a man in self-defence, might expect a seventy-seven-fold punishment.

LAMECH, the son of Methuselah, and father of Noah. He lived an hundred fourscore and two years before the birth of Noah, Gen. v. 25, 31. and after that, he survived five hundred and ninety-five years longer; thus the term of his life was seven hundred and seventy-seven years, being born A. M. 874, and dying in 1651, about five years before the flood.

LAMENTATION signifies mourning, bemoaning, and bewailing, Jer. xxxi. 15. songs of lamentation, 2 Chron. xxxv. 25. such dreadful judgments as would cause most bitter lamentation, Ezek. ii. 10. The lamentations of Jeremiah, a canonical book of the Old Testament, and subjoined to the prophecies of the writer whose name they bear. Never, perhaps, was there a greater variety of beautiful, tender, and pathetic images, all expressive of the deepest distress and sorrow, more happily chosen and applied than in the lamentations of this prophet; nor can we too much admire the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriot heart, and piously weeps over the ruin of his venerable country.

LAMP signifies the light which Moses was directed to make for the use of the tabernacle, Exod. xxv. 31, 37. a sincere profession of religion, flowing from an inward principle of holiness, Matt. xxv. 4. a form of godliness, without saving faith and true repentance, Matt. xxv. 3. a son or successor, who preserves one's name and memory from being extinguished and forgotton, 1 Kings xv. 4. Psalm cxxxii. 17. outward prosperity, Prov. xiii. 9. xx. 20. It is spoken, (1.) Of God, who enlightens, directs and comforts his people, 2 Samuel xxii. 29. (2.) Of his word, which affords direction and comfort in all doubts, difficulties, and distresses, Psalm cxix. 105. Man is a traveller, his life is a journey, heaven is his end, his road lies through a wilderness, and he is in the dark. Thus circumstanced, how earnestly and devoutly ought he to pray, "O send thy light and thy truth; let them lead me, let them bring me to thy holy hill, and to thy tabernacles," Psalm xliii. 3. For surely "the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life," Prov. vi. 23. The word of God discovers to us our errors; it shows us where we have lost our way, and how we may recover it again.

If we take this lamp in our hand, it will not only point out our course in general, but direct us in every step, and guide our feet aright in the path of holiness and peace. Thus, through the devious and lonely wilds of Arabia, was Israel once conducted to the land of promise, by the illuminating pillar, or rather by him whose presence dwelt in the midst of it.

LANCE, a spear, Jer. l. 42. See *Javelin*.

LAND signifies, (1.) The whole continent of the earth, as distinguished from sea, Matt. xxiii. 15. (2.) One particular country, Matt. ix. 26. (3.) Arable ground, Gen. xxvi. 12. (4.) The inhabitants of a country, Isaiah xxxvii. 11. (5.) A certain possession, 2 Samuel xix. 29. Acts iv. 37.

LANGUAGE signifies a set of words which a particular nation or people make use of to express their thoughts, 2 Kings xviii. 26. The Hebrew tongue, Genesis xi. 1, 6. "Shall speak the language of Canaan," Isaiah xix. 18. Shall make profession of the true religion, and become members of the gospel-church. "I will turn to the people a pure language," Zeph. iii. 9. I will renew them by my Spirit, and give them a pure way of worshipping me in prayer and praises, as the fruit and issue of a purified heart. For the first seventeen hundred and fifty years "the whole earth was of one language and of one speech," Gen xi. 1. What the primitive language was, has indeed been much the subject of dispute; but the proper names and their significations given in the scriptures seem incontestable proofs that the Hebrew language was the original—the language in which God spake to man, and in which he gave the revelation of his will to Moses and the prophets. It was used, as Ainsworth remarks, till Phaleg the son of Heber was born, and the tower of Babel was building, an hundred years after the flood, Gen. x. 25. xi. 9. After this it was used among the Hebrews or Jews, called therefore the Jew's language, Isaiah xxxvi. 11. until they were carried captive into Babylon, where the holy tongue ceased from being commonly used, and the mixed Hebrew or Chaldee came in its place. See *Dr. A. Clarke's Supplement to the Bibliographical Dictionary*, vol. ii. pp. 1—3. *Supplementary Addenda to Calmet's Dictionary*.

LANGUISH, spoken of fields, Isaiah xvi. 8. of fishers, Isaiah xix. 8. "They that spread nets upon the waters shall languish." Of the haughty people of the earth, Isaiah xxiv. 4. they "do languish." In the blessedness of the man "that considereth the poor," is found this promise:—"the Lord will strengthen him on the bed of languishing: thou wilt make all his bed in his sickness," Psalm xli. 3.

LA-O-DI-CE'-A: lāŏdĭsē'ā. [*Just people.*] A city in Phrygia, upon the river Lycus, near Colosse. Its ancient name was Diospolis, but was afterwards changed to Rhoas. Having been ruined by an earthquake in the tenth year of Nero, it was rebuilt by Antiochus the son of Stratonice, who called it Laodicea, after the name of his wife Laodice. There was a Christian church in this city in the days of the apostles, and it was one of the seven Asiatic churches to whom the apostle John was directed to write an epistle. See Col. iv. 13—16. Rev. iii. 14—22.

LA'-PI-DOTH: lăppĕdŏth.—[*Lightnings, or lamps.*] The husband of Deborah the prophetess, Judges iv. 4. Some however are of opinion that Lapidoth was the place where Deborah resided.

LAPWING, a beautiful bird, about the size of a common pigeon, and is common in our fen countries, and the marshy places in most other

parts of Europe. The lapwing was by the law of Moses declared to be unclean, Leviticus xi. 19.

LARGE. The land of Canaan was a "large land," Exodus iii. 8. i. e. when compared with the land of Goshen, Exodus i. 7. David called upon the Lord in his distress; the Lord answered him, and "set him in a *large* place," Psalm cxviii. 5. Jesus, in the days of his flesh, being in distress and affliction, called upon Jehovah, and was answered, by an enlargement from the narrow prison of the grave, to a boundless and glorious kingdom

LASCIVIOUSNESS signifies all kinds of lusts, Mark vii. 22. 1 Peter iv. 3.

LA-SE'-A: lâsêâ. [*Thick, or wise.*] A city on the bank of Crete, Acts xxvii. 8

LA'-SHAH: lâshâ. [*To call, or to anoint.*] A town mentioned by Moses, Genesis x. 19. as situated at the southern extremity of the land of Canaan.

LA-SHA'-RON: lâshârôn. Josh. xii. 18.

LAST, latest in time, Gen. xlix. 1. Last day, the eighth and great day of the feast of tabernacles, wherein there used to be the greatest assemblies, John vii. 37. the day of judgment, John xi. 24. xii. 48. from the time of Christ's first coming to his second, Acts ii. 17. Heb. i. 2.

LATIN TONGUE was the language of the ancient Romans, Luke xxiii. 38. John xix. 20.

LAVER, an utensil of the tabernacle service, Exodus xxxviii. 8. Moses informs us that it was made of the brass looking-glasses belonging to those devout females who stood as centinels at the door of the tabernacles. The lavers of Solomon's temple were vessels borne by four cherubims, standing upon bases or pedestals, mounted upon brazen wheels, and having handles belonging to them, by means of which they might be removed from one place to another, as they should be wanted in the temple. These lavers were double, that is, they were composed of a bason which received the water that fell from another square vessel above it, from which they drew water with cocks. The whole of the laver was of brass; and the square vessel was ornamented with the heads of an ox, a lion, and a cherubim. See 1 Kings vii. 27—39.

LAUGH signifies to rejoice greatly in a blessing promised or already conferred, Genesis xvii. 17. xxi. 6. to distrust or doubt of the fulfilment of a promise, Genesis xviii. 12. to be merry in a sinful manner, Luke vi. 25. to receive comfort and joy, Luke vi. 21. to carry one's self familiarly and pleasantly towards another, Job xxix. 24. "At destruction and famine thou shalt laugh," Job v. 22. Thou shalt rejoice, that by God's watchful and gracious providence thou hast been secured from them, when others are destroyed thereby.

LAW signifies a rule directing and obliging a rational creature in moral and religious actions, Prov. xxviii. 4. that which often hath the force of governing our actions in our present imperfect state, Rom. vii. 23, 25. the whole doctrine of the word delivered by God to his church, Psalm i. 2. xix. 7. the decalogue, or ten moral precepts, Romans ii. 25. vii. 7. the second table of the law, Romans xiii. 8. the precepts of God, moral, ceremonial, and judicial, John i. 17. the principles of reason, or the law of nature written in man's heart, Rom. ii. 14. the Old Testament, John x. 34. xv. 25. 1 Cor. xiv. 21. the doctrine of the gospel, which no less obliges men to the belief and practice of it, than the law did, Isaiah ii. 3. xlii. 4. Rom. iii. 27. the works commanded by the law, Gal. iii. 11. a strict and precise obser-

vation of the law, Phil. iii. 5. the covenant that God made with the Jews, with all the constitution of worship thereto belonging, Heb. x. 1.

The holiness of God appears in the duty which the moral law enjoins, and his justice in the sentence it pronounces. If we do not approve of this law, it is because we are ignorant of its nature, and are at enmity against God. The purity which it requires is the honour and perfection of our nature; and those who best understand it will feel most delight in it. Their language will be like that of David: "I esteem all thy precepts concerning all things to be right, and I hate every false way." And with Paul they will say, "The law is holy, and the commandment holy, just, and good: and I delight in the law of God after the inward man," Rom. vii. 12, 22. By the law is the knowledge of sin, and without it, sin could not be fully known, "When the commandment came," says Paul, "sin revived, and I died." He was alive without the law once; and had he continued ignorant of it, his self-righteous hope would not have been slain. But now he saw how sinful he was, and became dead to all his former professions and hopes: he lives now by the faith of the Son of God, and not by the labour of his own hands. There are three things which the law does when applied by the Holy Spirit and with power. (1.) It makes a discovery of sin; of those sins which were unlamented before, and unnoticed; the sins of the heart, as well as of the life; the sins of our nature, as well as actual transgressions. (2.) It also aggravates sin, representing it in all its malignity and dangerous tendency. Sin, by the commandment, becomes exceeding sinful: it no longer appears as a small matter, but as odious and detestable. (3.) It pronounces sentence upon the sinner, the sentence of eternal death; so that he is self-judged and self-condemned. His mouth is stopped, and he is become guilty before God: he has nothing to say in his own behalf, and sees that unless infinite mercy should rescue him out of his present condition, he must inevitably perish. The law lays hold of the sinner, like the creditor upon the debtor, and says, Pay me that thou owest! This is one use to which it is subservient, and those who thus use it may be said to use it lawfully, 1 Tim. i. 8.

It is a complete directory or rule of conduct. One great end of the law ever was, and ever will be, to instruct us in our duty towards God, ourselves, and our neighbour. Like the pillar of fire which guided the Israelites through the wilderness, it is a light to our feet, and a lamp to our paths. Such a guide we need: for the way of man is not in himself, neither is it in man that walketh to direct his steps. It is a plain rule, and a sufficient one; and there is no other that is so: it is also an abiding rule, and will never be superseded. The gospel is so far from obliterating the law, that it adopts, confirms, and enforces it, and writes it anew upon the heart. Being delivered from the curse by the substitution of Christ, believers are not under its condemning power: yet their obligations to obey its precepts are not relaxed, but thereby strengthened; and the obedience they yield is not the effect of fear, but of love. It is a debt which they would be still paying, though from a different principle than formerly: it is now a debt of gratitude to the Redeemer, and of love to the lawgiver. "To the law, and the testimony," says the prophet: "if they speak not according to this word, it is because there is no light in them." All creatures are necessarily under a law; and as the gospel does not change our relation to God as creatures, it cannot

disannul that law. Besides, the dignity and excellency of the law itself is an argument for its perpetuity. Whatever is truly valuable in other laws is derived from the law of God, and a more transcendant glory is stamped upon it than upon the whole visible creation. And can we think that Christ would so warmly have recommended it, so zealously have vindicated it from the corrupt glosses of the scribes and Pharisees, and in his own person have faithfully obeyed its precepts, and endured its penalties, if he intended to abolish it? But it may be further remarked, the divine law will be made the rule of judgment in the last day; and surely that which will hereafter be made the rule of judgment must now be our rule of practice, Matt. v. 17. Isaiah viii. 20.

LAWGIVER. God or Christ is the Lawgiver, his sovereign will is the infallible rule of our conduct; and he hath prescribed laws to us in his word, Isaiah xxxiii. 22. James iv. 12. He is the only Lord of our conscience, whose mere will binds it to obedience, and whose laws are subject to an examination, being absolutely supreme and infallible. Moses was a lawgiver; by him God gave his system of laws to the Hebrews, Numb. xxi. 18. Deut. xxxiii. 4.

LAZ'-A-RUS: lăzărŭz. [*The help of God.*] The brother of Martha and Mary, resided at Bethany, a small village not far from Jerusalem, along with his sisters, where they had frequently the honour of entertaining the Son of God as a guest. On one occasion, while Jesus was in the country beyond Jordan, in company with his disciples, preaching the gospel of the kingdom, Lazarus fell sick, and his sisters instantly sent to apprise the Saviour of the event, telling him that he whom he loved was ill. Jesus said, This sickness is not unto death, but for the glory of God. After two days he said to his disciples, that Lazarus was asleep, but he would go and awake him; meaning that he was dead, and he would restore him to life. Jesus, on his arrival at Bethany, found that he had been already four days in the grave. Martha having obtained information that Jesus was coming, went to meet him, and said, "Lord, if thou hadst been here, my brother had not died." In a short time after, Mary also went to meet Jesus, who seeing her weeping, groaned in the spirit, and was himself troubled. Then he asked, Where have ye laid him? They showed him the place: and Jesus wept. Having caused the stone to be removed from the sepulchre, and returned thanks to his heavenly Father, he cried with a loud voice, "Lazarus, come forth!" Then he who had been dead, came forth, bound hand and foot with grave-clothes, and his head wrapt about with a napkin. This miracle, which was wrought near the very gates of Jerusalem, made a great noise; and the priests resolved on the death of Jesus, John xi. Shortly after this, perceiving that the resurrection of Lazarus had produced a strong impression on the people's minds, they determined on the death of both Christ and Lazarus; and availing themselves of the treachery of Judas Iscariot, they accomplished the former, but we are not informed what became of Lazarus, John xii.

LAZARUS is also a name assumed in one of our Lord's parables, to denote a poor afflicted person, in respect to worldly circumstances, the counterpart of the rich man who fared sumptuously every day, Luke xvi.

LEAD signifies (1.) To guide or conduct, Psalm xxxi. 3. cxxxix. 10. (2.) To live, 1 Tim. ii. 2. "That we may *lead* a quiet and peaceable life." (3.) To govern or direct,

Romans viii. 14. "As many as are led by the Spirit of God, they are the sons of God." (4.) To seduce, 2 Tim. iii. 6. The child of God, learning to walk "in the way of righteousness," prays to be directed and strengthened from above, that the enemy may neither pervert his steps, nor triumph in his fall, Prov. viii. 20. Psalm xxvii. 11. Christ is given to be "a leader and commander to the people, Isaiah lv. 4. and to him we are directed, Deut. xviii. 15. lxi. 2.

LEAD, a metal, part of the prey taken from the Midianites, Numbers xxxi. 22. and wherein the merchants traded in the fairs of Tyrus, Ezekiel xxvii. 12. The degenerate Jews are compared to lead, on account of the weight of their guilt, Ezekiel xxii. 18, 20. The whole army of Pharaoh were covered with the sea; and "sank as *lead* in the mighty waters," Exodus xv. 10.

LEAF signifies the product or clothing of trees and plants, Gen. viii. 11. an evidence of grace, Psalm i. 3. a form of godliness, or a bare profession of Christianity, without the fruit of righteousness, Matt. xxi. 19. the least cause of fear, Lev. xxvi. 36. "The sound of a shaken leaf shall chase them, and they shall flee." "The leaves were for the healing of the nations," Rev. xxii. 2. Virtue from Christ, the tree of life, heals his people whom he chooses out of all nations, and gives them perfect freedom from all diseases and distempers.

LEAGUE signifies an agreement by sacrifice, Joshua ix. 6. With the nations in the land of Canaan, the Israelites were to make no league, on any secular or political consideration whatever: no mercy was to be shown to them, because the cup of their iniquity was now full; and they must either embrace, heartily embrace, the true religion, or be cut off, Judges ii. 2. Deut. vii. 1—5.

LE'-AH: lâa. [*Weary, painful, or tired.*] The wife of Jacob, and eldest daughter of Laban. She was the mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah. Leah does not appear to have been the object of Jacob's choice, but was imposed upon him by the treachery of her father instead of Rachel, on the night of his marriage; when the cheat was detected, the following morning, Laban excused himself by saying that it was not the custom of that country to marry the youngest before their elder sisters were disposed of, Gen. xxix. 23—26. Leah died in the land of Canaan, and was interred in the cave where Sarah, Abraham, and Isaac had been buried before her, but it is uncertain in what year, Gen. xlix. 31. See art. *Jacob.*

LEAN signifies to incline or rest against, Judges xvi. 26. to trust to or depend upon, 2 Kings xviii. 21. spiritually by faith and love to cleave to and rely upon, Cant. viii. 5. The church is represented as coming up from the wilderness "leaning upon her beloved"—placing her whole dependance upon him whom unseen she loved.

LEAN, spoken of kine, Gen. xli. 3. of land, Numb. xiii. 20. of an outward state, Isaiah xvii. 4. "The glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean." Soon after the Israelites had experienced the power and goodness of Jehovah, at the Red Sea, we find them murmuring against him, Exod. xv. 24. They lusted exceedingly in the wilderness, and tempted God in the desert. They loathed manna, and required flesh; and "he gave them their request; but sent leanness into their souls," Psalm cvi. 15. Believers should ever be thankful for that "bread which cometh down from heaven," cautious how they request the good things of this world,

and strictly temperate in the use of them when given.

To skip to and fro, Acts iii. 8. "And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God," chap. xiv. 10. To come violently and suddenly upon, Acts xix. 16. To rejoice and be glad, Isaiah xxxvi. 6. The psalmist, in commemorating God's former mercies, having been led to mention the towering hills of Salmon and Bashan, by a pleasing transition, suddenly resumes his original subject, with a beautiful apostrophe to those mountains; "Why leap ye," or, why look ye askance with envy, "ye high hills?" This is the hill which God desireth to dwell in; yea, the Lord will abide in it for ever, Psalm lxviii. 16.

LEARN signifies, (1.) To receive instruction, 1 Cor. xiv. 31. 1 Tim. ii. 11. (2.) To imitate, Matt. xi. 29. (3.) To take heed, 1 Tim. i. 20. (4.) To know or hear one's opinion or sentiment concerning any thing, Gal. iii. 2. (5.) To practise, Psalm cvi. 35. "But were mingled among the heathen, and learned their works." The conquerors suffered themselves frequently to be seduced into all the abominations of the conquered, and spared their idolatrous altars, till themselves came to bow down before them, Judges ii. 2, 3. The Canaanites, against whom believers militate, are evil tempers, and the lusts of the flesh; and the example they are required to imitate is the blessed Redeemer, Matthew xi. 29. "Learn of me; for I am meek and lowly in heart." "No man could learn that song," Rev. xiv. 3. None of the antichristian party could join in this pure gospel-worship; they could not learn to ascribe power, riches, wisdom, honour, glory, and blessing to Jesus Christ alone; but gave Christ's honour and glory to angels and saints.

LEASING, Psalm iv. 2. "O ye sons of men—how long will ye love vanity, and seek after leasing," or falsehood? Psalm v. 6.

LEAST, the smallest quantity, Numbers xi. 32. most humble and lowly, Luke ix. 48. the meanest person, or one of the least judgment, skill, and experience, Judges vi. 15. Jacob addressing Jehovah said, "I am not worthy of the least of all the mercies," Genesis xxxii. 10. I am less than all the companions, and than all the faithfulness "which thou hast showed unto thy servant." Probably St. Paul had his eye on this passage, when he wrote Eph. iii. 8. "Unto me who am less than the *least* of all saints." A man who sees himself in the light of God, will ever feel that he has no good but what he has received, and that he deserves nothing of all that he has. The archangels of God cannot use different language; and even the spirits of just men consummated in their plenitude of bliss at God's right hand, cannot make a higher boast.

LEAVE, license or permission, Numb. xxii. 13. Matt. v. 13. to depart from, John xvi. 28. to bid farewell to, Acts xviii. 18. not to dwell or live with, Matt. xix. 5. to lay down, Matt. v. 24. When the Lord ordered Joshua to conduct the Israelites, he himself said, "As I was with Moses, so I will be with thee," I will not fail thee nor forsake thee, Joshua i. 5. St. Paul quotes this passage in his epistle to the Hebrews, chap. xiii. 5. "For he hath said, I will never *leave* thee, nor forsake thee." He knows that without him thou canst do nothing, and therefore he will continue with thee, and in such a manner too, that the excellence of the power shall appear to be of him, and not of man. The time will come, when the dearest earthly friends and relations can no longer be of any assistance to us.

The case of the church and of the soul is sometimes compared to that of a poor, helpless, exposed orphan. See Isaiah xlix. 15. Matt. xxiii. 37. John ix. 35. The dying Christian is encouraged to commend his family, as well as to commit his own soul, to the care and keeping of that merciful Saviour, who said, "LEAVE thy fatherless children, I will preserve them alive; and let thy widow trust in me," Jer. xlix. 11.

LEAVEN signifies a piece of dough salted and soured, to ferment and relish a mass of dough for bread, Hosea vii. 4. 1 Cor. v. 6. To which are compared the doctrine of the gospel, which was to be successful in converting many sinners, Matt. xiii. 33. The erroneous doctrines and vicious practices of the Pharisees and Sadducees; the corrupt glosses of the law, the doctrine of traditions, invented and promoted by the former; and that poisonous doctrine of the mortality of the soul, strenuously maintained by the latter; which, like leaven, are not only of a sour, but also of a contagious and infectious nature, and suited to men of atheistical hearts and lives, Matt. xvi. 6, 12. Notorious scandalous sinners, who infect and cast a blot upon the church, 1 Cor. v. 6. The Hebrews were forbidden by the law to eat leavened bread, or any thing with leaven in it, during the seven days of the passover, Exodus xii. 15—19. Lev. ii. 11. for which reason this feast came to be denominated, "the days of unleavened bread," Mark xiv. 12. Luke xxii. 7. Acts xii. 3. At this season they were particularly careful to purify their houses from all leaven; and Jehovah forbad either leaven or honey to be mingled with the offerings that were presented to him in his temple.

LEB'-A-NON: lĕbbānŏn. [*Whiteness, frankincense.*] By the Greeks and Latins termed Libanus, is a long chain of limestone mountains, extending from the neighbourhood of Sidon on the west to the vicinity of Damascus eastward, and forming the extreme northern boundary of the Holy Land. Anciently, it abounded with odoriferous trees of various descriptions, from which the most curious gums and balsams were extracted. It is divided into two principal ridges parallel to each other, the most westerly of which is known by the name of Libanus, and the opposite or eastern ridge by the appellation of Anti-Libanus. These mountains may be seen from a very considerable distance, and some part or other of them is covered with snow throughout the year. They are by no means barren, but are almost all well cultivated and well peopled: their summits are, in many parts, level, and form extensive plains, in which are sown corn and all kinds of pulse. They are watered by numerous springs, rivulets, and streams of excellent water, which diffuse on all sides a freshness and fertility even in the most elevated regions. To these Solomon has a beautiful allusion, Song iv. 15. Vineyards and plantations of mulberry, olive, and fig-trees are also cultivated on the terraces formed by walls, which support the earth from being washed away by the rains from the sides of the acclivities. The soil of the declivities, and of the hollows that occur between them, is most excellent, and produces abundance of corn, oil, and wine; which is as much celebrated in the east in the present day as it was in the time of the prophet Hosea, who particularly alludes to it, Hosea xiv. 7. Lebanon was anciently celebrated for its stately cedars, which are now less numerous than in former times; they grow among the snow near the highest part of the mountain, and are remarkable, as well for their age and size, as for the frequent allusions made to them in the scriptures, 1

Kings iv. 33. Psalm lxxx. 10. and xciii. 12. The trunks of the oldest trees *(see Burckhardt's Travels in Syria and the Holy Land)* seemed to be quite dead. These cedars were the resort of eagles, Ezekiel xvii. 3. as the lofty summits of the mountains were the haunts of lions and other beasts of prey, Song iv. 8. Hab. ii. 8. which used to descend and surprise the unwary traveller. But instead of these, the traveller may now frequently see the hart or the deer issue from his covert to slake his thirst in the streams that issue from the mountains. To this circumstance David beautifully alludes in Psalm xlii. 1.

An-Libanus or An-Lebanus is the more lofty ridge of the two, and its summit is clad with almost perpetual snow, which was carried to the neighbouring towns for the purpose of cooling liquors, Prov. xxv. 13. Jer. xviii. 14. a practice which has obtained in the east to the present day. *Harmer's Observations*, vol. ii. p. 156. But besides this mountain, there is said to be another of the same name, situated within the land of Canaan, on the west of the river Jordan, and not far from mount Tabor. Very copious dews fall here, Psalm cxxxiii. 3. Both Lebanon and An-Lebanon are computed to be about fifteen or sixteen hundred fathoms in height, and offer a grand and magnificent prospect to the beholder; from which many elegant metaphors are derived by the sacred writers, Isaiah x. 34. xxix. 17. and xxxv. 2. Lebanon was justly considered as a very strong barrier to the land of promise, and opposing an almost insurmountable obstacle to the movements of cavalry and to chariots of war. When therefore Sennacherib, in the arrogance of his heart, and the pride of his strength, wished to express the ease with which he had subdued the greatest difficulties, and how vain was the resistance of Hezekiah and his people, he says, "By the multitude of my chariots am I come to the height of the mountains, to the sides of Lebanon! and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into the height of his border, and the forest of his Carmel," Isaiah xxxvii. 24. What others accomplish on foot, with much labour and the greatest difficulty, by a winding path cut into steps, which no beast of burden, except the sure-footed mule, can tread, that haughty monarch vaunted he could perform with horses and a multitude of chariots. —*Paxton's Illustrations of Scripture*, vol. i. p. 134.

LE-BA'-OTH: lèbâòth. [*A lividness, or sign of the heart.*] A city, Joshua xv. 32.

LEB-BE'-US: lèbbêûs. [*Praising, or confessing, or a man of heart.*] See *Jude*.

LE-BO'-NAH: lèbônà. [The same as Labanah.] A place supposed by Maundrel to be the same that is now called Chan-Laban, six miles from Bethel, Judges xxi. 19.

LEDGES, or steps, 1 Kings vii. 28.

LEEKS, in botany, agree both in characters and medicinal virtues with onions, Numbers xi. 5.

LEES: Dr. A. Clarke observes, that the word used, Isaiah xxv. 5. to express the lees, in the original signifies the preservers; because they preserve the strength and flavour of the wine. See Jer. xlviii. 11.

"Moab hath been at ease from his youth,'
And he hath settled upon his lees;
Nor hath he been drawn off from vessel to vessel,
Neither hath he gone into captivity:
Wherefore his taste remaineth in him,
And his flavour is not changed."

That is, he has not been stirred or removed, as Israel has been; but has lived long at ease, as wine settled on its lees—he retains still his state, his strength, his wealth; and

also his pride, his presumption, and his impurity. See Psalm lv. 19. Zeph i. 12. Jer. xlviii. 26, 29.

LEG, properly the limbs or parts of an animal which are the instruments of local motion, and the supporters of the body, Exodus xii. 9 1 Samuel xvii. 6. Figuratively, strength, Psalm cxlvii. 10 "His legs are as pillars of marble," Cant. v. 15. may denote the firmness and stability of Christ's kingdom, in spite of all opposition.

LEGION, in the Roman army, was a body of foot consisting of ten cohorts, or six thousand men. Jesus dispossessed a man of a legion of demons, Mark v. 9. And when Peter drew his sword to defend his master in the garden, the latter said to him, "Thinkest thou that I could not now pray unto my Father, who would immediately give me more than twelve legions of angels?" Matt. xxvi. 53.

LE-HA'-BIM: lêhâbim. [*Enflamed, or swords.*] The third son of Mizraim, Genesis x. 13.

LE'-HI: lêhy. [*The jaw-bone.*] A place, Judges xv. 9.

LEM'-U-EL: lêmmûêl. [*God with them.*] Prov. xxxi. 1. Some say Solomon is here intended, but others consider this doubtful.

LEND. A good man showeth favour and lendeth, Psalm xxxvii. 26. cxii. 5. In a figurative sense, neither to lend nor to borrow, is to take away all occasion of strife, Jer. xv. 10. "He that hath pity upon the poor *lendeth* to the Lord," Prov. xix. 17. This expression is remarkable—God makes himself debtor for that which is given to the poor! Who would not advance upon such credit? God will pay it again. And in no case has he ever forfeited his word. As by the lender and the borrower, the rich and the poor are understood, Isaiah xxiv. 2. so to be able to lend, and have no need to borrow, importeth to abound in riches, Deuteronomy xv. 6. xxviii. 12.

LENTILES, a sort of pulse, Gen. xxv. 34. "Pottage of lentiles." Dr. Shaw casts some light on this passage, speaking of the inhabitants of Barbary. "Beans, lentiles, kidney-beans, and garvancos," says he, "are the chiefest of their pulse kind: beans, when boiled and stewed with oil and garlic, are the principal food of persons of all distinctions: lentiles are dressed in the game manner with beans, dissolving easily into a mass, and making a pottage of a chocolate colour. This we find was the red pottage which Esau, from thence called Edom, exchanged for his birth-right."—*Shaw's Travels*, p. 140.

LEOPARD, a beast of prey; in zoology, the long-tailed *felis*, having the spots on the upper part of the body round; and the lower variegated. It is a very beautiful animal, smaller than the tiger, remarkably strong and active, and no less fierce and voracious. The generic characters of the leopard are, that the fore teeth are small, obtuse, and equal; the tongue is armed with a kind of spiculæ, which have their points bent backwards; the feet are formed for climbing, and the claws may be drawn back at the animal's pleasure. "Can the leopard change his spots?" &c. Jer. xiii. 23. It is as much labour in vain to endeavour to reclaim these Jews, who, by their continued customary sinning, have inured themselves to wicked practices, as to use means to take out the natural spots of a leopard, Isaiah xi. 6. Hosea xiii. 7. Hab. i. 8. Rev. xiii. 2.

LEPER, a person afflicted with leprosy. See *Leprosy*.

LEPROSY, a foul cutaneous disease, appearing in dry, white, thin, scurfy scales, usually attended with a violent itching; said to be of two kinds, that of the Arabians, and that of the Greeks; the former worse

han the latter, which is called elephantiasis, because the skin is full of haps, as in the elephant, or rather hinoceros. This disease is frequent n the desarts of Arabia, where neither food nor water is to be had. The leprosy is reckoned among the nfectious as well as hereditary diseases. It breaks out at first at the lbows and knees, and soon eats ound it, extending itself over the whole body. The signs of this disease, given by Moses, are, an external swelling, a pimple, a white spot, right and somewhat reddish, Lev. iii. Leprosy of houses, Lev. xiv. nown by little holes in the wall, nd by places disfigured with pale reddish spots, appearing deep in he wall. Calmet thinks this kind f leprosy was occasioned by worms, which infected the materials of the ouse. Leprosy in clothes, Lev. iii. 47. were green or red spots in tuffs, which increasing and spreadg in the stuffs, these last were urnt; if not, they were washed. almet ascribes this leprosy to the me cause as produced leprosy in ouses. The law excluded lepers om society, Lev. xiii. 46, 47. When a leper was cured, he appeard at the city gate, and was examind by the priests, Lev. xiv. 1, &c. f cured, he went to the temple, ok two clean birds, and the priest bunch of cedar and hyssop tied ith scarlet, to which he fastened ne of the living birds; all which eing dipped in the blood of the her bird, the priest sprinkled the per, who was then declared clean.

LE'-SHEM: lâshĕm. [*A name, utting, a precious stone.*] A city, oshua xix. 47.

LESS, a smaller quantity, Exod. vi. 17. not in proportion to, Ezra . 13. inferior, Heb. viii. 17.

LETTER, the first element of nguage, by which men make known eir thoughts to others who are at a istance. Some have been of opinion, that letters were always in use, and that God, when he inspired man with reason and the use of speech, communicated to him likewise the secret of expressing his thoughts in writing. Others maintain, that the use of letters is much more modern. Some give the honour of them to Abraham; others to the Phœnicians, and others again to the Egyptians; some authors divide the honour of this invention among several persons, and acknowledge that it began among the eastern people, and much later among those in the west; that some invented, and others only perfected this invention; that the use of letters in the beginning was uncommon and imperfect; that the figure of them was irregular, and long in forming; that afterwards they were perfected, and the use of them rendered more easy and common. Nevertheless, as no sufficient evidence exists, that there was any writing before the giving of the law, it has been concluded that God taught the use of letters to man, when with his own finger he wrote the decalogue on tables of stone, Deut. x. 2. An epistle sent by one person to another, 2 Sam. ii. 14. a proclamation, Esther iii. 13. learning, or knowledge of the mysterious sense and meaning of the law of God, John vii. 15. the outward ceremony of circumcision without the inward grace signified thereby, Rom. ii. 29. the legal dispensation, which consisted chiefly in a multitude of carnal ordinances, and where they had the letter of the command, without strength to obey, Rom. vii. 6. 2 Cor. iii. 6.

LE-TU'-SHIM: lĕtûshim. [*Hammermen, or filemen.*] Second son of Dedan the grandson of Keturah, Genesis xxv. 3.

LE'-VI: lâvy. [*Joined, associated, or added to him.*] The third son of Jacob and Leah, was born in Mesopotamia, in the year of the world 2248.

Gen. xxix. 34. He had three sons, Gershon, Kohath, and Merari, whom he took down into Egypt along with his father. The following are the terms in which the patriarch spake of Levi, connecting him with Simeon, when he was about to die.

"Simeon and Levi are brethren:
They accomplished their wicked purposes.
Into their secret counsel my soul did not come:
In their confederacy mine honour was not united.
For in their anger they slew a man,
And in their self-will they murdered a prince.
Cursed was their anger, for it was fierce!
And their wrath, for it was inflexible!
I will divide them out in Jacob,
And I will disperse them in Israel."—*Gen.* xlix. 5—7.

Jacob here exculpates himself from all participation in the guilt of his sons, in the murder of the Shechemites. He most solemnly declares that he knew nothing of the confederacy by which it was executed; nor of the secret council in which it was plotted; and he foretels what would befal Levi for his improper behaviour in this transaction—the tribe should have no inheritance allotted them, but be dispersed among all the tribes, as afterwards came to pass. This indeed proved no curse to them eventually, because they had the tenth of all the increase of the land assigned them: for the curse seems to have been taken off on account of their opposition to the worship of the golden calf, and so consecrating themselves to the service of God, Exodus xxii. 26, 29. Indeed Moses pronounced a benediction on the tribe of Levi, not long before his death, Deut. xxxiii. 9. See articles *Jacob*, *Dinah*.

Levi, a name of the evangelist Matthew, Mark ii. 14.

LE-VI'-A-THAN: lèvŷâthân.—[*A large fish.*] The leviathan has been understood by many of the whale; but the learned generally, among whom are Bochart, Le Clerc, and Calmet, understand it of the crocodile. Job gives an admirable description of the leviathan in chap. xli. "The crocodile has found so powerful an advocate in Bochart, that all other claimants are put to silence. The characters in the description perfectly correspond to that animal, allowance being made for poetical embellishment. The description is not intended merely for ornament; it has a nobler design, which is explained in verse 10. "None is so fierce that dare stir him up: Who then is able to stand before me?" Hence Job is taught to tremble at his danger, in having by his manners provoked the displeasure of the Maker of this dreadful animal. His high spirit is now brought down, his conviction is completed, and his repentance and submission are accepted by the Almighty."—*Scott.* The learned Dr. Clarke, in his notes, has followed the general opinion by treating leviathan as the crocodile; yet he could not finish without stating his doubts whether either the whale or crocodile be meant. "I think," says the doctor, "even the crocodile over-rated by this description. He is too great, too powerful, too important, in this description. No beast, terrestrial or aquatic, deserves the high character here given; though that character only considers him as unconquerably strong, ferociously cruel, and wonderfully made. Perhaps leviathan was some extinct Mammoth of the waters, as Behemoth was of the land."

LE'-VITES: lâvîtz. The descendants of Levi; but chiefly those who were employed in the lowest offices of the temple, by which they were distinguished from the priests, who being descended from Aaron, were likewise of the race of Levi by Kohath, but employed in higher offices. God chose the Levites instead of the first-born of all Israel, for the service of his tabernacle and temple, Numb. iii. They were first divided into three classes, or families, from

the three sons of Levi, Kohath, Gershon, and Merari, called Kohathites, Gershonites and Merarites; though, afterwards by David, they, as well as the priests, were divided into twenty-four courses, 1 Chron. xxiii. 5. xxviii. 11, 13. A great part of the service assigned them, on their first institution in the wilderness, was peculiar to the state of the Israelites at that time, namely, taking down the tabernacle, setting it up, and carrying it about, as they removed from place to place. To the Kohathites was committed the charge of the most sacred things, the ark of the testimony, and all the instruments of the sanctuary. The Gershonites were to take down, carry and put up, the curtains of the tabernacle, and its covering of badgers' skins, and the veil, or curtains, which served for a door; as also the curtain which formed the court round it. The Merarites had the care of the boards of the tabernacle and of the court. When the Israelites were settled in the land of Canaan, and the tabernacle was no longer carried about as before, the service of the Levites was of course changed, and became much easier. On that account, in David's time, they were thought fit to enter on their office at twenty years old, 1 Chron. xxiii. 24, 27, 28; whereas they were not admitted, by the original appointment of Moses, till they were twenty-five or thirty, and were discharged at fifty, Numb. iv. 3, 23, 43. and chap viii. 24, 25. probably because their service was then very laborious, and required great bodily strength. For the consecration of the Levites, see Numb. viii. The Levites, as well as the priests, were precluded by the law from sharing the promised inheritance of Canaan with their brethren of the other tribes, Deut. xviii. 1, 2. Joshua xxi. but in lieu of that they had forty-eight cities with their suburbs assigned them out of the other tribes, thirteen of which belonged to the priests, and thirty-five to the rest of the tribe of Levi, Numb. xxxv. 1—8. The Levitical cities had suburbs and fields surrounding them, to the extent of three thousand cubits on every side, Numb. xxxv. 4, 5. From the produce of these fields and vineyards arose some part of the subsistence of the priests and Levites when they were not in waiting at the sanctuary; for in the weeks of their attendance they were maintained by the dues arising from the sacrifices. As the apostle observes, "Do ye not know that they who minister about holy things, live of the things of the temple; and they who wait at the altar, are partakers of the altar," 1 Cor. ix. 13. Beside these dues, the first-fruits, which were brought to the temple, and the money paid for the redemption of the first-born, contributed towards their subsistence. But when they were out of waiting, their maintenance arose from the glebes belonging to their cities; but chiefly from the tithes of the produce of the whole country, which the law allotted to the tribe of Levi: "Behold, saith God, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve," Numb. xviii. 21. This tithe the people paid both from the animal and vegetable produce of their estates; from the seed of the lands, and the fruit of the trees; from the sheep and black cattle, Lev. xxvii. 30. 2 Chron. xxxi. 5, 6.

LE-VIT'-I-CUS: lèvittèkŭs. The third book of the Pentateuch, so called because it treats principally of the laws and regulations of the Levites, and priests in general. We learn that this book contains the history of one month, i. e. from the erection of the tabernacle to the numbering of the people who were fit for war, that is, from the beginning of the second year after Israel's

departure from Egypt to the beginning of the second month of the same year, which was in the year of the world 2514, and before Christ 1490. The general scope of this book is, to make known to the Israelites the Levitical laws, sacrifices, and ordinances; and by those "shadows of good things to come," to lead the Israelites to the Messiah, Heb. x. 1. with Gal. iii. 24. And it appears from the argument of Saint Paul, that they had some idea of the spiritual meaning of these various institutions, 1 Cor. x. 1—4. But more particularly, the Levitical law was designed, (1.) To preserve the Israelites a distinct people from the surrounding Gentile nations. (2.) By expiatory sacrifices to lead them to Christ, Heb. ix. x. (3.) By the institution of the high priesthood, to conduct them to the great High Priest, who hath an unchangeable priesthood, and is able to save to the uttermost all that come unto God by him, Heb. vii. 24, 25. As the "law was our schoolmaster unto Christ," the whole sacrificial system was intended to point to him; a circumstance always to be kept in view in reading this book; for without this spiritual reference, no interest can be excited by a perusal of the work.

LEVY, a tribute of men, for the king's service, 1 Kings v. 13. A tribute unto the Lord, Numb. xxxi. 28. "One soul of five hundred." The persons to be employed in the Lord's service, under the Levites—the cattle either for sacrifice, or for the use of the Levites, verse 30.

LE-UM'-MIM: lĕŭmmim. [*Countries, or without waters.*] The son of Dedan, Gen. xxv. 3.

LEWD signifies mean and profligate persons, Acts xvii. 5. Uncleanness of the most infamous description, Ezek. xxii. 9, 11. Jer. xi. 15.

LIBERAL, free, generous, open-hearted; one who writes on all his possessions, "For myself and mankind;" and lives only to get and to do good, Isaiah xxxii. 8. "The liberal deviseth liberal things; and by liberal things shall he stand." He who gives to the distressed in the true spirit of charity, shall get a hundred fold from God's mercy, Prov. xi. 25. "The liberal soul shall be made fat." The Lord's goodness is truly wonderful — he gives the property, gives the heart to use it aright, and recompenses the man in doing the deed, though all the fruit was found from himself!

LIBERALITY, bounty; a generous disposition of mind, exerting itself in giving largely, 2 Cor. viii. 2. what had been generously given, 1 Cor. xvi. 3.

LIBERTY denotes a state of freedom, in contradistinction to slavery or restraint. Spiritual liberty consists in freedom from the curse of the moral law; from the servitude of the ritual; from the love, power, and guilt of sin; from the dominion of Satan; from the corruptions of the world; from the fear of death, and the wrath to come, Rom. vi. 14. Rom. viii. 1. Gal. iii. 13. John viii. 36. Rom. viii. 21. Gal. v. 1. No external pressure can take away that spiritual liberty which the true believer enjoys. He is no longer straitened by fear, but set at large by love. The truth makes him free, and he walks in the liberty of the children of God; a liberty which they only obtain who seek his precepts: these are rescued from the bondage, both of tyrannical desires and slavish fears, Psalm cxix. 45. On the subject of spiritual freedom the poet writes most sweetly—

"But there is yet a liberty, unsung
By poets, and by senators unprais'd,
Which monarchs cannot grant, nor all the pow'rs
Of earth and hell confed'rate take away;
A liberty, which persecution, fraud,
Oppression, prisons, have no power to bind:—
'Tis liberty of heart deriv'd from heaven,
Bought with *his* blood, who gave it to mankind,
And seal'd with the same token."—*Cowper.*

The proclaiming of liberty to the captives, and the opening of the prison to them that are bound, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet. This was a year of general release, of debts and obligations, —of bond-men and women,—of lands and possessions, which had been sold from the families and tribes to which they belonged. Our Saviour applies this institution as typical of Christian liberty. Compare Lev. xxv. 9. with Isaiah lxi. 1. and Luke iv. 18, 19.

LIBERTINES, mentioned in Acts vii. 9. were such Jews as were free citizens or burgesses of Rome. In the times of the apostles they had a synagogue in Jerusalem peculiar to themselves, and it seems very probable that Saul of Tarsus belonged to it. Compare Acts vi. 9. with ch. vii. 58. and viii. 1.

LIB'-NAH: libnâ. [*White, or whiteness.*] A city in the southern part of the tribe of Judah, Josh. xv. 42. It was ceded to the tribe of Levi as an habitation, and was appointed one of the seven cities of refuge, 1 Chron. vi. 57.

LIB'-NI: libnỹ. [The same as the former.] Son of Gershom, Exod. vi. 17.

LIB'-Y-A: libêâ. [*The heart of the sea, gross, or fat.*] Among the Greeks, was used as another name for Africa, as it imports a part of it. It was divided into Libya interior and exterior: but the Libya mentioned Acts ii. 10. is that by Ptolemy called Libya Cyrenaica. It is noted in the Old Testament for its chariots and horses used in fight, 2 Chron. xvi. 8.

LICE, well known insects, which seem intended by Divine Providence as the scourge of indolence. Dr. A. Clarke states, in his notes on Exodus viii. 16. that the common louse is so prolific, that in the course of six weeks the parent female may see 5000 of its own descendants! At the word of Moses the dust of the land of Egypt was transformed into this noisome, nauseous insect; which must have been a very dreadful plague to the Egyptians, Psalm cv. 31.

LIE. See *Lying*.

LIEUTENANTS, governors under the king, Ezra viii. 36.

LIFE, a state of active existence, Gen. ii. 7. vii. 22, 23. The scriptures represent human life as short and vain, Job xiv. 1. James iv. 14. Spiritual life consists in our being in the favour of God, influenced by a principle of grace, and living dependent on him. It is considered as of divine origin, Col. iii. 4. hidden, Col. iii. 3. peaceful, Rom. viii. 6. Eternal life is that never-ending state of existence which the saints shall enjoy in heaven, and is glorious, Col. iii. 4. holy, Rev. xxi. 27. and blissful, 1 Peter i. 4. 2 Cor. iv. 17. Psalm xvi. 11. xxxvi. 9. Christ is the fountain of natural, spiritual, and eternal life, John i. 4. xi. 25. In this view Christ is "the bread of life," for he came down from heaven to give his flesh, that is, himself, for the life, or salvation of the world, John vi. 48—51. The doctrines of the gospel point out the way of life, John vi. 63. Sometimes life is put for the good things of the world, or that which supports life, Luke xii. 22. and sometimes for the Redeemer's intercession, Rom. v. 10. Heb. vii. 16, 25. Man, by reason of the brevity of his life, is compared to a vegetable, Job xiv. 2. he springs up, bears his flower, is often nipped by disease, blasted by affliction, and at last cut down by death. The bloom of youth, even in the most prosperous state, is only the fore-runner of hoary hairs, enfeebled muscles, impaired senses, general debility, and dissolution! We read of some before the flood who lived to nearly a

thousand years, but of none who completed that term, which yet in the sight of God is but as one day. Methuselah, who lived the longest of any of them, died at the age of nine hundred and sixty-nine. In this infant state of the world the wisdom of God conspicuously appears in thus prolonging the days of man, as it tended not only more speedily to replenish the earth, but also to preserve the knowledge of the true religion, which, previous to the use of letters, could only be handed down by tradition. As men's wickedness increased, however, their days decreased; for when the Lord saw the aboundings of sin, he said, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." This was the age of Moses, the lawgiver of Israel, when he died. There was a farther reduction afterwards, when Israel sinned and perished in the wilderness. Then it was said, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Though a strong constitution, and the proper government of the appetites and passions, may tend to lengthen out our days, yet this is but little better than the lengthening out of our misery, while with the increase of pain and infirmity there is a decrease of the enjoyments of life. "I am this day fourscore years old," says Barzillai to David; "and can I discern between good and evil? Can thy servant taste what I eat, or what I drink? Can I hear any more the voice of singing-men and singing women? Wherefore then should thy servant be yet a burden to my lord the king? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and my mother." We are apt to flatter ourselves with the hope of living many years; and if any one in our neighbourhood, especially in our family, has passed beyond the common term of human life, we imagine that we shall do the same: whereas we are not sure of living another day, or another hour. The man who goes to bed this evening without committing his soul to God, may be found a corpse, and consequently out of the reach of prayer, in the morning. While "one dies in the bitterness of his soul," worn out with sickness and disease, "another dies in his full strength, being wholly at ease and quiet: his breasts are full of milk, and his bones are moistened with marrow." And this may be our case: we cannot tell. Our days are determined, not by ourselves, but of God; and the number of our months is only with him, Genesis vi. 3. Psalm. xc. 10. 2 Samuel xix. 34. Job xxi. 23.

Life compared to the seasons.

The various seasons of the year,
As they successively appear,
Life's stages, as they roll, display,
And much morality convey;
In spring we bud, in summer blow,
And in the prime of manhood glow;
In autumn we in part decay,
And winter sweeps us quite away.

LIFT signifies to raise or heave up, Genesis xxxvii. 28. to put to death, or crucify, John viii. 28. xii. 32. To lift up the eyes signifies to direct and make known our desires to God by prayer, with hope and expectation of a gracious answer, Psalm cxxi. 1. cxxiii. 1. to behold, contemplate, and consider with wonder and admiration, Isaiah xl. 26. To lift up the head signifies to restore a person to his former dignity, Genesis xl. 13. to recover former strength and courage, so as to oppress others, Judges viii. 28. to rejoice and be glad, Luke xxi. 28. to be advanced above others, and obtain a complete victory over them,

Psalm xxvii. 6. To lift up the hand signifies to swear, Genesis xiv. 22. to bless, Lev. ix. 22. It was an usual posture in blessing, which denoted both the place whence the blessing was expected, and an earnest desire for obtaining it. To pray, Psalm xxviii. 2. to rise in rebellion, 2 Samuel xviii. 28. xx. 21. to oppress, threaten, injure, or wrong any manner of way, Job xxxi. 21. to shake off sloth, and heartily to engage in our duty, Heb. xii. 12. "Thou shalt lift up thy face unto God," Job xxii. 26. Thou shalt look up to him by meditation and prayer, not with horror and grief, but with cheerfulness, confidence, and comfort. "Be ye lift up, ye everlasting doors," Psalm xxiv. 7. All ye true members of the church, raise up your hearts and souls, which are of an everlasting and immortal nature, from all earthly things, and set them wide open, for the reception of Christ the King of glory. "Hath lift up his heel against me," Psalm xli. 9. Hath behaved himself insolently, contemptuously, and injuriously, towards me. It is a phrase taken from an unruly horse, who kicks at him that owns and feeds him. "Lift not up the horn," Psalm lxxv. 4. Carry not yourselves arrogantly, scornfully, or maliciously, towards me, or any of God's people. "Lift up thy feet," Psalm lxxiv. 3. Come speedily to our help, and for our deliverance. "To lift up one's self in height," i. e. To grow proud, insolent, and oppressive, Ezekiel xxxi. 10.

LIGHT signifies the sensation which arises from beholding any bright object, Exodus x. 23. xiv. 20. the sun and moon, which are the springs of light, Genesis i. 16. a son or successor, who keeps one's name and memory from being extinguished, 1 Kings xi. 36. 2 Chron. xxi. 7. a window, 1 Kings vii. 4, 5. joy, comfort, and felicity, Esther viii. 16. Psalm xcvii. 11. the appearance of the day, Job xxiv. 14. true saving knowledge, Isaiah viii. 20. happiness and prosperity, Isaiah lviii. 8. support, comfort, and deliverance, Micah vii. 8. the gospel, which is the means of spiritual comfort, Matt. iv. 16. the understanding or judgment, Matt. vi. 23. It is spoken of God, who is a being of infinite wisdom, truth, holiness, purity, &c. 1 John i. 5. of Jesus Christ, who is the fountain and author of all knowledge both natural and spiritual, Luke ii. 32. John i. 9. of the word of God, which conducts and guides Christians in this world, and points out the way to eternal happiness, Psalm cxix. 105. 2 Peter i. 19. of John the Baptist, who was eminent for his knowledge and zeal, John v. 35. of the apostles or ministers of the gospel, who assist others, and direct them to Christ and salvation, Matt. v. 14. of true Christians, who are enlightened by the Spirit of God, and brought to the saving knowledge of God and Christ, Luke xvi. 8. Ephesians v. 8. of good kings, both for their splendour, and the counsel and comfort that their people have from them, 2 Samuel xxi. 17. "The light of my countenance they cast not down," Job xxix. 24. They were very careful not to abuse my smiles, and to give me no occasion to change my countenance or carriage towards them. "Let your light so shine before men," &c. Matt. v. 16. Let your gifts and graces be so apparent to others in your doctrine and lives, that they may be brought to own, and believe in, the true God, and look on you as his true and faithful servants. "To the upright there ariseth light in darkness, Psalm cxii. 4. Bishop Horsley thinks that this is an allusion to what happened in Egypt, when the Israelites had light in all their dwellings in Goshen, while the

rest of Egypt were enveloped in darkness. "God divided the light from the darkness," Genesis i. 4. This does not imply that darkness and light are two distinct substances, seeing darkness is only the privation of light; but the words simply refer us, by anticipation, to the rotation of the earth round its own axis once in twenty-three hours, fifty-six minutes, and four seconds, which is the cause of the distinction between day and night, by bringing the different parts of the surface of the earth successively into, and from under, the solar rays. Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known. Its immense diffusion and extreme velocity are alone sufficient to demonstrate the being and wisdom of God. Light has been proved, by many experiments, to travel at the astonishing rate of 194,188 miles in one second of time! And comes from the sun to the earth in eight minutes and a little more than eleven seconds, a distance of 95,513,794 English miles. See *Dr. Clarke's Notes* on Genesis i. 3, 4.

LIGHTEN. See *Enlighten*.

LIGHT, spoken of bread, Num. xxi. 5. of afflictions, 2 Cor. iv. 17. To be swift of foot, 2 Samuel ii. 18. "Asahel was as light of foot as a wild roe." To be swift of foot was deemed a great accomplishment in the heroes of antiquity. To be vain and trifling, 2 Cor. i. 17. to be irreverent, or injurious to parents, Deut. xxvii. 16. "Cursed be he that setteth *light* by his father or his mother." To slight or neglect the gospel, Matt. xxii. 5. Worthless and dissolute men, who were living on the public, Judges ix. 4.

LIGHTNING, flashes of fire that attend thunder, Psalm lxxvii. 18. "The voice of thy thunder was in the heaven; the lightnings lightened the world." At Aleppo, says Russell, a night seldom passes without lightning in the north-west quarter, but not attended with thunder. When it appears in the west or south-west points, it is a sure sign of the approaching rain: this lightning is often followed with thunder. Thus God "maketh lightnings for the rain; and when he uttereth his voice, there is a multitude of waters in the heavens," Psalm cxxxv. 7. Jer. li. 16. *Harmer*, vol. i. p. 67. It is a great instance of the divine wisdom and goodness, that lightning should be accompanied by rain, to soften its rage, and prevent its mischievous effects, Job xxxviii. 26. Thus, in the midst of judgment, does God remember mercy. The threatenings in his word against sinners are like lightning; they would blast and scorch us up, were it not for his promises made in the same word to penitents, which, as a gracious rain, turn aside their fury, refreshing and comforting our affrighted spirits. By the force of gospel truth the kingdom of Satan, as lightning, fell from heaven, Luke x. 18. The swiftness of angels in performing the commands of God is likened to "a flash of lightning," Ezekiel i. 14. The glorious coming of the Son of Man will be "as the lightning that cometh out of the east, and shineth even to the west," Matt. xxiv. 27. Grievous and terrible judgments are frequently represented under the figure of lightning. See 2 Samuel xxii. 15. Psalm xviii. 14. cxliv. 6. Zech. ix. 14. Rev. iv. 5. xi. 19. xvi. 18.

LIGN-AL'-O-ES: line-ăllōēz.—A species of tree, called by some the sandal-tree, and by others the lignum, or wood-aloes. This tree is described as being eight or ten feet high, with very large leaves growing at the top; and it is supposed, that a forest of those, at some distance,

must bear some resemblance to a numerous encampment. See Numb. xxiv. 6.

LIGURE, a precious stone, described by Pliny and Theophrastus under the name of Ligurius, who also say that it resembles a carbuncle, and in brightness sparkling like fire. The Hebrew word for this stone is *Leschem*, but as we find no mention of it under the name in any modern history of fossils, it is not easy to determine the particular class of gems to which it should be referred. It formed the first stone in the third row on the breastplate of the high-priest, and upon it the name of Gad was inscribed, Exodus xxviii 19.

LIKENESS signifies the external visible form, or representation of a thing, Ezekiel i. 5. an image representing a person or thing, Deut. iv. 12, 15. Isaiah xl. 18 a true and real resemblance between one person and another, Gen. v. 3. "I shall be satisfied, when I awake, with thy likeness," Psalm xvii. 15. Some think there is an allusion to the creation of Adam. When God breathed into him the breath of life, and he became a living soul, he would appear as one suddenly awaked from sleep. The first object that met his eyes was his glorious Creator; and, being made in his image and in his likeness, he could converse with him face to face; was capable of the most intimate union with him, because he was filled with holiness and moral perfection. David sees this in the light of the divine Spirit, and knows that his happiness depends on his being restored to this image and likeness; and he longs for the time when he shall completely arise out of the sleep and death of sin, and be created anew after the image of God, in righteousness and true holiness. See art. *Image*.

LIK'-HI: likhy. A descendant of Manasseh, 1 Chronicles vii. 19.

LILY, the beautiful, fragrant, and medicinal flower so called. There are two species of this plant, the white lily and the red: they were very common in the land of Canaan, and grew in the open fields. Hence the words of Christ, "Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of them," Matt. vi. 28. See Song v. 13.

LIME, a kind of mortar used for building, formed chiefly from chalk, and burnt stones. Moab is charged with having "burnt the bones of the king of Edom into lime," Amos ii. 1. "The people shall be as the burning of lime," Isaiah xxxiii. 12. that is, broken to pieces as lime is, when burning for the use of the labourer or workman in his building.

LIMIT signifies space or bound, Ezekiel xl. 12. "This is the law of the house—the whole *limit* thereof round about shall be most holy." A time specified, Heb iv. 7. "He limiteth a certain day, saying in David, To-day, after so long a time; to-day, if ye will hear his voice, harden not your hearts."

LINE signifies an instrument to measure by, 1 Kings vii. 15 "A line of twelve cubits." A portion measured by line, Psalm xvi. 6. "The Lord is the portion of mine inheritance—the lines are fallen to me in pleasant places; yea, I have a goodly heritage." The instruction which the heavens give, Psalm. xix. 4. "Their *line* is gone out through all the earth;" that is, their rays are gone over all the earth; by this means their words, or rather, their significant actions and operations, are every where present, even to the ends of the world; and thereby they preach to all nations the power and wisdom, the goodness and loving-kindness of the Lord. The doctrine

of the word briefly and plainly delivered, Isaiah. "Line upon line, line upon line." Allusion is here made to the line that a mason stretches out to build a layer of stones by. After one layer or course is placed, he raises the line, and builds another: thus the building is by degrees regularly completed. This is the method of teaching children, giving them such information as their narrow capacities can receive: and thus the prophet dealt with the Israelites. See a fine parallel passage, Heb. v. 12—14. by which this may be well illustrated. Judgment and destruction, laid along upon some place or persons, as it were by line, 2 Kings xxi. 13. "And I will stretch over Jerusalem the *line* of Samaria." I will treat Jerusalem as I have treated Samaria. Samaria was taken, pillaged, ruined, and its inhabitants led into captivity: Jerusalem shall have the same measure. A building or edifice made by line, Zech. i. 16.

LINEN, a well-known cloth made of flax. "Thou shalt make them linen breeches to cover their nakedness," Exodus xxix. 42. This command had in view the necessity of purity and decency in every part of the divine worship; in opposition to the shocking indecency of the pagan worship in general, in which the priests often ministered naked. The mingling of linen and woollen in garments, Lev. xix. 19. might be prohibited as much against pride and vanity as any thing else. The fine linen, mentioned Rev. xix. 8. is expressly said to be "the righteousness of saints, ver. 14.

LI'-NUS: lȳnŭs. [*A net.*] Mentioned 2 Tim. iv. 21. This person is said by some to have been the first bishop of Rome after the apostles Paul and Peter. But of this there is no sufficient evidence.

LION, a beast well known, and frequently mentioned in scripture. We have one and the same idea when we say the lion—the king of beasts—the monarch of the forest—and the most noble of quadrupeds. Nebuchadnezzar marching against Judea is finely compared by Jeremiah to a lion coming up from the swellings of Jordan, Jer. l. 44. When that river overflows its banks, it drives away the lions and other beasts of prey that lie among the thickets which cover its banks. When any one is compared to a lion, who does not immediately understand that strength of limbs, firmness of nerve, and magnanimity, are the ideas intended to be conveyed? In Genesis xlix. 9. Judah is styled the lion's whelp, and is compared to a lion and lioness couching, whom no one dares to rouse. The warlike character and the conquests of this tribe are here prophetically described: but the full force of the passage, says Mr. Horne, will not be perceived, unless we know that a lion or lioness, when lying down after satisfying his hunger, will not attack any person. Mr. Park has recorded an instance of his providential escape from a lion thus circumstanced, which he saw lying near the road, and passed unhurt. *Travels in the Interior of Africa*, p. 310. Jesus Christ is called a lion, because he is noble, heroic, and invincible, Rev. v. 5. Satan, the grand adversary of souls, is called a lion in 1 Peter v. 8. because he is rapacious, roaring, and devouring. And wicked men are termed lions in Job iv. 10, 11. and 2 Tim. iv. 17. because they are fierce, outrageous, and cruel to weaker men. "The slothful man saith, There is a lion without," Prov. xxii. 13. But why does he say so? Because he is a slothful man. He will not go abroad to work in the field, because he thinks there is a lion in the way; he will not go into the town for employment, as he fears to be assassi-

nated in the streets! Remove his slothfulness, and these imaginary difficulties and dangers will be heard of no more. "Thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey," Isaiah xxxi. 4. This comparison, says Dr. A. Clarke, is exactly in the spirit and manner, and very nearly approaching to the expression of Homer.

As the bold lion, mountain-bred, now long
Famished, with courage and with hunger stung,
Attempts the thronged fold: him nought appals,
Though dogs and armed shepherds stand in guard
Collected; he nathless undaunted springs
O'er the high fence, and rends the trembling prey;
Or rushing onward in his breast receives
The well-aimed spear.

LIPS, the upper and nether part of the mouth, Lev. xiii. 45. Words, or impatient and unbecoming expressions, Job ii. 10. language or speech, Gen. xi. 1. the mouth together with an ability and liberty to speak to God's honour, and sing to his praise, Psalm li. 15. the tongue, Prov. x. 19. Isaiah xxviii. 11. outward devotion, and profession of religion, Isaiah xxix. 13.

LITTERS, some say tilted waggons, others couches, Isaiah lxvi. 20. The prophet speaking of the future restoration of the Israelites, from their several dispersions throughout the habitable globe, says, "They shall bring all your brethren—upon horses, and in chariots, and ni *litters* —to my holy mountain Jerusalem." There is a sort of vehicle much ni use in the east, consisting of a pair of hampers, or cradles, thrown across a camel's back, one on each side; in each of which a person is carried. They have a covering to defend them from the rain and sun.—*Harmer's Observations*, vol. i. p. 445.

LITTLE, a small quantity, Exod. xvi. 18. 1 Samuel xiv. 29. few in number, Exodus xii. 4. Luke xii. 32. light or of small account, Josh. xxii. 17. modest, humble, and submissive, 1 Samuel ix. 21. xv. 17. a short way or time, 2 Samuel xvi. 1. Job x. 20. weak, Luke xii. 28. young, Gen. xlv. 19. Esther iii. 13. low, Luke xix. 3.

LIVE, to move and do the actions of life, Gen. xlv. 3. to be in health, or to be recovered from sickness, John iv. 50. to preserve alive, Gen. xlii. 2. to have a maintenance for this life, 1 Cor. ix. 13. faithfully to serve God, to have a share in his favour and gracious covenant, Gen. xvii 18. to enjoy eternal life in heaven, John xiv. 19. to be greatly refreshed and comforted, Psalm xxii. 26. It is taken naturally, Gen. ix. 3. John iv. 50. morally, Acts xxiii. 1. xxvi. 5. spiritually, to live a life of faith in Christ, to the glory of God's free grace, Gal. ii. 19, 20. 2 Tim. iii. 12. wickedly, 2 Peter ii. 6. eternally, John vi. 51, 58. Rom. vi. 8. "To live after the flesh," Rom. viii. 13. To lead such a course of life as is agreeable to corrupt nature; to bestow all our time and pains in the service of the flesh, and so make provision only for a present life. "Man shall not live by bread alone, but by every word," &c. Matt. iv. 4. Though men live ordinarily by usual and common food, yet God's power is not restrained; he can uphold the life of man when that is wanting, as he supported the Israelites with manna; yea, by his power and will only, without any means at all, if he so pleases: and therefore men ought not absolutely to rest upon the means, and without warrant run to an extraordinary course for supply, but trust in God, and leave him to provide as he pleases.

LIVING signifies one who is alive or enjoys life, 1 Kings iii. 22. never dry, but always springing and running, Cant. iv. 15. Christ risen from the dead Luke xxiv. 5. the godly departed this life, Matt. xxii. 32. spiritual, Rom xii. 1. that which procureth and bringeth to life spiri-

tual and eternal, Heb. x. 20. 1 Pet. ii. 4. continuing, Titus iii. 3. a person's wealth, goods, or estate, Luke xv. 12. "Man became a living soul," Gen. ii. 7. His lifeless body was endued with a soul, whereby he became a living rational creature. "Living water," John iv. 10. vii. 38, 39. The Spirit of God and his grace, which will never fail, but endure to eternal life. See art. *Life*.

LIZARD, a genus of amphibious animals, the body of which is oblong and rounded; the legs are four, and the hinder part terminated by a tapering tail. There are many species of lizards, distinguished chiefly by the number of their toes. The crocodile is one of those species. The animal was declared unclean by the law of Moses, Lev. xi. 30.

LO: see! take notice, Isaiah xxv. 9. "And it shall be said in that day, Lo, this is our God." Some read, "they shall say"—i. e. the Jews and the Gentiles—lo! this, Jesus Christ, is our God: we have waited for him, according to the predictions of the prophets. See Psalm xl. 7. Heb. x. 7.

LO-AM'-MI: lôammȳ. [*Not my people.*] Hosea i. 9.

LOCK, to make fast a door, Judg. iii. 23. a bunch or tuft of hair, Judges xvi. 13. "The seven *locks* of my head." Probably Samson had his long hair plaited into seven divisions: and as his vow of a Nazarite obliged him to wear his hair; so seven, being a number of perfection among the Hebrews, his hair being divided into seven locks might more particularly point out the perfection designed by his Nazarite state.

LOCUST, a vile insect of the fly kind, whose nature is to be many together: hence vast multitudes are resembled by them, Nah. iii. 15. In Arabia, and other countries that are infested by them, they come in vast numbers upon their corn when ripe, and what they do not eat they infect with their touch and the moisture coming from them; and afterwards dying in great numbers, they poison the air, and cause a pestilence. God plagued the Egyptians, by sending swarms of them into their land. Exodus x. 4, 12. Psalm lxxviii. 46. and chap. ix. 23. The old historians as well as modern travellers inform us, that locusts are very numerous in Africa, and in parts of Asia; that they sometimes fall like a cloud upon the country, and eat up every thing they meet with; that their numbers are sometimes so great as to obsure the light of the sun; and that persons discerning them in the air are seized with consternation, lest they should fall upon their country. The prophet Joel has a most sublime description of the dreadful ravages to be committed by an army of locusts, which should lay waste the land of Judea, and produce dearth and famine among its inhabitants, Joel i. 6, 7. chap. ii. 3, &c. "A nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion—it hath laid my vine waste, and barked my figtree; the branches thereof are made white.—The land is as the garden of Eden before them, and behind them a desolate wilderness.—The appearance is as the appearance of horsemen—and like the noise of chariots on the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth the stubble. They shall run like mighty men, they shall climb the wall like men of war, they shall march every man on his way, and not break their ranks, neither shall they thrust one another, &c.—The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining." Locusts were declared clean by the law of Moses, and consequently allowed to be eaten, Lev. xi. 22.

and they are eaten by the poorer class of people in Asia at this day. Many writers have doubted whether the locusts on which John the Baptist subsisted were the animal in question, but there seems no good reason for questioning it, nor is there any satisfactory evidence that the word is susceptible of any other interpretation. Locusts signify antichristian corrupters of the gospel, Rev. ix. 3. "There came out of the smoke *locusts* upon the earth." Some refer them to the Gnostic heretics; but most commentators to the overwhelming forces of Mahomet.

LOD: lŏd. [*Nativity, or generation.*] A city, 1 Chron. viii. 12. A man's name, Ezra ii. 33.

LOD-E'-BAR: lŏdâbâr. A city, supposed to have been situated beyond Jordan. It was the residence of Mephibosheth the son of Jonathan, after his father's death, and from thence David sent for him to court, 2 Sam. ix. 4, 5.

LODGE: "the daughter of Zion is left as a lodge in a garden of cucumbers, Isa. i. 8. i. e. after the fruit was gathered; the lodge being then permitted to fall into decay. Such was the desolate state of the city. A place to abide for a night, Numb. xxii. 8. To take common fare with another, Ruth i. 16. "Where thou lodgest, I will lodge." To entertain evil thoughts, Jer. iv. 14. "How long shall thy vain thoughts lodge within thee?" Prov vi. 18. Isa. lix. 7. expecting and relying on succours and helps, that cannot save thee, chap. ii. 5.

LOFTY, spoken of God, who is the high and lofty One, Isa. lvii 15. of men who are full of vanity, pride, and insolence, Prov. xxx. 13. "O how lofty are their eyes! and their eyelids are lifted up." The psalmist was the reverse of this; through the influence of saving grace, he was enabled to say,—"Lord, my heart is not haughty, nor mine eyes lofty," Psalm cxxxi. 1. Applying looks, city, mountain, see Isa. ii. 11. xxvi. 5. and lvii. 7.

LOG, an Hebrew measure for things liquid, Lev. xiv. 12. Its contents were the twelfth part of a hin, or the seventy-second of the bath or ephah.

LOINS signifies the lower part of the back, or the waist, Exod. xxviii. 42. the whole man, Job xxxi. 20. "If his loins have not blessed me." This is a delicate touch: the part that was cold and shivering is now covered with warm woollen. It feels the comfort; and by a fine figure is represented as blessing him who furnished the clothing. "Thou laidest affliction upon my loins, Psal. lxvi. 11. i. e. hard servitude under heavy burdens —or, it may allude to that sharp pain in the back and loins which is generally felt on the apprehension of sudden and destructive danger. "Let your loins be girded about," Luke xii. 35. Chardin observes, that in the east "all persons that travel on foot always gather up their vest, by which they walk more commodiously, having the leg and knee unburthened and disembarrassed by the vest, which they are not when that hangs over them." After this manner he supposes the Israelites were prepared for their going out of Egypt, when they eat the first passover, Exod. xii. 11. "With your loins girded." *Harmer*, vol. i. p. 450. See 1 Kings xviii. 46. 2 Kings iv. 29 In reference to this custom, the saints have this admonition:—"Gird up the loins of your mind," 1 Pet. i. 13. Let the faculties of the mind be prepared for exerting themselves properly: our affections must be placed on proper objects, and in a just degree: and our passions must be under the government of truth. See Eph. vi. 14.

LO'-IS: lôis. [*Better.*] The grandmother of the evangelist Timo-

thy, concerning whose faith Paul makes honourable mention, 2 Tim. i. 5.

LONG signifies of great extent in length, Ezekiel xxxi. 5. to love greatly, Gen. xxxiv. 8. to thirst, 2 Sam. xxiii. 15. to desire very earnestly, Job iii. 21. Thus do, such as are greatly afflicted for death, Job iii 21. the father after the son, 2 Sam. xiii. 39. the absent for his native place, Gen. xxxi. 30. the godly after God's word, Psalm cxix. 40, 131, 174. the faithful teacher after his flock, Phil. ii. 26. saints after saints, Rom i. 11. Phil. i. 8. The long-suffering of God towards sinners is truly astonishing. He was longer in destroying Jericho than in creating a world. The sword is lifted up in the hand of justice, which says, as the king of Israel to the prophet, "Shall I smite? Shall I smite?" But mercy stays the stroke. The gathering clouds give previous notice of the overwhelming storm; and various means are used to rouse and awaken us, before the decree goes forth to kill and destroy. Never did one man bear with another as God bears with us all, Rom. ii. 4. The love of believers suffers *long*, and is kind, 1 Cor. xiii. 4. Charity that suffers long, or bears injuries long, is a grace of the divine Spirit, Col. iii. 12. And it appears to be that grace which renders men most like to God, and that which is the best preparation of them for living in heaven.

LOOK signifies to behold or see, Deut. xxviii. 32. to consider or take particular notice of, Lev. xiii. 5. to expect or wait for, Jer. xiii. 16. Matt. xi. 3. to believe and trust in, Isaiah xlv. 22. "Look unto me, and be ye saved." The just God and Saviour calls men, by the eye of faith, to look after him, that they may be saved by him; and not after their idols, which cannot save them, Psal. xxxiv. 5. "They looked upon him, and were lightened." Faith is the eye, sin is the blindness, and Christ the light of the soul. The blindness must be removed, and the eye must be directed to the light, which will then illuminate the whole man, and guide him in the way of salvation. He who thus looks to the Sun of righteousness, for light and direction, shall never be confounded. If we compare Isaiah xlv. 23, 24, 25. with Romans xiv. 10, 11. Philip. ii. 10, 11. 1 Cor. i. 30, 31. we shall find that this is a command to look unto Christ, in whom God is manifested as "a just God and a Saviour," verse 21. To look unto him, is to believe on him, and so to believe on him as to be saved by him; for it is added, "and be ye saved;" and this command to believe unto salvation is addressed to men universally, even to "all the ends of the earth," so that it is commensurate to the extent of Christ's commission to "preach the gospel to every creature." In Isaiah lv. 31. the following call is given to sinners, "Incline your ear, and come unto me; hear, and your souls shall live: and I will make an everlasting covenant with you, even the sure mercies of David."

LOOKING-GLASS. In Job xxxvii. 18. we read of a molten looking-glass. "Hast thou with him spread out the sky, which is strong, and as a molten looking-glass." Like a molten mirror. The whole concave of heaven, in a clear day or brilliant night, being like a mass of polished metal, reflecting or transmitting innumerable images. See art. *Glass*

LOOSE signifies to put off, Josh. v. 15. "Loose thy shoe from off thy foot, for the place whereon thou standest is holy." See Exod. iii. 5—8. To set at liberty, Psal. cv. 20. "The king sent and loosed him." The circumstance of Joseph's advancement, here alluded to, is related Gen. xli. To be freed from the

slavery of sin, Psal. cxvi. 16. "Thou hast loosed my bonds." Every believing penitent is loosed from his bonds, and redeemed from a state of captivity under sin, the world, and the devil, that he may serve a better master, whose yoke is easy, and his burden light. To take unfair advantage, Job xxx. 11. "They have also let loose the bridle before me." When they perceived that God had afflicted me, they then threw off all restraints; like headstrong horses, swallowed the bit, got the reins on their own neck, and ran off at full speed. To set sail, Acts xiii. 13. xxvii. 21.

LORD is a word of authority, signifying a ruler or governor; and is applied to God the supreme Sovereign and Ruler over all, Gen. ii. 4. "In the day that the Lord God made the earth and the heavens." This fundamental truth is emphatically proclaimed in the law, "Hear, O Israel, the Lord our God is one Lord," Deut. vi. 4. and Israel were strictly forbidden to acknowledge or worship any other God besides him, Exodus xx. 3. Deuteronomy vi. 13. "I am the Lord, and there is none else; there is no God besides me," Isa. xlv. 5, 24. To Jesus Christ, Psalm cx. 1. Col. iii. 24. He is styled "King of kings and Lord of lords," 1 Tim. vi. 15. Rev. xvii. 14. chap. xix. 16. and "the Prince of the kings of the earth," chap. i. 5. for all the kingdoms of the world are included in his grant, Rev. xi. 15. Hence the kings of the earth are admonished to be wise, and the judges to be instructed—to serve the Lord with fear, and to rejoice with trembling; and to kiss the Son (i. e. acknowledge him as their sovereign) lest he be angry, &c. Psal. ii. 10—12.

To the Holy Spirit, 2 Thess. iii. 5. to kings, Gen. xl. 1. 2 Sam. xix. 19, 20. to princes and noblemen, Gen. xlii. 10, 30. Dan. iv. 36. to a deputy of a province, Acts xxv. 26. to such as tyrannize over others, Isaiah xxvi. 13. 1 Pet. v. 3. A word of reverence and respect, and is applied to a husband, Gen. xviii. 12. to a master, John xv. 15. to prophets, 1 Kings xviii. 8.

LORD'S DAY, the day on which the Son of God arose from the dead, and on which it was the practice of his disciples statedly to assemble together for the purposes of commemorating his death and resurrection, and uniting in the observance of the various institutions of public worship, Acts ii. 32, 33. with chap. xx. 7. 1 Cor. xi. 18—20. with chap. xvi. 2. From the times of the apostles downwards, the first day of the week was solemnly observed in all the churches of Christ, whereby they owned its substitution in the room of the seventh day, applying the duties and services of a sabbath unto it. And that this was owned from the authority of the Lord is declared by John in the Revelation, who calls it the Lord's day, Rev. i. 10. See *Sabbath.*

LORD'S SUPPER is an ordinance which our Saviour instituted as a commemoration of his death and sufferings, and is to be observed in his churches to the end of time. By the significant actions of eating bread and drinking wine, they are called to commemorate his dyinglove, when he gave his body to be broken, and his blood shed, in order to effect their salvation, Matt. xxvi. 26—29. Mark xiv. 22—25. Luke xxii. 19—21. Acts ii. 46. and 1 Cor. xi. 23—27. The form, nature, and design of this institution are best ascertained by having recourse to the different passages above cited, in which it is set forth. "The Lord Jesus, the night in which he was betrayed, as they were eating the passover, took bread and blessed, or gave thanks, and gave it to the disciples, saying, Take, eat, this is my body, which is

given, or broken, for you: this do in remembrance of me. After the same manner also he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it; for this cup is my blood of the new testament which is shed for you—for the remission of the sins of many: this do ye, as often as ye drink it, in remembrance of me:—for aso ften as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." None but true believers, or such penitent characters, at least, as are earnestly seeking salvation through the blood of atonement, can approach the table of the Lord with real profit. When we attend this ordinance, it should be with sorrow for our past sins, and easiness and calmness of affection, free from the disorders and ruffles of passion; with a holy awe and reverence of the Divine Majesty, yet with a gracious confidence and earnest desires toward God; with raised expectations; prayer, joy, and thanksgiving, and love to all men. When coming from it, we should admire the condescensions of divine grace; watch against the snares of Satan, and the allurements of the world; rejoice in the unspeakable love of Christ, depend upon the gracious influence of the Spirit, that we may keep up a sense of the divine favour, and be longing for heaven, where we hope at last to join the general assembly of the first-born.

LO-RU-HA'-MAH: lôrûhåmå. [*Not having obtained mercy, nor pitied.*] Hos. i. 6.

LOSS signifies damage, Gen. xxxi. 39. Hinderance from labour, Exodus xxi. 19. "He shall pay for the loss of his time, and shall cause him to be thoroughly healed." Throw away, Phil. iii. 8. "I count all things but loss." His privileges as a Jew, and his righteousness which was by the law, and which he formerly thought gain, he now counted loss; yea, he counted all things, for which men value themselves, and on which they build their hopes of salvation, in a meritorious sense, to be loss, for the excellency of the knowledge of Christ Jesus his Lord. David speaking of his misery, or his sin, says, "I have gone astray like a lost sheep;" and prays the Lord to seek his servant, Psalm cxix. 176. The following poetical paraphrase of this verse is beautiful and affecting:—

> "Thine eyes in me the sheep behold,
> Whose feet have wander'd from the fold;
> That, guideless, helpless, strives in vain
> To find its safe retreat again;
> Now listens, if perchance its ear
> The shepherd's well-known voice may hear;
> Now, as the tempests round it blow,
> In plaintive accents vents its woe.
> Great Ruler of this earthly ball,
> Do thou my erring steps recall."—*Merrick.*

See Ezek. xxxiv. 6. Matt. xviii. 11.

LOT: lŏtt. [*Wrapped up, joined, covered, the myrrh, or rosin.*] The son of Haran, and nephew of Abraham. After the death of his father, he lived and travelled with Abraham. After their return from Egypt, the number of their flocks, and strife of their herdsmen, obliged them to separate. On Abraham's offer, Lot took his choice. Charmed with the fertile appearance of the country about Sodom, he chose that for his place of residence. The wicked behaviour of the Sodomites made his life a continual burden to him. Nor had he been long there, when he, if not also the most of what he had, was carried captive by Chedorlaomer. He and his substance were, however, recovered by Abraham; and about sixteen years after he was near perishing in the overthrow of Sodom. On the evening before that fatal event, two of the angels which had just feasted with Abraham, appeared to Lot at the gate of Sodom, as travellers. Lot humbly begged they would take up their abode in his house. At first they, to try his hospitality,

spake as if they inclined to lodge all night in the street; but on his farther entreaty, they entered his house, and supped with him, in a manner we confess not to understand. Supper was scarcely finished, when a multitude of the men of the city came and demanded from Lot the two strangers, that they might abuse them in a manner shocking to chastity. Lot, in his confusion, begged they would rather take his two virgin daughters, than so horridly abuse the strangers, who had committed themselves to his protection. They vehemently upbraided him for dictating to them, who were natives of the place, he being only a sojourner among them; and threatened to use him worse than they had intended to treat the strangers. Hereupon, they furiously rushed forward to break the door, which Lot had shut behind him. The angels pulled Lot in, bolted the door, and smote the Sodomites about it, with such blindness and stupidity, that they could not perceive where they were; at length being wearied with fruitless ranging about, they went home. Meanwhile, the angels informed Lot of their intention to destroy Sodom, and the cities adjacent, for the wickedness thereof, and warned him and his relations to leave the place immediately. He sent to his sons-in-law, begging them to flee; but they contemned his message. About the break of day, Lot, his wife, and two unmarried daughters, unwilling to leave their substance, or waiting for the other daughters, continued to put off the time. The angels took them by the hand, and hastened them out of their house, and from the city; when they left them, they warned them to go with speed to a neighbouring mountain; and that they should be consumed if they looked back. At Lot's intercession, who was afraid of the wild beasts of the mountain, the angels, directed of God, promised to spare Zoar, the least of the five cities marked for ruin, as a place of refuge to him and his family. Through carnal affection to her country and wealth, or a vain curiosity to see the vengeance of God, Lot's wife looked behind her. The flames of divine vengeance seized her immediately, and transformed her into a statue of petrified salt; thus making her a standing monument of the danger of incredulity, impudence, love of the world, apostacy from, and disobedience to God. How long this pillar continued, we know not. Josephus says, it remained in his time, which was near two thousand years after it was formed. Irenæus and Tertullian say, it was standing about A. D. 200. Benjamin of Tudela, the Jewish traveller, avers, that it was standing near one thousand years after, which would make its duration about three thousand years. Some modern travellers pretend to have seen it; but their relations savour so strongly of fable, and differ so widely, that we cannot credit them. It is certain, that Maundrel, Shaw, and other travellers of veracity, do not pretend that there are now the least remains of this noted statue. Shocked with the death of his wife, and the ruin of his country, Lot was afraid to dwell in Zoar; but he and his daughters retired to the adjacent mountains. Lot's daughters, whom he but lately offered as prostitutes to the unclean Sodomites, decoyed him into drunkenness and incest. Anxious of posterity, and perhaps desirous to be the mother of the Messiah, and fearing there was not a man left on the earth besides their father, to whom they could have access, they resolved to have children by him. On two different nights they intoxicated him with wine, and lay with him, the one after the other. They both became with child by him. The eldest daughter

impudently called her son Moab, to mark that he was begotten by her father. The younger called her son Ben-ammi, the son of my people. From these two sprung the Moabites and Ammonites, on whom the curse of heaven remarkably lay. Gen. xi. 31. xiii. xiv. xix. 2 Pet. ii. 6—8. Luke xvii. 32.

LOT, an agreement to determine an uncertain event by appealing to the providence of God, Prov. xvi. 33. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." This broke off all contentions and litigations, relative to the matter in dispute, Prov. xviii. 18. In this sense we have frequent mention of the lot in scripture; and as every thing recorded concerning it is of a sacred nature, it should never be resorted to, where reason and revelation furnish other means of deciding. See 1 Chron. vi. 54, 61. Obad. i. 11. Jonah i. 7. John xix. 24, 25. Psalm xxii. 18. The promised land was divided by lot, Numb. xxvi. 55, 56. The term lot is used as equivalent to inheritance, Judges i. 3. "Come up with me into my lot." Isa. xvii. 14. "This is the lot of them that rob us." Acts viii. 21. "Thou hast neither part nor lot in this matter." Thus what fell out in the course of God's providence was called a lot. A lot in the promised land was evidently typical of a place in eternal glory. Compare Acts xxvi. 18. Eph. i. 14, 18. As therefore the land of promise was divided by lot to the believing Israelites, God determining the lot as he saw good, none of the people having any claim on, or right to it; so the kingdom of heaven is a lot given by the good will of God to them that believe and obey him: for as unbelief and disobedience threw 600,000 people out of the inheritance of the promised land; so none who disbelieve God's word, and rebel against his authority, shall ever enter into the kingdom of heaven. These things happened unto them for examples. See then, reader, that thou fall not after the same example of unbelief.

LO'-TAN: lō'tăn. [The same as Lot.] The son of Seir, Genesis xxxvi. 20.

LOATHE, spoken of the Israelites lothing manna, Numb. xxi. 5. of Job loathing his own life, Job vii. 16. "I loathe it." Life, in such circumstances, is hateful to me: and, though I wish for long life, yet, if length of days were offered to me, with the sufferings which I now undergo, I would despise the offer, and spurn the boon. Of penitential sorrow on account of sin, Ezekiel vi. 9. xx. 43. xxxvi. 31. "And shall loathe yourselves in your own sight, for your iniquities." A person who has a proper view of the evil of sin, and of the purity of the divine law, may say truly,—

> "I loathe myself when God I see,
> And into nothing fall:
> Content if thou exalted be,
> And Christ be all in all."

LOUD, spoken of holy triumph, Psalm xxxii. 3. xcviii. 4. "Make a loud noise and rejoice, and sing praise." Of extravagant professions, Prov. xxvii. 14. "He that blesseth his friend with a loud voice," —that is, makes public protestations of acknowledgments to his friend for favours, subjects his sincerity to suspicion. Of a noisy impudent street-walker, Prov. vii. 11.

LOVE, a natural passion, inclining us to delight in an object, Gen. xxix. 20. a gracious principle or habit, wrought in the soul by the Spirit of God, which inclines us to delight in, esteem, and earnestly desire to enjoy an interest in God's favour, and communion with him, as our chief good, portion, and happiness, and the fountain of all perfection and excellency; and which likewise disposes us to do good to all, especially to such as resemble God

in holiness, and bear his image, 1 John iv. 19, 21. the effect of love, John xv. 13. the person beloved, Cant. ii. 2, 7. true friendship or kindness, Prov. xv. 17. Love is natural, which is either lawful, Psalm xxxiv. 12. or, unlawful, John xii. 25. 2 Tim. iii. 2. conjugal, which is divine; that is, God's love to the world, which is inexpressible, John iii. 16. to his saints, which is inconceivable, Eph. iii. 19. boundless, 1 John iv. 16. to penitent backsliders, Hos. xiv. 4. human, such is that between a husband and wife lawfully joined in wedlock, Genesis xxiv. 67. Ephes. v. 25. idolatrous, such is that love which idolaters have for idols and strange gods, Jer. ii. 25. viii. 2. parental and filial, Gen. xxii. 2. xliv. 20. xlv. 11. spiritual, as the love of God towards his children, John xvii. 23. Rom. v. 5, 8. Their love to God, Psalm cxvi. 1. 1 John iv. 19. of Christ to his church, Eph. iii. 19. v. 2. to some particular persons, John ii. 2. Gal. ii. 20. The love of believers towards Christ, Can. i. 4, 7. John xxi. 15. to one another, John xv. 17. Col. i. 4. of pastors towards their people, 1 Cor. xvi. 24. 2 Cor. ii. 4. of hearers to their teachers, 2 Cor. viii. 7, 8. 1 Thess. v. 13. Tit. iii. 15. carnal, 2 Sam. xiii. 4. Prov. vii. 18. wicked, 2 Chron. xix. 2. Rev. xxii. 15.

Miscellaneous pieces on love.—We love him, says the apostle John, because he first loved us: here let us remember the dignity as well as the great love of our supreme benefactor. This circumstance mightily increases the value of a gift. A small favour from some noble personage is an high obligation. If a king from his throne only vouchsafes us a favourable look, we go away delighted, but when we think of the King of kings giving his only Son to die for us, nothing can be imagined in any degree comparable to such love as this; and when we consider that we were then enemies to his divine majesty, and had deserved eternal death from his justice, well it may be said, that God not only declares, but commands his love; he makes it appear wonderful and illustrious to us, in that while we were yet sinners Christ died for us. This is the most matchless instance of love mortal ears ever heard, or the thoughts of any heart can conceive. This is the strongest fire we can possibly stand by to have our frozen hearts warmed and inflamed. O come hither then and frequently behold the wonderful beneficence of God to us! Let us think properly of the love of God, and surely we shall be overcome; surely we shall be captives, willing captives, of such almighty triumphant love!—*Hervey.*

Real love to God (as our Father in Christ) must have the most favourable influence on moral conduct, for no obedience is so perfect as that which arises from affection; it is the alert, cordial, sincere, obedience of a dutiful child to a tender parent; it anticipates his will, and is desirous to please him in all things. And what is love to God, but the love of purity and rectitude? Real love not only admires, but endeavours to imitate the object of its affection; hence the apostle says, "the love of Christ constrains us;" and this, by the influence of the Spirit, is the only true source of Christian morality.—*Dr. Knox.*

There are four marks whereby we may discover whether we love God or not: Do we delight to think of God? do we delight to talk of God? do we care to please God? do we love our neighbour? If we can truly answer these inquiries in the affirmative, then we possess this invaluable principle, then all duties become pleasant, all troubles comparatively light, and all mercies have a delightful relish. This love is like

oil to the wheels of obedience; it makes our souls like the chariots of Aminadab in the ways of God, and our feet like harts' feet, to run in God's commandments. This love is a temper which resembles God, imitates the example of Christ, and is the very spirit of the gospel. The love of our neighbour and the love of the brethren may be included in three things: first, to think well of them; that is, not to be suspicious of them, but to put the best construction on their words and actions. It is said that love thinketh no evil; it does not charge it upon his neighbour without the clearest proof: this is opposite to envy and hatred, and shows a truly benevolent disposition. Second, it is to speak well of them. The scripture forbids us to speak evil of our neighbour, though what we say may be true, much less should we invent or spread false reports to hurt their character, or injure them in any respect. We should also say all the good that we possibly can of them, and delight to speak well of them. Third, it consists in doing them all the good we can. Real Christian love opens both the hand and the heart; it makes us willing to show all possible kindness by advice, or by pecuniary assistance. When this is done to Christian brethren, it must spring from the love of Christ, and be done to them, because they belong to him; and when it is required to be showed towards our neighbour, it must be, because from the same motive we wish to do by them as we should desire them to do by us in like circumstances.—*Neal.*

Love never faileth. When tongues and prophecies cease, love shall shine and sing in the kingdom of heaven. Faith will accompany us to the gates of Paradise, and there bid us farewell; but white-robed Charity will enter the gates, and never leave us. Knowledge may fade away; but love shall flourish in immortal bloom. Reader! contemplate the excellencies of this heavenly principle. Without it, there is no harmony, no beauty, no unity, no happiness! Music has a powerful charm to heaven-born souls; but if the harp of love be removed, the charm is gone. The sounding brass grates on the ear with harsh discords; the tinkling cymbal wearies with a tiresome monotony. Perhaps no grace ever sat to the hand of a more consummate master than Charity. Her incomparable painter, St. Paul, has drawn her at full length, in all her fair proportions. Every attitude is full of grace—every lineament, of beauty. The whole delineation is perfect and entire, wanting nothing. As holy affection is the source of harmony, and the essence of beauty, so it is the cement of unity. Love, says Mason, is the master-principle of all good society. It is the holy bond which connects man with man, and angel with angel, and angels with men, and all with God. It is itself an emanation from his own purity: "for God is love, and he that dwelleth in love, dwelleth in God, and God in him." Divine love diffuses itself over the whole life of a Christian. There is no duty or privilege, possession or connexion, placed beyond its reach. Its influence animates industry, exalts learning, refines friendship, soothes affliction, sanctifies prosperity, and seasons every comfort with the best relish.—*Thornton.*

LOWER parts of the earth signifies the valleys, Isa. xliv. 23. the state of the dead, Psalm lxiii. 9. the earth, as the lowest part of the visible world, or the grave and state of the dead, Eph. iv. 9. Lowly, means humble, Prov. iii. 34. "He giveth grace unto the lowly." These words are quoted, 1 Pet. v. 5. and James iv. 6.

LU'-BIM: lûbim. [*The heart of a man.*] A country, Nah. iii. 9.

LU'-CAS: lûkas. [*Rising to him, or luminous.*] Philemon 24.

LU'-CIFER: lûsêfer. [*Bringing light.*] The title by which Isaiah describes that proud tyrant, Nebuchadnezzar, king of Babylon, whose fall is compared to that of the prince of the air, when he was cast down from heaven, Isa. xiv. 12.

LU'-CI-US: lûsêus. [*Of light, or luminous.*] Of Cyrene, Acts xiii. 1. one of the prophets or teachers of the church at Antioch, is probably the same as the evangelist Luke.

LUCRE signifies unlawful gain, 1 Sam. viii. 3. The sons of Samuel walked not in the ways of their father, "but turned aside after *lucre.*" The ministers of God must not be given to "filthy lucre," 1 Tim. iii. 3, 8. Tit. i. 7. 1 Pet. v. 2.

LUD: lûdd. [The same as Lod.] The fourth son of Shem. He is thought to have peopled Lydia, a province of Asia Minor, Gen. x. 22. 1 Chron. i. 17.

LU'-DIM: lûdim. [The same.] Gen. x. 13. Son of Misraim.

LU'-HITH: lûhith. [*A floor made with boards, or greenness.*] A place or canton of the Moabite country, Isa. xv. 5.

LUKE: lûke. [The same as Lucas.] Concerning this evangelist, we have but little certain information: from what is recorded in the scriptures, as well as from the circumstances related by the early Christian writers, Luke was a native of Antioch, by profession a physician, and for the most part a companion of the apostle Paul. Some have been led to conclude, that this evangelist was a Jew, and others have supposed that he was one of the seventy disciples; but this is contradicted by Luke's own declaration, that he was not an eye-witness of our Saviour's actions. It has been inferred that he was a Gentile, on the authority of St. Paul's expressions in Col. iv. 10—14. But the most probable conjecture is, that St. Luke was descended from Gentile parents, and in his youth had embraced Judaism, from which he was converted to Christianity. The first time that this evangelist is mentioned in the New Testament, is in his own history of the acts of the apostles. We find him there with St. Paul at Troas, Acts xvi. 10, 11. thence he attended him to Jerusalem; continued with him in his troubles in Judea; and sailed in the same ship with him, when he was sent a prisoner from Cæsarea to Rome, where he stayed with him during his two years' confinement. As none of the ancient fathers have mentioned his suffering martrydom, it is probable that he died a natural death. The gospel by St. Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation; and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years; and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke

he gave on that occasion to two of his disciples, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the Pharisee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others.

LUKEWARMNESS, applied to the affections, indifference, or want of ardour. In respect to religion, hardly any thing can be more culpable than this spirit. If there be a God possessed of unspeakable rectitude in his own nature, and unbounded goodness towards his creatures, what can be more inconsistent and unbecoming than to be frigid and indifferent in our devotions to him? The Atheist disbelieves the existence of a God, and therefore cannot worship him at all; the lukewarm owns the existence, sovereignty, and goodness of the Supreme Being, but denies him that fervour of affection, that devotedness of heart, and activity of service, which the excellency of his nature demands, and the authority of his word requires. Such a character, therefore, is represented as absolutely loathsome to God, and obnoxious to his wrath, Rev. iii. 15, 16. The general signs of a lukewarm spirit are such as these: neglect of private prayer; a preference of worldly to religious company; a lax attendance on public ordinances; omission or careless perusal of God's word; a backwardness to promote the cause of God in the world, and a rashness of spirit in censuring those who are desirous to be useful.

LUMP signifies a poultice made of figs: this was the natural means which God was pleased to bless to the recovery of Hezekiah's health: and without this interposition, he must have died, 2 Kings xx. 7. Isa. xxxviii. 21. The mass of mankind out of which particular nations are formed, Rom. ix. 21. The nation of the Jews, Rom. xi. 16. "If the first fruit be holy, the lump is also holy." The apostle here teaches, that as the first converts to the Christian faith from among the Jews were acceptable to God, so, when the whole mass or body of the Jews is converted, they in like manner will be acceptable to him, and will become members of his visible church.

LUNATIC, a person afflicted with falling sickness, or madness, or deep melancholy; or may denote a person possessed by the devil, Matt. iv. 24. and xvii. 15. See *Demoniacs*.

LUST signifies concupiscence, or unlawful carnal passion and desire, 1 Pet. ii. 11. 2 Pet. ii. 10. that original corruption which inclines man to sin and evil, Jam. i. 14, 15. 2 Pet. i. 4. the desiring of unlawful things to support and satisfy nature, Deut. xii. 15, 20, 21. the coveting things forbidden, 1 Cor. x. 6. corrupt and inordinate desires and affections, 1 Pet. iv. 2. The spirit lusteth against the flesh, Gal. v. 17. The Spirit of God stirs up motions and desires in the saints, contrary to those of the flesh or unrenewed part in man, and inclines them to desire and endeavour the utter destruction of it.

LUZ: lŭz. [*An almond, a departure, or a bending.*] The ancient name of Bethel, Gen. xxviii. 19.

It was also the name of a city in Arabia Petræa, built by a person who had resided at Bethel, Judges i. 25, 26. The Ephraimites having laid siege to Bethel, this man showed them a secret entrance into it, by means of which they got access, and smote the city; and as himself and family were spared, he retired with them into the land of the Hittites, and there built Luz.

LY-CA-O'-NI-A: lȳkåōnēå. [*A she-wolf.*] A province in Asia Minor, accounted the southern part of Cappadocia, having Isauria on the west, Armenia Minor on the east, and Cilicia on the south, Acts xiv. 6. Its chief cities are all mentioned in this chapter, i. e. Iconium, Lystra, and Derbe.

LY'-CI-A; lishēå. A province of Asia Minor, having the province of Asia, so called, to the north; the Mediterranean sea to the south; Pamphylia to the east; and Caria to the west, Acts xxvii. 5.

LYD'-DA: liddå. [*A pool.*] Which in later times was called Diospolis, and is now known by the name of Lyddo, was a large village, and, according to Josephus, little inferior to a city for its size. This place is celebrated for the miraculous cure of Eneas, Acts ix. 32, 34. It was situated at no great distance from Joppa, ver. 38, on the way from the latter place to Jerusalem.

LYD'-I-A: liddēå. [*A pool.*] A female whose stated place of residence seems to have been Thyatira; but who happened to be in Philippi, in Macedonia, on matters of trade, at the time Paul and Silas visited the latter city to preach the gospel there. Whether a Jewess by extraction, or only a proselyte to the Jewish religion, does not appear very certain; she, however, seems to have made one of a small company who met every sabbath for prayer and the worship of the true God, at a Proseucha, a little way out of the city. To this small assembly Paul and his companions resorted, and taking his seat among them, he in a familiar manner told them of Jesus of Nazareth and his salvation. The Lord opened the heart of Lydia, so that she attended to the things that were spoken by Paul, as did others also of her domestics; and having confessed their faith they were baptized, and constituted the first-fruits of the church of the Philippians, Acts xvi. 14, 15, 40.

LYDIA, a province of Asia Minor, peopled by the sons of Lud. Isaiah mentions it under the name of Lud, ch. lxvi. 19.

LYING, an abuse of speech which is frequently condemned in both the Old and New Testament. See Exod. xxiii. 17. Lev. xix. 11. Prov. xii. 22. xiii. 5. xix. 22. Acts v. 4. Eph. iv. 25. Jam. v. 12. Our Lord, in his sermon on the mount, has given most important injunctions to his disciples on this subject. He would have them so plain, sincere, and free from guile, that their word should be equivalent to the most solemn oath; and that in all their assertions they should content themselves with a simple affirmation, It is, or It is not. "Let your communication be yea, yea; or nay, nay; for whatsoever is more than these cometh of evil," Matt. v. 37. See Eph. iv. 25. Col. iii. 9. It is an alarming consideration, that among those who shall be excluded the kingdom of heaven are, "Whosoever loveth and maketh a lie." Rev. xxii. 15. It appears from the records of past ages, and indeed from the history of our own times, that this vice is apt to prevail more in some climes and countries than in others. We have the testimony of Paul himself, that the inhabitants of Crete were remarkably addicted to lying, Titus i. 12. False doctrine is called a lie, 1 John ii. 21. and so is an image, or idolatrous

representation of God, Rom. i. 25.

LY-SA'-NI-AS: lȳsȧnēȧz. [*Dissolving sadness, or driving away sorrow.*] The Tetrarch of Abilene, Luke iii. 1. He governed that country at the time John the Baptist entered upon his ministry. It was a province of small extent, lying between the mountains of Libanus and Anti-Libanus, the capital of which was Abila.

LYS'-I-AS: lissēȧs [*Dissolving.*] Acts xxiii. 26. See *Claudius Lysias.*

LYS'TRA; listrȧ. [*Dissolving, or dispersing.*] A city of Lycaonia, chiefly celebrated for the miraculous cure there upon a lame man, which made the Lycaonians think the gods were come down to them in the likeness of men, Acts xiv. 10, 11. and for the circumstance of Timothy, mentioned Acts xvi. 1.

M

hȧt, hȧte, hȧll—bēt, bēar, bēer—fīt, fight, field—nōt, nōte, nōose—bŭt, bŭsh, blŭe—lovelў, lўe.

MA-A'-CHAH: mȧȧkȧ. [*Pressed down, worn, or fastened.*] Daughter of Talmai, king of Geshur, was the wife of David, and mother of Absalom and Tamar, 2 Samuel iii. 3.

MAACHAH, daughter of Abishalom, wife of Abijam, king of Judah, and mother of Asa, his successor. 1 Kings xv. 10. She was addicted to the idolatrous practices of the times, and deposed on account of it from her royal dignity, by her own son, ver. 13.

MAACHAH, the father of Achish, king of Gath, in the time of Solomon, 1 Kings ii. 39.

MAACHAH, father of Shephatiah, was head of the tribe of Simeon in the days of David, 1 Chron. xxvii. 16.

MA-ACH'-A-THI: mȧȧkȧthў. [*Broken.*] The name of a place, Deut. iii. 14.

MA-A'-DAI: mȧȧdȧў. [*Pleasant, testifying, taking away.*] Of the sons of Bani, Ezra x. 34.

MA-A-DI'-AH: mȧȧdўȧ. [*Pleasantness, or the testimony of the Lord.*] Neh. xii. 5.

MA-A'-I: mȧȧў. [*A belly, or heaping up.*] Neh. xii. 36.

MA-A'-LEH-AC-RAB'-BIM: mȧȧlē-ȧkrȧbbim. [*The ascent to Arrabbin.*] The name of a place, Josh. xv. 3.

MA-A'-RATH: mȧȧrath. [*A den, making empty, or watching.*] A city belonging to the tribe of Judah, Josh. xv. 59.

MA-A-SE'-I-AH: mȧȧsȧўȧ. [*The work of the Lord.*] The son of

Ahaz, king of Israel, was slain by Zichri, 2 Chron. xxviii. 7. The name of several persons mentioned in scripture, Neh. viii. 4. Jer. xxi. 1. xxix. 21.

MA-A-SI'-AI: mȧȧsy̆ȧy̆. [*The defence, strength, or sure trust of the Lord.*] The son of Adiel, 1 Chron. ix. 12.

MA'-ATH: mȧȧth. [*Wiping away, breaking, fearing, smiting.*] The son of Mattathias, Luke iii. 26.

MA'-AZ: mȧȧz. [*Wood, or of wood.*] 1 Chron. ii. 27.

MA-A-ZI'-AH: mȧȧzy̆ȧ. [The same as Maasiai.] The chief of the last of the twenty-four families of the priests, 1 Chron. xxiv. 18.

MA-CE-DO'-NI-A: mȧsĕdōnēȧ. [*Burning, adoration, crookedness, lofty.*] A vast province of Greece, formerly called Æmathia; and from the kings of Macedon, Macedonia. It was bounded on the north by the mountains of Hemus, on the south by Epirus and Achaia, on the east by the Ægean, and on the west by the Ionian and Adriatic Seas; celebrated in history for being the third kingdom that, under Alexander the Great, obtained the empire of the world, and under it one hundred and fifty nations. To this country, whose metropolis was then Thessalonica, St. Paul was called by a vision; and the churches planted by him in it, are renowned for their great charity, and ready contribution to the distressed Jews in Judea, when they themselves lay under extreme poverty, Acts xvi. 9. 2 Cor. viii. ix.

MACH-BE'-NAH: mȧkbȧnȧ.—[*Poverty, the smiting of his son.*] The father of Gibea, 1 Chronicles ii. 49.

MA'-CHIR: mȧkir. [*Selling, or knowing.*] The son of Manasseh, and grandson of the patriarch Joseph, was prince of the family of Machirites, Numb. xxvi. 29.

MACH-NA-DE'-BAI: mȧknȧdȧbȧy̆. [*A smiter, or a poor man vowing of his own accord.*] One of the sons of Bani, Ezra x. 40

MACH-PE'-LAH: mȧkpȧlȧ.—[*Double.*] The name of a cave in the vicinity of the city of Hebron, which Abraham bought for a sepulchre for Sarah, Gen. xxiii 9

MAD signifies one distracted or deprived of reason, Acts xxvi. 24. 1 Cor. xiv. 23. One dissembling madness, and behaving himself foolishly, 1 Sam. xxi. 13. One furious with raging zeal in persecuting, Acts xxvi. 11. One whose mind is so troubled and perplexed, as that he knows not what to do, but acts irregularly and extravagantly, Deut. xxviii. 34. Eccl. vii. 7. Jer. xxv. 16. One who is impetuous and violent in his desires after idols and vanity, Jer. l. 38. Foolish, deceitful, and lying, Hos. ix. 7.

MA-DA'-I: mȧdȧy̆. [*A measure, judging, or a garment.*] The third son of Japheth, Gen. x. 2. supposed by some to be the progenitor of the Medes; but on this subject, we believe, nothing certain can be advanced.

MA'-DI-AN: mȧdēȧn. [*Judgment, chiding, or striving.*] The land to which Moses fled, after he "smote the Egyptian," Acts vii. 29.

MAD-MAN'-NAH: mȧdmȧnnȧ. [*A measure of a gift, the preparation of a garment.*] A city of Judah, Joshua xv 31.

MA'-DON: mȧdŏn. [*A chiding, a garment, or his measure.*] A city, Josh. xi. 1.

MAG'-BISH: mȧgbish. [*Excelling others, or height.*] Ezra ii. 30.

MAG-DA'-LA: mȧgdȧlȧ. [*A tower, or greatness.*] Matt. xv. 39. See Dalmanutha.

MAG-DA-LE'-NE: mȧgdȧlȧnē. [*Magnified, exalted, or a tower.*]—Matt. xxvii. 56. See *Mary.*

MAG'-DI-EL: mȧgdēĕl. [*Publishing, or declaring God, or chosen fruit of God.*] Prince of the Idu-

means, succeeded Mibzar, Genesis xxxvi. 43.

MAGI, an ancient religious sect of Persia, or rather an order of priests among the Persians. "The magi," says Bishop Horsley, "were wise men who applied themselves to the study of nature and religion. The religion of the Persians in the latest age that can be given to Hystaspes, if it was at all tainted with idolatry, was so only to an inferior degree. And a Magus, in the strict sense of the word, had nothing in common with the impostors that are now called magicians. Eastern Magi were the first worshippers of Mary's holy child, Matt. ii. 1. which should remove any prejudice that the name of a Magus might create."

MAGICIAN, in scripture, generally signifies a diviner, or fortune-teller. The Israelites were, by the law of Moses, prohibited, on pain of death, from consulting persons of this cast, Lev. xix. 31. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them."—"The soul that turneth after familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people," chap. xx. 6. To restrain them from imitating the other eastern people, all of whom had their diviners, enchanters, and magicians, God sent them prophets, who discovered future events in a sure, clear, and easy manner. On the contrary, the predictions of diviners were always obscure, enigmatical, doubtful, and dangerous, as well in respect of those who consulted them, as of those who were consulted; for the law condemned both parties to death. Pharaoh's magicians counterfeited the miracles of Moses.

MAGISTRATES, persons in society who superintend the public safety and tranquillity, by maintaining the laws; to whom submission is due from the people on that account, Ezra vii. 25. Tit. iii. 1. It is indispensably necessary to the due execution of justice, that the persons of magistrates be sacred, and that they should not be insulted in the discharge of their office. All reproachful words or curses, uttered against persons invested with authority, are prohibited in Exodus xxii. 28.

MAGNIFY signifies to declare and show forth one's greatness and glory, Luke i. 46. To increase one's esteem, reputation, and authority, Josh. iii. 7. iv. 14. 1 Chron. xxix. 25. Job vii. 17. "What is man that thou shouldst magnify him?" How astonishing is thy kindness, that thou shouldest fix thy heart, thy strongest affections, on such a poor, base, impotent creature as man; that thou shouldest so highly exalt him beyond all other creatures, and mark him with the most particular notice of thy providence and grace! God magnifies his mercy, when he makes manifest his saving goodness, and delivers from danger, Gen. xix. 19. Jehovah in having accomplished the redemption of the world by the resurrection of Jesus from the dead, and by his exaltation above every name that is named in heaven and earth, has magnified his holy name and his faithful word over every opposition, Psal. cxxxvii. 2. The Lord is well pleased to magnify his law, and honour it, as well by executing judgment upon those who transgress, as by verifying his promises unto those who observe it, Isa. xlii. 21. The true Christian, as an evidence of his faith, not only himself magnifies God, but exhorts others to do likewise: "O magnify the Lord with me, and let us exalt his name together," Psalm xxxiv. 3. lxix. 30. Acts xix. 17. When Paul did honour to the Christian ministry, he "magnified his office," Rom. xi. 13.

MA'-GOG: mâgŏg. [*Covering, a roof, dissolving, or melting.*]—The son of Japheth, Gen. x. 2. generally believed to be the father of the Scythians or Tartars. See art. *Gog.*

MA'-GOR-MIS'-SA-BIB: mâgôr-missâbib. [*Terror, or fear on every side.*] Jer. xx. 3.

MAG'-PI-ASH: mâgpy̆âsh. [*A body thrust hard together.*] Neh. x. 20.

MA-HA'-LAH: mâhâlâ. [*Sickness, a company of dancers, a harp.*] 1 Chron. vii. 18.

MA-HA-LA-LE'-EL: mâhâlâlêêl. [*Praising God, or God's illumination.*] The son of Cainan of the race of Seth, Gen. v. 15.

MA-HA'-LATH: mâhâlăth. [The same as Mahalah.] The wife of Rehoboam, king of Judah, 2 Chron. xi. 18. It was also the name of a daughter of Ishmael, and who became the wife of Esau, Gen. xxviii. 9. A title of Psalms liii. and lxxxviii. literally denoting a chorus of singers and dancers. See *Calmet.*

MA-HA'-LI: mâhâlў. [*Infirmity, sickness, a harp, pardon.*] The eldest son of Merari, and chief of the family of the Mahalies, Exod. vi. 19.

MA-HA-NA'-IM: mâhânâim.—[*Tents, two armies.*] A city in the tribe of Gad, situated upon the brook Jabbok, Josh. xxi. 38. xiii. 26. In this place Jacob had a vision of angels coming to meet him, Gen. xxxii. 2. David retired to Mahanaim during the usurpation of Absalom, who was put to death not far from this city, 2 Sam. See chap. xvii. and xviii.

MA-HA-NEH'-DAN: mâhânèh-dân. [*The tents of judgment.*] A place near Kirjath-jearim, where six hundred Danites encamped in their way to Laish, Judges xviii. 12.

MA-HA-RA'-I: mâhârâў. [*Hasting, a hill, from my hill.*] One of the chiefs of David's guards, 2 Sam. xxiii. 28.

MA'-HATH: mâhăth. [*Wiping away, breaking, smiting.*] 1 Chron. vi. 35.

MA'-HAZ: mâhăz. [*An end, or ending, or waxing hot.*] A place, 1 Kings iv. 9.

MA-HA-ZI'-OTH: mâhazy̆ôth.—[*Seeing a sign, or seeing a letter.*]—The son of Heman, was chief of the twenty-third family of the Levites, 1 Chron. xxv. 4.

MA-HER'-SHAL-AL-HASH'-BAZ: mâhèrshâlalhashbâz. [*Making speed to the spoil, he hasteneth to the prey.*] Isa. viii. 1.

MAH'-LAH: mâhlâ. [*Sickness, a harp, pardon.*] One of the daughters of Zelophehad, Numb. xxvi. 33. who with her sisters received her distribution in the land of promise, because their father died without male issue.

MAH'-LI: mâhlў. [The same.] Son of Merari, 1 Chron. vi. 19.

MAH'-LON: mâhlon. [The same.] The son of Elimelech and Naomi, Ruth i. 2, 3. In the country of Moab, he married Ruth a Moabitish woman, and dying without children, his widow followed her mother-in law Naomi to Bethlehem, where she married Boaz, the kinsman of Elimelech.

MA'-HOL: mâhôl. [The same as Mahalath.] The Father of Ethan, Heman, Chalcol, and Darda, 1 Kings iv. 31.

MAID signifies a child, Lev. xii. 5. A virgin, Deut. xxii. 14. A servant, Gen. xvi. 2. Isa. xxiv. 2. 2 Kings v. 2. "The Syrians had brought away captive out of the land of Israel a little *maid*, and she waited on Naaman's wife." It appears this little maid had pious parents, who brought her up in the knowledge of the true God. Behold the goodness and the severity of the divine providence: affectionate parents are deprived of their promising daughter by a set of lawless freebooters, without the smallest prospect that she should have any lot in life but that of misery,

infamy, and woe. The history and conduct of this little maid presents many instructive lessons to all, but especially to those who in early life are called to engage in the service of others; and it will be well for such readers to remember, (1.) That the conduct of this little maid calls you to a cheerful contentment with your lot. There were various circumstances in her situation that must have deeply afflicted her heart. She had been dragged away from her parents at an age when nothing has occurred to wean the affections from them, and when their society and their care are felt by the young to be essential to their happiness. How painful was the contrast betwixt the kindness, the peace, and the abundance of a father's house, and the taunts and threats of a rude soldiery, and the bread and water of affliction! She had been taken from among the peculiar people of God, and the laws and rites which she had been taught to regard as the only fit modes of worship, and the only sure guides to salvation, and placed among idolaters with whom the institutions of Moses were objects of contempt. In this situation it would not have been wonderful had she pined away in utter despondence, and died of a broken heart. But instead of fainting in the day of adversity, instead of sitting down and weeping when she thought on Palestine, instead of fretting against the Lord, and saying, "Why am I taken, and others left?" she resigned herself to her fate, and devoted her attention to the duties of the station which Providence had assigned her. (2.) The conduct of this little maid calls on you to a diligent discharge of the duties of your station. "She waited on Naaman's wife." She laboured sedulously to fulfil the office allotted to her; and the task assigned you it is your duty also conscientiously to discharge. The engagement which you have formed with the families where you live is such, that you cannot neglect or refuse to perform what is required of you, without a gross violation of justice. It may require from you, on some occasions considerable efforts to accomplish your task; but the satisfaction you will feel in the approbation of the family, and in that of your own consciences, if they are silent, will more than compensate you. (3.) The conduct of this servant calls you to be respectful to your masters in your language and manners. Observe the manner in which she speaks of Naaman to her mistress, 2 Kings v. 3. (4.) The conduct of this maid-servant calls you to an affectionate and sympathizing interest in the afflictions of the families where you serve. Naaman, the master of this servant, was a leper. A revengeful heart would have triumphed in this circumstance as the vengeance of heaven on the leader of the troops that had dragged her to slavery; but the humanity of his conduct, and the pity of a benevolent spirit, made her feel for his calamity, and rendered her anxious for his relief. This disease was peculiarly loathsome, yet she thought of Naaman with the strongest compassion. Many were the afflicting circumstances in her own lot, yet these did not preclude her interest in the calamity of her master, nor her efforts to obtain for him a cure. Such generous and amiable conduct you must feel it your credit and your duty to imitate. (5.) The conduct of this pious little maid calls you to a careful remembrance of the holy lessons you may have received from your parents or from others. She remembers what she had heard of the miracles of Elisha; and such was her confidence in the power and mercy of the God of Israel, by whom the prophet had performed these wonders, that

she believed this Syrian stranger would not be excluded from his pity; and that his leprosy, which had resisted all other methods of cure, would be removed by his influence. The strength of her faith will appear wonderful, if we consider the peculiar virulence of the leprosy in the east, and that the healing of Naaman is the only miraculous cure of it recorded in the Old Testament; and this tribute to the perfections of God, and to the character of his prophet, is made in a land of idols, where it was likely it would be ridiculed as a childish dream, or resented and punished as an impious indignity to the gods of Syria. Let it be your care to cherish the habits, and to remember the lessons of your father's house, and to show on every proper occasion how much you value them. If your lot is cast in families where a course of domestic worship and of religious instruction is carried on, improve this great privilege for promoting your progress in knowledge and holiness. If your lot is cast where catechising is never practised, and praise to God is never sung, take heed lest in such circum stances you fall from your own stedfastness.

MAJESTY, the splendour of earthly princes, Esther i. 4. The infinite dignity and glory of God, Psalm xxi. 5. "Honour and majesty hast thou laid upon him." What tongue can express the glory and majesty of the Redeemer when he was transfigured on the mount! His face shone like the sun, and his garment was white as the light, Matt. xvii. 2. With what majesty the King of righteousness and peace was invested upon his ascension, when he took possession of the throne prepared for him, and received the homage of heaven and earth. See Rev. iv. vii. xix. xxi. xxii. And say, whose heart will not burn within him, through impatient desire to behold *him* of whom it is said,—"thou art clothed with honour and majesty?" Psalm civ. 1.

MAIN-*sail*, the chief or principal sail belonging to a ship, Acts xxvii. 40.

MAINTAIN, to uphold and preserve, Psalm xvi. 5. to repair, 1 Chron. xxvi. 27. to plead, Psalm cxl. 12. to profess and practise, Tit. iii. 8, 14.

MAKE signifies to create, frame, or fashion, Gen. i. 31. Exod. xxxii. 1. Isaiah xlv. 9. to choose, or bring that to be which was not so before, 1 Sam. xii. 22. to call one to a new vocation, and fit and qualify him for the same, Matt. iv. 19. to enter into, Neh. ix. 38. to ordain and appoint, Acts xxvi. 16. to turn, Psalm xli. 3. to build, Ezra v. 4. to change one thing into another, John ii. 9. "The water was made wine." Jesus, by turning water into wine showed himself to be the God of nature, who maketh the earth to bring forth wine, Psalm civ. 14, 15.

MAK'-KE-DAH: mȧkkĕda.—[*Worshipping, burning, or crookedness.*] Josh. x. 10. A city in the tribe of Judah. Joshua marched from it towards Libnah, Josh. x. 29.

MAK'-TESH: mȧktĕsh. Zeph. i. 11. A place in the lower part of Jerusalem, so called from its resemblance to a pounding mortar.

MAL'-A-CHI: mȧlȧkȳ. [*My messenger, or angel.*] The last of the minor prophets. So little is known of him, that it has been doubted whether his name be a proper name, or only a generic name, signifying the angel of the Lord, a messenger, a prophet. It appears certain, that Malachi prophesied under Nehemiah, and after Haggai and Zechariah, at a time when great disorders reigned among the priests and people of Judah, which are reproved by Malachi. He inveighs against the priests, i. 6, &c. ii. 1, 2, &c. he reproaches the people with having taken strange

wives, ii. 11. he reproves them for their inhumanity towards his brethren, ii. 10. iii. 5. He seems to allude to the covenant that Nehemiah renewed with the Lord, iii. 10. and ii. 4, 5, &c. assisted by the priests and the chiefs of the nation. He prophesied the coming of John the Baptist, and of the twofold coming of our Saviour, in very express terms, iii. 1—5. Thus Malachi sealed up the volume of prophecy in the description of that personage at whose appearance the evangelists begin the gospel history, Mark i. 1, 2. and he who terminated the illustrious succession of the prophets, and predicted the coming of the baptist, was in an especial degree entitled to a share of our Saviour's testimony: who declared, in terms which defined the period and extent of prophecy, that "all the prophets prophesied until John," Matt. xi. 13. Luke xvi. 16. Malachi is likewise elsewhere frequently cited as a prophet by the writers of the New Testament, Matt. xi. 10 xvii. 10—12. Mark i. 2. ix. 11, 12. Luke i. 17. vii. 27.

MAL'-CHAM: mâlkâm. [*Their king, their counsellor.*] Zeph. i. 5.

MAL-CHI'-AH: mâlkŷâ. [*The Lord my king, or my counsellor.*] The head of the fifth family of the twenty-four sacerdotal families, 1 Chron. xxiv. 9. The name likewise of several others in scripture. See Jer. xxxviii. 6—8. 1 Chron. vi. 40. and chap. ix. 12. Ezra x. 25. Neh. iii. 11, 14, 30, 31.

MAL-CHI'-EL: mâlkŷêl. [*God is my king, or my counsellor.*] The son of Beriah, the son of Asher. was the head of the Malchielites, in the time of Moses, Numbers xxvi. 45.

MAL-CHI'-JAH: mâlkŷjâ. [The same as Malchiah.] Neh. x. 3.

MAL-CHI'-RAM: mâlkŷrâm.—1 Chron. iii. 18.

MAL-CHI-SHU'-AH: mâlkyshûâ. [*The king of health, or magnificent king.*] The son of Saul, 1 Sam. xiv. 49.

MAL'-CHUS: mâlkûs. [*My king, kingdom, or counsellor.*] A servant of the high-priest, whose ear Peter cut off in the garden of Olives, when he came with those who were sent to apprehend Jesus. Our Saviour touched his ear and healed it, Luke xxii. 51.

MALE, spoken of man, Gen. i. 27. The paschal lamb was to be a male. Exod. xii. 5. The number of people was to be taken by the males, Num. i. 2. The males were to be circumcised, Exod. xii. 48. and three times in the year were to appear before the Lord God, Exod. xxiii. 17. "There is neither male nor female: for ye are all one in Christ Jesus," i. e. if we be true believers, we are in equal esteem with God.

MALEFACTOR, a criminal, a vile person, Luke xxiii. 32.

MALICE is a settled or deliberate determination to revenge or do hurt to another. It more frequently denotes the disposition of inferior minds to execute every purpose of mischief within the more limited circle of their abilities. It is a most hateful temper in the sight of God, strictly forbidden in his holy word, Col. iii. 8. 1 Pet. i. 2. Eph. iv. 31. disgraceful to rational creatures, and every way inimical to the spirit of Christianity, Matt. v. 44. Malicious informers were odious in the eye of the Mosaic law. See Lev. xix. 16—18.

MALIGNITY, a disposition obstinately bad or malicious, Romans i. 29.

MAL'-LO-THI: mâllôthŷ. [*Fulness, circumcision.*] 1 Chron. xxv. 4.

MALLOWS, a well-known medicinal plant, useful in fomentations and cataplasms, Job xxx. 4.

MAL'-LUCH: mâllûk. [*Reigning, or counselling.*] The name of several persons mentioned in the

Old Testament. See 1 Chron. vi. 44. Ezra x. 29. Neh. x. 4, 27.

MAMMON, a word properly Syriac, which signifies worldly riches, Matt. vi. 24. called mammon of unrighteousness, because often both the instruments and acquisition of unrighteousness, Luke xvi. 9.

MAM-RE: mámrē [*Bitter, changing, set with trees.*] An Amorite, the brother of Aner and Eschol, with whom Abram made a league, Gen. xiv. 13. He appears to have been a person of considerable note, for he communicated his name to a great part of the adjacent country. Abram pitched his tent in different places, till at length he fixed it in the plain, or by the oak of Mamre, see Gen. xii 6. which is in Hebron, i. e. the district in which Mamre is situated was called Hebron, Gen. xiii. 18. Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre, Genesis xxiii. 19

MAN. In his original state, man was a very noble and exalted creature, being placed as the head and lord of this world, having all the creatures in subjection to him. God made him upright, Eccles. vii. 29. without any imperfection, corruption, or principle of corruption in his body or soul; with light in his understanding, holiness in his will, and purity in his affection. The powers and operations of his mind were extensive, capacious, and perfect; capable of contemplating upon the works of God with pleasure and delight, and of performing his will without the least deviation. This constituted his original righteousness. Being thus in a state of holiness, he was necessarily in a state of happiness. Yet he was not without law; for to the law of nature, which was impressed on his heart, God superadded a positive law, not to eat of the forbidden fruit, Gen. ii. 17. under the penalty of death natural, spiritual, and eternal. Had he obeyed this law, he might have had reason to expect that he would not only have had the continuance of his natural and spiritual life, but have been transported to the upper paradise. How long he lived in a state of innocence cannot easily be ascertained, yet most suppose it was but a short time. The positive law which God gave him he broke, by eating the forbidden fruit. The consequence of this evil act was, that man lost the chief good; his nature was corrupted, his powers depraved, his body subject to corruption, his soul exposed to misery, his posterity all involved in ruin, subject to eternal condemnation, and for ever incapable to restore themselves to the favour of God, to obey his commands perfectly, and to satisfy his justice, Gal. iii. Rom. v. Gen. iii. Eph. ii. Rom. iii.

Though fallen from God, morally degraded and depraved, man has not lost his natural powers: he is yet capable of the most exalted degrees of knowledge in all natural things. Let us take a cursory view of what he has done, and of what he is capable:—He has numbered the stars of heaven; he has demonstrated the planetary revolutions, and the laws by which they are governed; he has accounted for every apparent anomaly in the various affections of the heavenly bodies; he has measured their distances, determined their solid contents, and weighed the sun!

His researches into the three kingdoms of nature, the animal, vegetable, and mineral, are, for their variety, correctness, and importance, of the highest consideration. The laws of matter, of organized and unorganized beings, and those chemical principles by which all the operations of nature are conducted, have been investigated by him with the utmost success. He has shown the father of the rain, and who has

begotten the drops of dew; he has accounted for the formation of the snow, the hail-stones, and the ice; and demonstrated the laws by which the tempest and tornado are governed; he has taken the thunder from the clouds; and he plays with the lightnings of heaven!

He has invented those grand subsidiaries of life, the lever, the screw, the wedge, the inclined plane, and the pulley; and by these means multiplied his power beyond conception: he has invented the telescope, and by this instrument has brought the hosts of heaven almost into contact with the earth. By his engines he has acquired a sort of omnipotency over inert matter; and produced effects, which, to the uninstructed mind, present all the appearance of supernatural agency. By his mental energy he has sprung up into illimitable space; and has seen and described those worlds which an infinite skill has planned, and an infinite benevolence sustains. He has proceeded to all describable and assignable limits, and has conceived the most astonishing relations and affections of space, place, and vacuity; and yet, at all those limits, he has felt himself unlimited: and still can imagine the possibility of worlds and beings, natural and intellectual, in endless variety, beyond the whole. Here is a most extraordinary power—describe all known or conjectured beings, and he can imagine more—point out all the good that even God has promised, and he can desire still greater enjoyments!

After having made the boldest excursions to the heavens, he has dared even to the heavens of heavens; and demonstrated the being and attributes of God, not only by proofs drawn from His works, but by arguments *à priori*, from which all created nature is necessarily excluded! These are among the boldest efforts of the human mind.

What has man not done? And of what is he not capable? To such powers and energies what limits can be assigned? Do not all his acts show that he is fearfully and wonderfully made? And if such be the shadow, what was the substance? If such is fallen man, what was he before his fall? And what is the necessary conclusion from the whole? It is this: the creature in question was made for God; and nothing less than God can satisfy his infinite desires. The Divine Being, therefore, in infinite love and mercy made provision for his relief, John iii. 16. Jesus Christ came in the fulness of time, according to the ancient predictions, to be his Saviour; and by virtue of his sufferings, all who believe are justified from the curse of the law. By the influences of the Holy Spirit he is regenerated, united to Christ by faith, and sanctified. True believers, therefore, live a life of dependance on the promises; of regularity and obedience to God's word; of holy joy and peace; and have a hope full of immortality. Man is put for (1.) the body, 2 Cor. iv. 16. (2.) The sins and corruptions of human nature, Eph. iv. 22. (3.) Strong, valiant, 1 Cor. xvi. 13. (4.) Magistrate, Gen. ix. 6. (5.) Frail, weak, Psal. ix. 20. (6) The church, Eph. ii. 15. (7.) An angel, Acts i. 10. (8.) The Lord Jesus, Gen. xxxii. 24. (9.) God the Father, Exod. xv. 3. Luke xv. 11. "To make of twain one new man," Eph. ii. 15. To unite Jews and Gentiles, who formerly were at variance, into one church or body, joining together in a new way of gospel-worship. "The gospel is not after man," Gal. i. 11. It is no human invention or fiction, neither doth it depend upon human authority, but is immediately revealed by God. "I speak after the manner of men," Gal. iii. 15. I make use of a comparison taken

from the custom of men in their civil affairs. "A man of God," 2 Tim. iii. 17. One that is guided by the Spirit of God, and devoted to his service in a special manner. "The inward man," Rom. vii. 22. The new man, the regenerate part within me, or the principle of grace in the heart. "The natural man,' 1 Cor. ii. 14. The unrenewed person, one that has no principle of grace in the heart, though he be endued with the most exquisite natural accomplishments, and has improved his reason to the highest pitch. The future state of man, as it respects the impenitent, it is a state of separation from God, and eternal punishment, Matt. xxv. 46. But the righteous shall rise to glory, honour, and everlasting joy. To the former, death will be the introduction to misery; to the latter, it will be the admission to felicity. All will be tried in the judgment-day, and sentence pronounced accordingly. The wicked will be driven away in his wickedness, and the righteous be saved with an everlasting salvation.

MA-NA'-EN: mânâèn. [*Their comforter, or leader, a gift not registered.*] One who had been brought up with Herod.

MAN-A'-HATH: mânâhâth.—The son of Shobal, Gen. xxxvi. 23. A place, 1 Chron. viii. 6.

MAN-AH'-ETH-ITES: mânâhèthitz. [*My lady, my prince of rest.*] A people, 1 Chron. ii. 52.

MA-NAS'-SEH: mânâssâ. [*Forgotten, or forgetfulness.*] The eldest son of Joseph, and grandson of the patriarch Jacob, was born in the year of the world 2290, and before Christ 1714 years, Gen. xli. 51. Manasseh received the benediction of his grandfather Jacob, when the latter was about to die, though attended with intimations that his posterity should be inferior in number and greatness to that of his younger brother, Gen. xlviii. 17—20. The tribe of Manasseh, at the time of their quitting Egypt, mustered 32,200 men fit for war; that is, of such as were more than twenty years old. When they entered the promised land, one half of the tribe received its inheritance beyond the river Jordan, and the other half on this side the river. The former possessed the country of Bashan, from the river Jabbok to Mount Libanus, Numb. xxii. 33, 34. The latter obtained for its lot, that part of the country which lay between the tribe of Ephraim to the south, and the tribe of Issachar to the north, having the river Jordan to the east, and the Mediterranean to the west, Josh. xvi. xvii.

MANASSEH, the son and successor of Hezekiah, king of Judah. He ascended the throne at the age of twelve, and reigned fifty-five years. In the former part of his reign, he was a most wicked prince; a notorious idolater; addicted himself to the practice of magic, and every species of superstition; made his own son to pass through the fire in honour of Moloch; and to all these crimes he added that of cruelty: for to fill up the measure of his iniquities he shed torrents of innocent blood, insomuch that the streets of Jerusalem ran down with it. Provoked by the multitude of his crimes, the anger of God was at length roused against him; and he threatened him, by the mouth of his prophets, that he would avenge his iniquity. Isaiah is generally understood to have been one of the prophets who were sent to raise their voice against him, and the common opinion is, that instead of listening to his remonstrances, and repenting him of his evil doings, he caused Isaiah to be apprehended, and put to death by sawing his body asunder! At length the judgments of heaven overtook him; the Assyrian army invaded his country; and seizing

him among the briars and thickets in which he vainly sought to hide himself, they took him prisoner, put fetters on his hands and feet, and carried him to Babylon, 2 Chron. xxxiii. 11. In this state of adversity he sought the Lord God of his father, humbled himself before him, implored mercy at his hands, and obtained forgiveness. He was brought back again to Jerusalem, and Manasseh's subsequent deportment evinced the sincerity of his penitence. He now set himself to redress, by all the means in his power, the mischief he had formerly occasioned to his subjects. He restored the worship of the true God in his temple, broke down the altars that had been set up to the heathen deities, and abolished every vestige of idolatry, though he did not destroy the high places, which is the only thing that the scriptures blame in his behaviour after his return from Babylon. Manasseh died at Jerusalem, at the age of sixty-seven years, and in the year of the world 3361. See 2 Kings xx. 21. chap. xxi. 2 Chron. xxxiii. 1—4. "Is not this a brand plucked out of the fire?"

MANDRAKES, a kind of plant, whose root at some distance from its upper part, is generally divided into two branches, which is the reason that this root has something of the figure of a man, whose two thighs are represented by the two branches. 'Tis said sometimes to stupify, and cause frenzy; some call it a provocative, and that therefore it was used in philtres; and that this was the reason why Rachel so earnestly desired to obtain them from Leah, she being very desirous of having children. There are two sorts of mandrakes; the female, whose leaves are of a very disagreeable scent; and the male, whose scent is said to be very pleasant and agreeable. It is reported, that in the province of Pekin in China, there is a kind of mandrake so valuable, that a pound of this root is worth thrice its weight in silver; for they say it so wonderfully restores the sinking spirits of dying persons, that there is often time for the use of other means, and thereby recovering them to life and health. Those mandrakes which Reuben brought home to his mother, are by some called violets, by others lilies or jessamin, by others citrons. Some reckon them to be such agreeable flowers of the field, wherewith children were pleased, Reuben that gathered them being then only about five or six years of age, Gen. xxx. 14—16. Song vii. 13.

MANEH. See *Mina*.

MANGER. Luke, ii. 7. relates, that the holy virgin, and Joseph her husband, not being able to procure accommodation in the public inns at Bethlehem, were obliged to put up with a stable, where the Virgin Mary brought forth Jesus Christ, whom, after having dressed in swaddling clothes, she laid in a manger.

MANIFEST, easy to be known, 2 Tim. iii. 9. Gal. v. 19. "The works of the flesh are manifest." A spiritual communication, John xiv. 21. "And will manifest myself to him." Christ manifests himself when he imparts light, life, and comfort to those who wait upon him in the appointed means, and gives them a clear evidence of their interest in him, John xiv. 22. chap. xvii. 6. 1 John iii. 5. "For this purpose the Son of God was manifested, that he might destroy the works of the devil," ver. 8. The Son of God was clothed with flesh, and thus made an object of men's senses; that he might atone for sin, pardon the believing penitent, cleanse the soul from impurity, and demolish that horrible fabric of sin and misery, which the devil with much art, and industry, and malice, has reared in this our world. The

sons of God are to be manifested by their being raised from the dead with incorruptible and immortal bodies, Rom. viii. 19.

MANIFOLD, spoken of the works of God, Psalm civ. 24. Transported with a survey of the wonders which present themselves in heaven above, and on earth below, the Psalmist breaks forth into this exclamation—"O Lord, how manifold are thy works!" Of the mercy, wisdom, and the grace of God, Neh. ix. 19, 27. Eph. iii. 10. 1 Peter iv. 10. Jesus said, for the comfort of his disciples, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting," Luke xviii. 30.

MANNA, that delicious food wherewith God fed the children of Israel in the deserts of Arabia, during their continuance there for forty years, from their eighth encampment in the wilderness of Sin. It was a little grain, white like hoar-frost, round, and of the bigness of coriander-seed. It fell every morning upon the dew, and when the dew was exhaled by the heat of the sun, the manna appeared alone, lying upon the rocks or the sand, Exod. xvi. 14. Num. xi. 7. It fell every day, except on the sabbath, and this only about the camp of the Israelites, Exod. xvi. 5. It fell in so great quantities during the whole forty years of their journey in the wilderness, that it was sufficient to feed the whole multitude of above a million of souls, every one of whom gathered the quantity of an homer for his share every day, which is about three quarts of English measure. It maintained this vast multitude, and yet none of them found any inconvenience from the constant eating of it. Every sixth day there fell a double quantity of it; and though it putrefied when it was kept any other day, yet on the sabbath it suffered no such alteration. And the same manna that was melted by the heat of the sun, when it was left in the field, was of so hard a consistence when it was brought into their tents, that it was used to be beaten in mortars, and would even endure the fire, was baked in pans, made into paste, and so into cakes, Num. xi. 8. It is called angels' food, Psal. lxxviii. 25. which may insinuate, either that it was made and prepared by their ministry; or that angels themselves, if they had need of any food, could not have any that was more agreeable than manna was; it being of a heavenly original, and of a singular vigour and efficacy for preserving and nourishing those who used it according to God's appointment: or, as it is in the margin, every one did eat the bread of the mighty, i. e. even the common Israelites fed upon as delicious food as the greatest nobles and princes did. St. Paul terms the manna spiritual meat, 1 Cor. x. 3. "They did all eat of that same spiritual meat." It seems to have been created for the present occasion; and like him, whom it typified, to have been the only thing of the kind, the only bread from heaven, which God ever gave to preserve the life of man; as Christ is the true bread that came down from heaven, and was given for the life of the world. See John vi. 31—58. where our Lord discourses at large upon the subject, to convince the Jews, that God, who gave to their fathers manna in the wilderness, had in HIM given them "the true bread" of eternal life, which the manna was intended to represent. "I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give, endureth to eternal life." Christ crucified is

the support of spiritual and eternal life; faith is the mouth by which this support is received; and manna was an outward and visible sign of it to the Israelites in the wilderness. Hidden manna, is intended to represent the ineffable joys of immortality, Rev. ii. 17. "To him that overcometh will I give to eat of the hidden manna."

MANNER signifies custom, practice, or fashion, 1 Sam. viii. 9, 11. Ezek. xi. 12. sinful behaviour and rebellious conduct, Acts xiii. 18. deportment and carriage in word and deed, 1 Cor. xv. 33. ways and means, Heb. i. 1. kind or sort, Exod. xii. 16. order or rank, Josh. vi. 15. the way of service or worship, 2 Kings xvii. 26, 27. Good manners, according to Swift, is the art of making those people easy with whom we converse. Pride, ill-nature, and want of sense, are the three great sources of ill-manners. Without some one of these defects no man will behave himself ill for want of experience; or of what, in the language of some, is called knowing the world.

MA-NO'-AH: mânôâ. [*Rest, or a gift.*] The father of Samson, was of the tribe of Dan, of the city of of Zorah, Judges xiii. The angel of the Lord having appeared to the wife of Manoah, and promised her a son, Manoah desired of the Lord that he might see him who had thus appeared, that he might know from him how to treat this son when born. The Lord heard his prayer, and the angel appeared again to his wife, who ran to inform her husband. Manoah instantly returned from the fields with her, and obtained directions respecting his son. Manoah then "said unto the angel of the Lord, I pray thee, let us detain thee until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the Lord," ver. 15, 16. Hitherto it would appear that Manoah did not know him to be more than a mortal man. He therefore took the kid, and placed it upon a fire which he had lighted, and, with his wife, waited in anxious expectation of what would come to pass. Josephus, who is followed by the generality of commentators, believes that the angel touched the flesh with a rod that he had in his hand, on doing which there came forth a flame that consumed the sacrifice. As the smoke began to ascend, the angel also rose up in the midst of the flame, and ascended towards heaven. Manoah was now fully satisfied that it was an angel of God that had visited him, and penetrated with fear, said to his wife, "We shall surely die, for we have seen the Lord." His wife, however, deduced a fairer inference from the transaction. "If it were the pleasure of God to kill us," said she, "he would not have received a burnt-offering and meat-offering at our hands, neither would he have showed us all these things, or told us what is to come to pass," ver. 23.

MANSIONS, the abodes of saints in heaven, John xiv. Jesus Christ here alludes to the great number of apartments into which the temple was disposed; and by a stiking simile from them, he represents those numerous seats of heavenly bliss which his Father's house contained, and which were prepared for the righteous. The imagery is beautiful and happy, when considered as an allusion to the temple, which our Lord not unfrequently called his Father's house.

MANTLE signifies rug, blanket, Judges iv. 18. "She covered him with a mantle." A robe or upper garment hanging loose, 1 Sam. xv. 27. 1 Kings xix. 13. Job rent his mantle, as an act by which he ex-

pressed his great grief, when in addition to the loss of all his property, he was deprived of his ten children by a violent death, Job i. 20. The skins of beasts, dressed with the hair on, were formerly worn by prophets and priests, as the simple insignia of their office; such was the mantle of Elijah, 2 Kings ii. 8.

MANY, a great number, Judges ix. 40. all mankind, Rom. v. 19. all the ungodly that perish, Matt. vii. 13. very often, Psalm lxxviii. 38. during life, Hosea iii. 3. a long time, Hosea iii. 4.

MA'-OCH: måòk. [*Holden together.*] 1 Sam. xxvii. 2.

MA'-ON: måòn. [*A dwelling-place, a place of sin, or offence.*] A city of the tribe of Judah, lying towards the south border of that tribe, Josh. xv. 55. 1 Sam xxiii. 24, 25. chap. xxv. 2.

MAR, to cut off, render uncomely, Lev. xix. 27. to render disagreeable, or spoil, 2 Kings iii. 19. Mark ii. 22. Isa. lii. 14. "Visage was so marred more than any man." Most commentators understand this of the indignities offered to our blessed Lord, who lived here in much affliction, and died amidst the insults of a rude and malicious populace, Isa. l. 6. Luke xviii. 32.

MA'-RAH: mårå. [*Bitter, or bitterness.*] When the Israelites came out of Egypt, and had arrived at the desart of Etham, they found the water so bitter that neither themselves nor their cattle could drink of it, Exod. xv. 23. On this account they gave the name of Marah to that encampment. And here their murmurings began against Moses, for they asked, "What shall we drink?" Moses prayed to the Lord, who instructed him to take a particular kind of wood and cast it into the water, which he did, and immediately the water became palatable. According to the orientals, this wood was called alnah. When Naomi had returned from the country of the Moabites, she said to those that called her by her proper name, Naomi, which signifies "handsome," rather call me Marah, for the Lord has overwhelmed me with trouble and affliction, Ruth i. 20.

MAR-A'-LAH: mårålå. [*Sleep, a sacrifice of myrrh, ascension.*] A city of the tribe of Zebulun, Josh. xix. 11.

MA-RAN-A'-THA: mårån-åthå. [*The Lord is coming.*] A term used among the Jews, as a form of anathematizing. Thus Paul pronounces "anathema, maran-atha," against all those who love not the Lord Jesus Christ, 1 Cor. xvi. 22. See *Anathema*.

MARBLE, a very hard stone, 1 Chron. xxix. 2. "Marble stones in abundance." Josephus says, that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance. The spouse, in her fine description of the bridegroom, says, "his legs are as pillars of marble," Song. v. 15. that is, exquisitely turned and well-shaped.

MARCHES and encampments of the Israelites in the wilderness. Moses is very succinct in the account of his marches; nor has he set down all of them, much less his encampments, only such as were remarkable for some great event. The Israelites made use of trumpets in encamping, decamping, fighting, and retreating. The rabbin are of opinion, that they marched in the same order they encamped. Folard greatly admires their method of encampment, and observes a wonderful art in the form of their camp; imitated by the Greeks and Romans, which last came still nearer the Israelites, both of them fortifying their camps with a ditch and palisades. The whole body of the people were disposed under four large battalions, so placed

as to enclose the tabernacle; and each under one general standard. The standard of the camp of Judah was the first, consisting of Judah, Issachar, and Zebulun, which pitched on the east side, towards the rising sun; to the south was the standard of Reuben, comprising Reuben, Simeon and Gad; to the west the standard of Ephraim, containing Ephraim, Manasseh and Benjamin; and to the north the standard of Dan, consisting of Dan, Naphtali, and Asher. Between these four encampments and the tabernacle were pitched to the east Moses, Aaron, and his sons the priests; to the south the Kohathites; to the west the Gershonites, and to the north the Merarites, the three descendants of Levi, or the Levites, Psalm lxviii. 7. Judges v. 4.

MAR'-CUS: mârkŭs. [*Polished, filed, made shining.*] Col. iv. 10. See *Mark*.

MAR'-E-SHAH: mârĕshâ. [*From the beginning, an inheritance.*] A city of the tribe of Judah, Joshua xv. 44. about two miles from Eleutheropolis, the native place of the prophet Micah, i. 15.

MARINERS, sea-faring men, Ezek. xxvii. 8, 9, 27, 29. Jonah i. 5. "Then the mariners were afraid, and cried every man unto his God." If the compiler of this Dictionary had never been at sea in a storm, and otherwise witnessed the fatigues and hardships of the weather-beaten sailor, he could not have felt as he now does, the force of those beautiful lines, written by Cowper:—

> "He travels, and I too: I tread his deck,
> Ascend his topmast, thro' his peering eyes
> Discover countries, with a kindred heart
> Suffer his woes, and share in his escapes."

Nor could he have entered so fully into the propriety of what the Psalmist has stated, of the dangers and fearful apprehensions of those concerned in a tempest at sea, Psalm cvii. 26—28. "Their soul is melted because of trouble." The very action of raising the vessel to the clouds, and precipitating her into the abyss, seems to dissolve the very soul; the whole mind seems to melt away, so that neither feeling, reflection, nor impression remains, but the mere apprehension of inevitable destruction! When the ship is buffetted between conflicting waves, which threaten either to tear her asunder, or crush her together—when she "reels to and fro, and staggers like a drunken man," not being able to hold any certain course—when sails and masts are an incumbrance, and the helm of no use—when all hope of safety is taken away; and when the experienced captain, the skilful pilot, and the hardy sailors, cry out with a voice more terrible than the cry of fire at midnight, "We are all lost! we are all lost!" then, indeed, are they "at their wits' end;" or, as some read, "all their skill is swallowed up"—seems to be gulped down by the frightful abyss into which the ship is about to be precipitated. then, indeed, can the hand of God alone "bring them out of their distresses." Then, a cry to the Almighty is the only means that can be used to save the perishing wreck!

> "When in the visitation of the winds,
> He takes the ruffian billows by the top,
> Curling their monstrous heads, and hanging them,
> With deafening clamours, on the slippery clouds,
> That with the hurly, death itself awakes!"

The scripture often speaks of mariners; not of their business and dangers only, but it predicts their conversion to God, and their union with his church, Isa. lx. 5. And what Christian heart does not pray for the speedy commencement of that period when "all that handle the oar, the mariners, and all the pilots of the sea, the occupiers of merchan-

dise, and all the men of war" shall be "holiness to the Lord!"

MARK signifies to notice, Ruth iii. 4. 2 Sam. xiii. 28. To consider, 1 Kings xx. 7. Job xviii. 2. xxi. 5. "Mark me, and be astonished." Consider and compare the state in which I was once, with that in which I am now; and be astonished at the dispensations of God. To pay the deepest attention, Job xxxiii. 31. To behold, Ps. xxxvii. 37. "Mark the perfect man." After taking a view of those short-lived honours, which the world places on the heads of its most favoured votaries, let us turn our eyes to the closing scene of the truly upright: his end is peace; and after death, he is crowned with unfading glory in the midst of the paradise of God. The apostle Paul pressed toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 14. Some read, "I follow along the mark." According to this expression, Saint Paul's meaning is, that in running for the prize of righteousness by faith, and of a blessed resurrection, he kept within the prescribed bounds: he suffered all the persecutions and afflictions, which God the judge of the race appointed him to suffer, without stopping, or flagging. He was even willing to die a martyr for the truth, that he might be conformed to Christ in his death. The same apostle said, as he was pursuing the Christian race, "I bear in my body the marks of the Lord Jesus," Gal. vi. 17. It is supposed that the apostle here had in his eye, those servants in the heathen temples, on whose foreheads the name of the god to whom they belonged was burned. After which, it was believed, they were under the immediate protection of the god. The beast, Rev. xiii. 1. had upon its head the name of blasphemy; and the worshippers of the beast, verse 16, had a mark on their right hand, or on their foreheads, whereby they were known to be its worshippers. In like manner, the servants of God have his name on their foreheads, Rev. xxii. 4. The apostle, in allusion to these customs, calls the scars of the wounds which he received when stoned, and left as dead on the street of Lystra, the marks of the Lord Jesus. See also 2 Cor. xi. 24, 25.

MARK: màrk. [The same as Marcus.] The evangelist, was "sister's son to Barnabas, Col. iv. 10. and the son of Mary, a pious woman of Jerusalem, at whose house the apostles and first Christians often assembled, Acts xii. 12. His Hebrew name was John, and some think that he adopted the surname of Mark when he left Judea to preach the Gospel in foreign countries,—a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited than that by which they had been distinguished in their own country. From Peter's styling him "his son," 1 Pet. v. 13. this evangelist is supposed to have been converted by the ministry of Saint Peter: And on his deliverance from prison, A. D. 44, recorded in Acts xii. 12. Mark went from Jerusalem with Paul and Barnabas, and soon after accompanied them to other countries, Acts xiii. 5. but, declining to attend them through their whole progress, he returned to Jerusalem, and kept up an intercourse with Peter and the other apostles. Afterwards, however, when Paul and Barnabas settled at Antioch, on the termination of their journey, we find Mark with them, and disposed to accompany them in their future journeys. At this time he went with Barnabas to Cyprus, Acts xv. 37—39. and subsequently accompanied Timothy to Rome, at the express desire of Saint Paul, 2 Tim. iv. 11. during his confinement in that city,

whence Mark sent his salutations to Philemon, verse 24, and to the church at Colosse, Col. iv. 10. From Rome it is probable he went into Asia, where he found Saint Peter, with whom he returned to that city, in which he is supposed to have written and published his gospel. Such are the outlines of this evangelist's history, as furnished to us by the New Testament. Simplicity and conciseness are characteristics of Saint Mark's gospel, which considering the copiousness and majesty of its subject, the variety of great actions it relates, and the surprising circumstances that attended them, together with the numerous and important doctrines and precepts which it contains—is the shortest and clearest, the most marvellous, and at the same time the most satisfactory history in the whole world.

MARKET: in the early ages of the world, the markets were held in the gates of the cities, generally within the walls, though sometimes without them; here commodities were exposed to sale, either in the open air or in tents, 2 Kings vii. 18.

MA'-ROTH: mâròth. [*Bitterness.*] A place near Jerusalem, Mic. i. 12.

MARRIAGE signifies, (1.) A civil contract, by which a man and woman are joined together, which was instituted by God for the prevention of uncleanness, the propagation of mankind, and that the parties so contracting might be mutual helps and comforts to one another, Gen. ii. 18, 22, 23. John ii. 1. 1 Cor. vii. 2. Heb. xiii. 4. From the first institution of marriage it is evident that God gave but one woman to one man. The first who violated this primitive law was Lamech, who took unto him two wives, Gen. iv. 19. Afterwards we read that Abraham had concubines, Gen. xxv. 6. And his practice was followed by the other patriarchs, which at last grew to a most scandalous excess in Solomon's and Rehoboam's days. No formalities appear to have been used by the Jews, in joining man and wife together. The manner in which a daughter was demanded in marriage is described in the case of Shechem, who asked Dinah the daughter of Jacob in marriage, Genesis xxxiv. 6—12. And the nature of the contract, together with the mode of solemnizing the marriage, is described in Gen. xxiv. 50, 51, 57, 67. There was indeed a previous espousal or betrothing, which was a solemn promise of marriage made by the man and woman each to the other, at such a distance of time as they agreed upon. See *Betroth.* After which the parties were reckoned to be man and wife. Marriage is to be entered into with deliberation at a proper age, and with mutual consent, as well as with the consent of parents and guardians, under whose care single persons may be. It is a very honourable state, Heb. xiii. 4. being an institution of God, and that in Paradise, Gen. ii. Christ honoured marriage by his presence, and at such a solemnity wrought his first miracle, John ii. Moreover, it is honourable, as families are formed and built up, and the world peopled with inhabitants; it prevents incontinence and fornication; and, where the various duties of it are attended to, renders life a blessing. There is, in the married state, an honour due by the man to the woman, as there is an honour due by the woman to the man; and the duty incumbent upon the Christian husband, in opposition to neglecting, despising, or, (as it is most properly termed) "being bitter against his wife," is to "dwell with her according to knowledge," by loving her, giving honour, and showing manly tenderness to her, as the weaker vessel; while the counter duty of

the wife is equally enforced to submit, obey, and give honour to him, as the man, the head. The submission commanded on the part of the woman is tempered by the love commanded on the part of the man; and in the sedulous and continued cultivation and tempering of the mutual honour, thus due to each other, lies the happiness of the married pair; living together as heirs of the grace of life.

Hail, wedded love! mysterious law! true source
Of human offspring! sole propriety
In Paradise, if all things common else!
By thee adult'rous lust was driv'n from men,
Among the bestial herds to range; by thee
(Founded in reason, loyal, just, and pure)
Relations dear, and all the charities
Of father, son, and brother, first were known.
Perpetual fountain of domestic sweets!
Whose bed is undefil'd, and chaste pronounc'd.—
Milton.

The marriage life, says the Spectator, is always either an insipid, a vexatious, or an happy condition. The first is, when two persons of no genius or taste for themselves meet together upon such a settlement as has been thought proper by parents or guardians, from a valuation of the fortune of each; in this case, the young female's person and accomplishments are not considered, but she goes with her fortune, rather than her fortune with her. These, having little or no affection for each other, though they have money enough, yet in general are not happy, but lead a stupid, useless life, without benevolence towards others, and without mutual offices of kindness to each other. The vexatious life arises chiefly from a conjunction of many disagreeable circumstances; sometimes two persons are joined together of very different ages, or of very different natural tempers; this of course (without mutual forbearance) will cause great animosity and disputes, especially if they are likewise poor and afflicted. These kind of persons reproach each other in private, and frequently expose each other in public. The happy marriage is generally when two persons meet, and voluntarily make choice of each other, without principally regarding or neglecting the circumstances of fortune and beauty; when they have known one another long enough before matrimony to judge whether their tempers may be made to agree, and when neither strives for the mastery, but they divide the superiority, and look over each others infirmities: but to be more particular, we shall briefly set down some of the principal requisites to make the married state happy. Religion or virtue must be considered as of the first importance, for without this there is no solid foundation for lasting peace and comfort; and the nearer they agree in their sentiments on religion, the more happy they are likely to be. Prudence in both (but especially in the wife) is the next requisite, and more particularly if the circumstances are small, and the family large. Good nature and mutual forbearance are also absolutely necessary, and this not only occasionally, but habitually. (2.) That marriage-covenant which is between God and his Church, even the covenant of grace, wherein God graciously promises to be the God of his people, and to forgive and sanctify them through the merits of Jesus Christ, and the influences of his Spirit, and so make them a willing people to himself, Isa. liv. 5. Jer. iii. 14. Hos. ii. 19, 20. The union between husband and wife is so near, that thereby is represented the mystical union, the sacred and spiritual marriage of Christ with his Church, Eph. v. 30, 31, 32.

MARRIAGE *of the King's Son*, a parable recorded Matt. xxii. 2. By the king, we must understand God; by the son, our Lord Jesus Christ; by the marriage feast, the benefits and blessings of the Christian religion, and God's care in pro-

mulgating that religion. The guests first invited were the Jews; on whose refusal, the king sent his servants, the apostles, into the highways, to call as many as would, i. e. to invite all mankind to embrace it. The parable also represents the reception Christianity should meet with, expressed by men's making light of it, and offering excuses. The man without a wedding garment means an hypocrite in the church, or one who has a name to live, but is dead. The time of the king's coming is the day of judgment.

MARROW, a soft fat substance, contained in the hollow of bones, Job xxi. 24. to which are compared, the most delicate, strengthening, and comforting provision, that God has made for his church and people in his ordinances here, but especially in heaven hereafter, Psalm lxiii. 5. Isa. xxv. 6. and also, the most secret and inward imaginations and designs, Heb. iv. 12. As the marrow is to the support and strength of the bones, and the bones to the support and strength of the body; so is faith in God to the support, energy, and salvation, of the soul, Prov. iii. 8.

MAR-SE'-NA: mârsânà. [*The bitterness of a bramble*] One of the seven counsellors of king Ahasuerus, Esth. i. 14.

MARS-HILL': mârs-hill. A place of Athens where the supreme council sat, Acts xvii. 22.

MART: "She is the mart of nations," Isa. xxiii. 3. Ezek. xxvii. 3.

MAR-THA: mârthà. [*Bitter, stirring up, provoking.*] The sister of Lazarus and Mary, resided in the village of Bethany, a short distance from Jerusalem, John xi. 1. It is probable that she was the elder sister, and had the management of the affairs of the house. The words of Luke seem to imply so much when he says, "a certain woman, named Martha, received Jesus into her house." Luke x. 38. Though too much occupied about her domestic affairs, it is plain from the evangelical history, that Martha believed in the Lord Jesus, as the promised Messiah, and looked for salvation solely through the work which he came into this world to accomplish. It is expressly said, that "Jesus loved Martha," as well as Lazarus and Mary, John xi. 5. We have upon record a striking account of the confession of her faith, verses 25—27. Her love to the Saviour made her anxious to display her hospitality to the utmost of her ability; and though the gentle reproof which she received when she complained of her sister's indifference to these matters, seems to imply that she was carrying a Christian virtue too far, and intimated a danger of her forgetting that it was her duty to let the things pertaining to the kingdom of God occupy the first place in her regards, yet there is reason to conclude that Martha was a lukewarm professor of the Christian religion.

MARTYR is one who lays down his life or suffers death for the sake of his religion; or, one who bears witness to the truth, at the expence of his life. It is applied by way of eminence to those who suffer in witness of the truth of the Gospel, Acts xxii 20. "The blood of thy martyr Stephen." Rev. ii. 13. xvii. 6.

MARVELLOUS, a term which frequently occurs in scripture, in reference to the works, the ways, and the goodness of God, 1 Chron. xvi. 12. Psalm xvii. 7. xcviii. 1. cxxxix. 14. The potentates of the world saw the miracles of the apostles, the courage and constancy of the martyrs, and the daily increase of the church, and "they marvelled," Psalm xlviii. 5. They beheld with astonishment the rapid progress of the faith, notwithstanding all the

persecutions they inflicted on the followers of Jesus, through the Roman empire; they called upon their gods, but their gods could not help themselves; idolatry expired at the foot of the victorious cross, Psalm cxviii. 23. John v. 20. Acts iv. 13.

MA'-RY: mâry. [*Exalted, bitterness of the sea, or mistress of the sea.*] The mother of Jesus Christ, was the daughter of Joachim and of Anna, of the tribe of Judah. The scriptures relate nothing of her parents, not even their names, unless Heli, mentioned by Luke, chap. iii. 23. be the same with Joachim. What we learn from the New Testament is, that Mary was of the royal race of David, as was also Joseph her husband, Luke i. 27. that she was related to the family of Aaron, since Elizabeth, the wife of Zacharias, was her cousin, verse 36. that she continued to preserve her virginity for some time after her espousal, when the angel Gabriel appeared to her, and informed her that she should become the mother of the Messiah; to which she answered, "How can this thing be, seeing I know not a man?" She was told that "the Holy Ghost should come upon her, and the power of the Highest should overshadow her." Mary submissively rejoined, "Behold the handmaid of the Lord, be it unto me according to thy word." Being further informed by the angel, that her cousin Elizabeth, though advanced in years, was then six months advanced in pregnancy, Mary went into the hill country of Judea to visit her, where she continued three months, and then returned to her own house, Luke i. 26—56.

MARY, the sister of Martha and Lazarus, appears to have been an eminently pious woman, residing with her brother and sister at Bethany, where this happy family had the unspeakable honour of receiving frequent visits from the Lord Jesus, who it is said entertained an ardent affection for them all, John xi. 1—5. It was a high testimony that Christ gave to her piety, when he witnessed that "she had chosen that good part, which should never be taken away from her," Luke x. 42. There are several traits in Mary's character and conduct, all of them genuine effects of faith in Christ, which mark her decided choice of that good part which should not be taken from her. In the passage under consideration we find her in opposition to all unseasonable diversion from what was of most importance, "sitting at the feet of Jesus, and hearing his words." At another time we find that when Martha and Mary received him joyfully into their house, and entertained him hospitably, Martha served, but Mary "anointed his feet with ointment of spikenard very costly, and wiped his feet with her hair, and the house was filled with the odour of the ointment," John xii. 1—8. It was an eastern custom to embalm kings and great men at their funerals with ointment and sweet spices. And we may learn from hence the view and intention of Mary in anointing the feet of the Saviour with such precious ointment. "Let her alone; against the day of my burying hath she kept this." Four days after this, and two before that feast, the same deed was repeated in the house of Simon the leper, and met with the most pointed marks of approbation from her Lord and Saviour, Mark xiv. 3—9. And lastly, behold her at the sepulchre the first day of the week, very early in the morning, with sweet spices to anoint him, Mark xvi. 1. Thus we see her faith in and attachment to the Lord Jesus throughout. John xx. 1—18. "Woman, why weepest thou? Because they have taken away my Lord, and I know not where they have laid him. Sir, if thou hast

borne him hence, tell me where thou hast laid him, and I will take him away!"

MARY of Cleophas, who is obviously distinguished from Mary the mother of Jesus, and also from Mary Magdalene, John xix. 25. "Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." John gives her the name of Mary of Cleophas, while the other evangelists call her "Mary the mother of James." Compare Matt. xxvii. 56. Mark xv. 40, 41. Luke xxiv. 10. and John xix. 25.

MARY, mother of John Mark, a disciple of the apostles. She had a house in Jerusalem, whither it is thought the apostles retired, after the ascension of our Lord, and where they received the Holy Ghost. After the imprisonment of Peter, the faithful assembled in this house, Acts xii. 12. and were praying there, when Peter, delivered by the ministry of an angel, knocked at the door of the house.

MARY MAGDALENE, the woman out of whom Jesus cast seven devils, Luke viii. 2. was one of those who ministered to our Lord. Sometimes she has been confounded with the sister of Martha and Lazarus, and at other times with the woman mentioned in the vii. chap. of Luke, verse 37, who is called "a sinner." This woman, however, lived in the city of Nain, the sister of Martha and Lazarus was of Bethany, but Mary Magdalene was probably so called, because she was born at Magdala, a little town in the tribe of Manasseh.

MAS'-CHIL. [*Giving instruction.*] A title or inscription at the head of several of the Psalms.

MASH: mash. [Same as Meshech.] The fourth son of Aram, Gen. x. 23. who inhabited Mount Masius in Mesopotamia, and from whom the river Mazeca, which has its source in that mountain, takes its name.

MA'-SHAL: mâshâl. [*A parable, governing, or ruling.*] A city, 1 Chron. vi. 74.

MASONS, hewers of stone, 2 Sam. v. 11. "Hiram king of Tyre sent masons, and they built David a house." From the history of the temple it appears that the art of building had then attained to great perfection.

MAS-RE'KAH: mâsrâkâ. [*A hissing.*] A duke of Edom, the successor of Hadad, Gen. xxxvi. 36.

MAS'-SA: mâssâ. [*A burden, or prophecy.*] An encampment at Rephidim, where the people tempted the Lord, Exodus xvii. 7. (2.) Massa, seventh son of Ishmael, Gen. xxv. 14.

MAST, a part of a ship. Without masts, which support the tackle and expanded sails, a ship could move no where, but would lie like a wreck on the waters, Prov. xxiii. 34. "Thou shalt be as he that lieth upon the top of a mast." A person utterly regardless of life is expressed by one in a state of intoxication ascending the shrouds, clasping the mast-head, and there falling asleep; whence in a few moments he must either fall upon the deck, and be dashed to pieces; or fall into the sea, and be drowned.

MASTER, a title applied to Christ, who is the chief lawgiver and teacher, who only can teach powerfully and inwardly, and in matters of faith and worship is only to be followed, Matt. xxiii. 8, 10. to preachers and ministers of the word, Eccl. xii. 11. to such as teach or educate disciples or scholars, Luke vi. 40. to such as have rule over servants, Eph. vi. 5. to such as ambitiously affect vain applause, or precedency and superiority above others, Matt. xxiii. 10. to such as judge, censure, or reprove others rashly without ground; rigidly, above the merit of the cause; uncharitably aggravating their faults, and wresting things to the worst sense; or magisterially, out of a

spirit of pride, ambition, or contradiction. James iii. 1. "Masters," says the apostle, "give unto your servants that which is just and equal, knowing that ye also have a master in heaven," Col. iv. 1. Jacob served Laban faithfully, and with all his might, as he expresses it: yet Laban dealt deceitfully with him, and changed his wages ten times. God, however, suffered not Laban to hurt him; but, on the contrary, by an extraordinary interposition, took away his wealth from him, and gave it to Jacob; so at once rewarding the servant's integrity, and punishing the master's infidelity, Gen. xxxi. 6, 7, 15, 16. The law of Moses was particularly attentive to this matter "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." Deut. xxiv. 14, 15. James v. 1—4. As to the morals of servants. Masters must look well to their servants' characters before they hire them; instruct them in the principles, and confirm them in the habits of virtue; watch over their morals, and set them good examples. As to their religious interests. They should instruct them in the knowledge of divine things, Gen. xiv. 14. Gen. xviii. 19. Pray with them, and for them, Joshua xxiv. 15. Allow them time and leisure for religious services, &c. Eph. vi. 9.

MA-THU'-SA-LA. See *Methuselah*. Luke iii. 37.

MA'-TRED: mā'trĕd. [*The wand of government.*] Gen. xxxvi. 39.

MA'-TRY: mā'trȳ. [*Rain, custody, or a prison.*] Of the tribe of Benjamin, chief of the family of Kish, father of Saul, 1 Sam. x. 21.

MAT'-TAN: măt'tăn. [*His gift, the death of them, or expectation.*] 2 Kings xi. 18.

MAT-TA-NAH: măt'tănā. [The same as the former.] A city, Num. xxi. 18.

MAT-TA-NI'-AH: măt'tănȳ'ā.—[*The gift, or hope of the Lord.*] Chief of the ninth family of the Levites, 1 Chron. xxv. 16.

MAT'-TA-THA: măt'tăthā. [*His gift.*] Son of Nathan, one of the ancestors of Christ according to the flesh, Luke iii. 31.

MAT-TA-THI'-AS: măt'tăthȳ'ăs. [*The gift of the Lord.*] The son of Amos, Luke iii. 25.

MAT-TE-NA'-I: măt'tĕnā'ȳ. [The same as Mattan, Neh. xii. 19.

MAT'-THAN: măth'hăn. [The same as Mattan.] Matt. i. 15.

MAT'-THAT: măth'hăt. [*A gift, or he who gives.*] Son of Levi, and father of Heli, Luke iii. 24.

MAT'-THEW: măth'hĕw. [*Given, or a reward.*] Surnamed Levi, was the son of Alpheus, but not of that Alpheus or Cleopas who was the father of James, mentioned in Matt. x. 3. He was a native of Galilee, but of what city in that country, or of what tribe of the people of Israel, we are not informed. Before his conversion to Christianity, he was a publican or tax-gatherer, under the Romans, and collected the customs of all goods exported or imported at Capernaum, a maritime town on the sea of Galilee, and also received the tribute paid by all passengers who went by water. While employed "at the receipt of custom," Jesus called him to be a witness of his words and works, thus conferring upon him the honourable office of an apostle. From that time he continued with Jesus Christ, a familiar attendant on his person, a spectator of his public and private conduct, a hearer of his discourses, a witness of his miracles, and an evidence of his resurrection. After

our Saviour's ascension, Matthew continued at Jerusalem with the other apostles; and with them, on the day of Pentecost, was endowed with the gift of the Holy Spirit. How long he remained in Judea after that event, we have no authentic account. When the apostles went abroad to preach the gospel to the Gentiles, some say that Thomas took Parthia for his lot; Bartholomew, India; and Matthew, Ethiopia. Except St. John, the evangelist Matthew enjoyed the best opportunity for writing a regular and connected narrative of the life of Christ, according to the order of time and the exact series of his transactions. The gospel of this apostle was written at the entreaty of the Jewish converts, while he abode in Palestine, but at what time is uncertain: some will have it to have been written eight, some fifteen, and some thirty years after our Lord's ascension. His style is every where plain and perspicuous, and he is eminently distinguished for the clearness and particularity with which he has related many of our Saviour's discourses and moral instructions. Of these, his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on the mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his master to the cavils of his adversaries. He is the only evangelist who has given us an account of our Lord's description of the process of the general judgment; and his relation of that momentous event is awfully impressive. Grotius thinks that Matthew and Levi were two different persons; the former the clerk or servant, and the latter the master. Whether Matthew suffered martyrdom in Persia, or died in Abyssinia, we know not.

MAT-THI'-AS: mătthȳăs. [*The gift of the Lord.*] An apostle of Jesus Christ, chosen Acts i. 25, &c. to fill up the vacancy made by the treachery and death of Judas Iscariot; probably one of the seventy disciples. Compare Psalm cix. 8. with Acts i. 20. The eleven apostles having selected two persons, i. e. Barsabas and Matthias, they prayed to God to interpose by his decision; and the lot fell upon Matthias, who was numbered with the eleven apostles. It is very probable that he preached the gospel somewhere in the east; but whether he died a natural death, or suffered martyrdom, we know not.

MAT-TI-THI'-AH: măttēthȳă. [The same as the former.] Son of Shellum, of the race of Korah, head of the fourteenth family of the Levites, 1 Chron. xxv. 21.

MATTOCK, an iron instrument used for various purposes, Isa. vii. 25. 1 Sam. xiii. 20.

MAUL, a heavy hammer, to which a false witness is compared, Prov xxv. 18.

MAZ-ZA-ROTH: măzzărōth.—The Chaldee name for the twelve signs of the Zodiac, Job xxxviii. 32.

MEADOW, fat and well-water-ground for feeding cattle, or producing hay, Gen. xli. 2.

ME'-AH: mĕă. A hundred cubits, Neh. iii. 1.

MEAL, that substance whereof bread, or like eatables, are formed, Isa. xlvii. 2. A dinner, supper, or the like, Ruth ii. 14

ME-A'-RAH: mēărā. [*A den, cave, making empty.*] Joshua xiii. 4.

MEASURE, that by which any thing is measured, adjusted, or proportioned, Prov. xx. 10. Micah vi. 10. The following tables of the scripture measures of length and capacity reduced into English measure, are extracted from Dr. Arbuthnot's work on that subject.

Scripture measures of length reduced to English measure.

							Eng. feet.	inch.
						Digit	0	0.912
4						Palm	0	3.648
12	3					Span	0	10.944
24	6	3				Cubit	1	9.888
96	24	6	2			Fathom	7	3.552
144	36	12	6	1.5		Ezekiel's reed	10	11.328
192	48	16	8	2	1.3	Arabian pole	14	7.104
1920	480	160	80	20	13.3	10 Schœnus's line	145	11.04

The long Scripture measures.

					Eng. miles.	paces.	feet.
				Cubit	0	0	1.824
100				Stadium	0	145	4.6
2000	5			Sabbath day's journey	0	729	3.0
4000	10	2		Eastern mile	1	403	1.0
12000	30	6	3	Parasang	4	153	3.0
96000	240	48	24	8 A day's journey	33	172	4.0

Scripture measures of capacity for liquids, reduced to English wine measure.

						Gal.	pints.
					Caph	0	0.625
1.3					Log	0	0.833
5.3	4				Cab	0	3.333
6	12	3			Hin	1	2
36	24	6	2		Seah	2	4
96	72	18	6	3	Bath, or Epha	7	4
960	720	180	60	20	10 Coron Chomer	75	5

Scripture measures of capacity for things dry, reduced to English corn measure.

					Pecks.	gal.	pints.
				Gachal	0	0	0.1416
20				Cab	0	0	2.8333
36	1.8			Chomer	0	0	5.1
120	6	3.3		Seah	1	0	1
360	18	10	3	Epha	3	0	3
1800	90	50	15	5 Leteeh	16	0	0
3600	180	100	30	10 2 Chomer, coron	32	0	1

MEASURE denotes the period of life, Psalm xxxix. 4. moderation, Jer. xxx. 11. limits or bounds set to a thing, Jer. li. 13. recompence or repayment, Isa. lxv. 7. a certain portion or degree, Eph. iv. 13.

MEAT signifies provisions of any sort for bodily nourishment, Luke xxiv. 41. Jesus Christ crucified, who being applied by faith, is the true and real food which nourisheth the soul to eternal life, John vi. 55. spiritual comfort, that is sweeter, more pleasant and delightful than food, John iv. 32, 34. the table whereon meat is set, Luke xxii. 27. the product and fruits of the field which should be for food, Joel i. 16. Hab. iii. 17. the doctrines of the gospel, or mysteries of religion, Heb v. 14. ceremonial ordinances, Heb. xiii. 9. The use of food, in order to be right or lawful, must be with a view to the preservation of health and life; and therefore all excess, which proves detrimental to either, is forbidden, and expressly said to exclude from the kingdom of heaven, Gal. v. 21. 1 Cor. vi. 10. Now because our duty to God for benefits received is thanksgiving, it follows that the enjoyment of food should be always accompanied with giving of thanks, 1 Tim. iv. 4. and with the view to fit us for the better promoting the glory of God, 1 Cor. x. 31. more especially if we consider, that by sin we have forfeited, with respect to God, all right to our enjoyments. The blessed Redeemer, to whom we are indebted for every comfort, had gall for his meat. Compare Psalm lxix. 21. with Matt. xxvii. 34. John xix. 28.

MEAT-OFFERING. See *Offering*.

ME-BUN'-NAI: mèbŭnnây. [*A son, building, understanding.*] A valiant man of David's army, 2 Sam. xxiii. 27.

MECH'-E-RATH-ITE: mèkèrâthŷte. 1 Chron. xi. 36.

ME'-DAD: mâdâd. [*Measuring.*] Numb. xi. 26. See *Eldad.*

ME'-DAN: mâdân. [*Strife.*]—Third son of Abraham and Keturah, Gen. xxv. 2.

MEDDLE, to provoke to war, Deut. ii. 5. "Meddle not with them," i. e. the Edomites. To associate with, Prov. xx. 19. "Meddled not with him that flattereth with his lips;" nor yet "with them that are given to change," Prov xxiv. 21. It is extremely dangerous to select those persons for companions, who have no fixed principles of moral and religious goodness.

ME-DE'-BA: mèdâbâ. [*The waters of grief, or waters springing up.*] A city beyond Jordan, in the southern parts of the tribe of Reuben, Josh. xiii. 16. Isaiah attributes it to Moab, because the Moabites took it from the Israelites, Isa. xvi. 2. Josephus, and others after him, ascribe it to the Arabians, because the latter had made themselves masters of it towards the conclusion of the Jewish monarchy.

MEDES: mâdz. [*Measuring, abounding, or a garment.*] 2 Kings xvii. 6.

ME'-DI-A: mâdêâ. [The same as Medes. The country of the Medes, was bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major. In ancient times it was divided into several provinces; but by a later division these were reduced to two, namely, Media magna, and Atropatene. The capital city of Media was Ecbatana, supposed to be the same with Tauris, though no magnificent ruins are discovered in its neighbourhood. The northern parts of Media, lying between the Caspian mountains and the sea, are cold and barren, the snow lying on the hills for nine months in the year. The southern

parts produce all sorts of grain in abundance, and are so delightful to the eye, that the country bordering on Tauris is called the garden of Persia. It was partly into this country that Shalmaneser, king of Assyria, carried the ten tribes which formed the kingdom of Israel, captive, to inhabit the cities of Media, 2 Kings xvii. 6. xviii. 11. See also Is. xiii. 17, 18. xxi. 2, 3. Jer. xxv. 25.

MEDIATOR, a person that intervenes between two parties at variance, in order to reconcile them; this is one of the characters of our blessed Saviour, 1 Tim. ii. 5. and indispensably necessary in a Deliverer or Saviour; because a variance subsisted between God and man, on account of sin and disobedience: which standing in the way of reconciliation, must be removed by a voluntary vicarious substitution, in submitting to the penalty of the broken law; for which purpose he must have been truly man, to be capable of suffering, or of the same nature with the criminals; have been himself guiltless, otherwise he could not intercede for the guilty; been partaker of the Divine nature, in order to be able to bear the full weight of the penalty, and add merit to his sufferings; and both to have been united in one person. Now such a mediator the gospel exhibits in the Son of God; a mediator of infinite dignity; a mediator consecrated by divine appointment; a mediator who has already made atonement for sin, by the sacrifice of himself, and has thereby opened a way whereby God can be just, and the justifier of the ungodly; here "mercy and truth meet together, righteousness and peace kiss each other," Psalm lxxxv. 10. The properties of Christ as Mediator are these: (1.) He is the only Mediator, 1 Tim. ii. 4. Praying, therefore, to saints and angels is an error of the church of Rome, and has no countenance from the scripture. (2.) Christ is a Mediator of men only, not of angels: good angels need not any; and as for evil angels, none is provided nor admitted. (3.) He is the Mediator both for Jews and Gentiles, Eph. ii. 18. 1 John ii. 2. Moses was a typical mediator, Deut. v. 5. Gal. iii. 19.

MEDITATION is an act by which we consider any thing closely, or wherein the soul is employed in the search or consideration of any truth. In religion it is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice. (1.) Meditation is a duty which ought to be attended to by all who wish well to their spiritual interests. It ought to be deliberate, close, and perpetual, Psalm cxix. 97. Psalm i. 2. (2.) The subjects which ought more especially to engage the Christian mind are the works of creation, Psalm xix. the perfections of God, Deut. xxxii. 4. the excellencies, offices, characters, and works of Christ, Heb. xii. 2, 3. the offices and operations of the Holy Spirit, John xv. and xvi. the various dispensations of providence, Psalm xcvii. 1, 2. the precepts, declarations, promises, &c. of God's word, Psalm cxix. the value, powers, and immortality of the soul, Mark viii. 36. the noble, beautiful, and benevolent plan of the gospel, 1 Tim. i. 11. the necessity of our personal interest in and experience of its power, John iii. 3. the shortness, worth, and swiftness of time, James iv. 14. the certainty of death, Heb. ix. 27. the resurrection and judgment to come, 1 Cor. xv. 50, &c. and the future state of eternal rewards and punishments, Matt. xxv. See Gen. xxiv. 63. 1 Tim. iv 15. Psalm civ. 34.

MEEKNESS may be defined, calmness of mind under provocations. It is ranked among the

fruits of the Spirit, Gal. v. 23. and its excellency appears, if we consider that it enables believers to subdue impetuous tempers, and to gain a victory over corrupt nature, Prov. xvi. 32. that it is a beauty and an ornament to human beings, 1 Peter iii. 4. that it is obedience to God's word, and conformity to the best patterns, Eph. v. 1, 2. Phil. iv. 8. It is productive of the highest peace to the possessor, Luke xxi. 19. Matt. xi. 28, 29. It fits us for any duty, instruction, relation, condition, or persecution, Phil. iv. 11, 12. To obtain this spirit, consider that it is a divine injunction, Zeph. ii. 3. Col. iii. 12. 1 Tim. vi. 11. Observe the many examples of it: Jesus Christ, Matt. xi. 28. Abraham, Gen. xiii. Gen. xvi. 5, 6. Moses, Numb. xii. 3. David, Zech xii. 8. 2 Sam. xvi. 10, 12. Psal. cxxxi. 2. Paul, 1 Cor. ix. 19. How lovely a spirit it is in itself, and how it secures us from a variety of evils. That peculiar promises are made to such, Matt. v. 5. Isaiah lxvi. 2. That such give evidence of their being under the influence of divine grace, and shall enjoy the divine blessing, Isaiah lvii. 15.

ME-GID'-DO: mĕgĭddō. [*A declaring of a message, precious or chosen fruit.*] A city of the tribe of Manasseh, renowned in Jewish history for the battle there fought, between Pharaoh-Necho, king of Egypt, and good king Josiah, in which the latter was defeated and mortally wounded, Josh. xvii. 11. Judges i. 27. and 2 Kings xxiii. 29.

ME-HET'-A-BEL: mĕhĕttăbĕl. [*How good is God, or God doing well.*] Gen. xxxvi. 39.

ME-HI'-DA: mĕhȳdă. [*A riddle, sharpness of wit, or the hand smitten.*] Neh. vii. 54.

ME'-HIR: mă'hĭr. [*A reward.*] 1 Chron. iv. 11.

ME-HOL'-A-THITE: mĕhōlă-thȳte. 2 Sam. xxi. 8.

ME-HU-JA'-EL: mĕhŭjă'ĕl.—[*Proclaiming God, or smitten of God.*] Son of Irad, and father of Methusael, or the race of Cain, Gen. iv. 18.

ME-HU'-MAN: mĕhŭmăn.—[*Making an uproar, a multitude.*] Esther i. 10.

ME-HU'-NIM: mĕhŭnĭm. Ezra ii. 50.

ME-JER'-KON: mĕjĕrkŏn. [*The waters of Jordan.*] Josh. xix. 46.

ME-KO'-NAH: mĕkōnă. [*A foot of a pillar, or provision.*] Neh. xi. 28.

MEL-A-TI'-AH: mĕlătȳă. [*Deliverance of the Lord.*] Nehemiah iii. 7.

MEL'-CHI: mĕlkȳ. [*My king, or my counsel.*] Son of Janna, and father of Levi, in the genealogy of our Saviour, Luke iii. 24. (2.) Son of Addi, and father of Nezi, one of the ancestors of Jesus Christ, according to the flesh, Luke iii. 28.

MEL-CHIS'-E-DEK: mĕlkĭssĕ-dĕk. [*King of righteousness.*] A personage of singular renown, who lived in the days of the patriarch Abraham, and whose history has been the occasion of various representations. He is called "king of Salem," Gen. xiv. 18. and the most judicious interpreters allow that by Salem, Jerusalem is meant: that it bore this name anciently is evident from Psalm lxxvi. 1, 2. from the use made of this part of the sacred history by David, Psalm cx. 4. and by St. Paul, Heb. vii. 1—10. We learn that there was something very myterious, and at the same time typical, in the person, name, office, residence, and government of this Canaanitish prince. (1.) In his person he was a representative and type of Christ: see the scriptures above referred to. (2.) His name, "king of righteousness;" probably had from the pure administration of his government; and this is one of the characters of our blessed Lord, who

alone is essentially righteous. (3.) His office; he was a "priest of the most High God;" had intimate access to the divine presence; and by means of the sacrifices which he offered, he received counsel and information relative to what was yet to take place; and thus he represented Christ in his sacerdotal character. (4.) His residence; "king of Salem," signifying to make whole, complete, or perfect, or to make peace; to put an end to discord, and establish friendship. Christ is called "the Prince of Peace," because by his incarnation, sacrifice, and mediation, he procures and establishes peace between God and man; heals the breaches and dissensions between heaven and earth, reconciling both; and produces glory to God in the highest; and on earth peace and good will among men. His residence is peace and quietness, and assurance, in every believing heart. We have a Priest in heaven, who stands continually pleading the merits of his sacrifice once offered upon the cross; "who ever lives to make intercession for us;" and who is ready to bless us, "by turning every man from his iniquities," Acts iii. 26. and saving to the uttermost all who come unto the Father by him. His priesthood is not, like that of Aaron, figurative, successive, and transient, but real and effectual, fixed and incommunicable, eternal and unchangeable, according to that pattern of it exhibited to Abraham, before the law, in the person of Melchisedek, Gen. xiv. 18—20. and discoursed upon at large by the apostle, Heb. vii. throughout.

ME-LE'-A: mèlâa. [*Supplying, or supplied.*] Son of Menan, Luke iii. 31. one of the ancestors of our Saviour.

ME'-LECH: mâlĕk. [*A king, or counsellor.*] Second son of Micah, and grandson of Jonathan son of Saul, 1 Chron. viii. 35.

MEL-I'-TA: mèlĕtâ. [*Flowing with honey.*] An island in the Mediterranean sea, on the coast of which the apostle Paul was shipwrecked when on his voyage from Cæsarea to Rome, Acts xxviii. 1. The learned Mr. Bryant, Dr. Hales, and some others, have attempted to show that this island was in the Adriatic gulf: but the general opinion of modern critics and geographers is in favour of the island of Malta.

MEL'-LI-CU: mèllikŭ. [*His kingdom, or counsellor.*] Neh. xii. 14.

MELODY made by voice, Isaiah li. 3. and musical instruments, Amos v. 23. must be with the heart, and to the Lord, Eph. v. 19. Col. iii. 16.

MELONS, a kind of pompion, differing little from the cucumber, Num. xi. 5.

MELT signifies to make hard bodies liquid or fluid, Ezek. xxii. 22. to waste and be diminished, 1 Sam. xiv. 16. to faint and be discouraged, Josh. ii. 11. 2 Sam. xvii. 10.

MEL'-ZAR: mèlzâr. [*The circumcision of a narrow place, of a bond.*] Dan. i. 11.

MEMBER signifies any part of a natural body, 1 Cor. xii. 12, 26. all the faculties of the soul together with the parts of the body, Rom. vi. 13, 19. every sensual and sinful affection, Col. iii. 5. Christian believers in the church, which is Christ's mystical body, Eph. iv. 25. v. 30.

MEMORY signifies, (1.) That faculty of the mind, whereby it retains or recollects the images and remembrance of the things we have seen, imagined, or understood, 1 Cor. xv. 2. The apostle reminded the Corinthians that their salvation stood inseparably connected with their "keeping in memory" the gospel which he had preached unto them; and his admonition to his son Timothy was to "remember

that Christ was raised from the dead according to the gospel, 2 Tim. ii. 8. The memory should not be filled with trifles, as a child's pocket is loaded with trash; but as the ark in the temple was enriched with good things, such as the two tables, the pot of manna, and Aaron's rod, so the memory should be full of God's word, and the riches of experience. "Memory, like all other human powers, may be assisted by method, and the decay of knowledge repaired by stated times of recollection." —*Dr. Johnson.* (2.) Memorial, name, or report, Prov. x. 7. Isaiah xxvi. 14.

MEM'-PHIS: mĕmfis. [*From the mouth, a cover, or overwhelmer.*] Hos. ix. 6. See *Noph.*

ME-MU'-CAN: mĕmŭkăn. [*Prepared, sure, made poor, or smitten.*] A prince of Persia, Esth. i. 16.

MEN'-A-HEM: mĕnnā-hĕm.—[*Their comforter, or leader.*] The sixteenth of the kings of Israel. He was the son of Gadi, and revenged the death of his master Zachariah, by that of Shallum, son of Jabesh, who had usurped the crown of Israel, 2 Kings xv. 13. in the year of the world 3232. Menahem was a very wicked prince, and indeed a sanguinary tyrant. See ver. 14—26. Menahem was succeeded by his son Pekaiah.

ME'-NAN: mānăn. [*Numbered, prepared.*] Son of Mattatha, and father of Melea, one of the ancestors of our Saviour Jesus Christ according to the flesh, Luke iii. 31.

ME'-NE: mănē. [*Who numbers, reckons, or who is counted.*] Dan. v. 25.

MENTION signifies to intercede, Gen. xl. 14. to pray for, Rom. i. 9. "I make mention of you always in my prayers." The faithful are said "to make mention of the Lord," Isa. lxii. 6. i. e. they beseech God with unremitted importunity to hasten the redemption of Zion. See Luke xviii. 1—8. They also exalt the Lord, by making "mention of his loving-kindness," Isa. lxiii. 7. and of his righteousness, as the bulwark of their salvation, Psalm lxxi. 16.

ME-O-NE'-NEM: mĕōnănĕm.—[*Chambers.*] Judges ix. 39.

ME-O-NO'-THA-I: mĕōnōthāĭ. Son of Othniel, and father of Ophrah, of the tribe of Judah, 1 Chron. iv. 13.

ME-PHA'-ATH: mĕfāăth. [*An appearance of waters.*] A city of the tribe of Reuben, Josh. xiii. 18. levitical, Josh. xxi. 37.

ME-PHIB'-O-SHETH: mĕfibbōshĕth. [*Shame of mouth, or reproach proceeding from the mouth.*] Son of Saul, by his concubine, Rizpah; one of those delivered to the Gibeonites, 2 Sam. xxi. 8.

MEPHIBOSHETH, the son of Jonathan, was originally called Meribaal. He was very young when his father was killed in the battle of Gilboa; and the news of that event threw his nurse into such consternation that she let the child fall, and from this accident he continued lame throughout life, 2 Sam. iv. 4. When David found himself in peaceable possession of the kingdom, he inquired for what remained of the house of Saul, that he might show kindness to them out of respect to the memory of Jonathan his friend. And being told that there was a son of Jonathan's named Mephibosheth, in the house of Machir at Lodebar, he gave orders that he should be brought to Jerusalem, that he might always eat at the king's table. He also settled upon him whatever had formerly belonged to Saul, for the maintenance of his son Micha, 1 Chron. viii. 34. At the time of Absalom's rebellion, he neglected to accompany David, and fell under suspicion of having a hankering after the throne, but David generously forgave it, and continued his

kindness to the day of his death.

ME'-RAB: mâràb. [*Disputing, or the office of a master.*] The eldest daughter of king Saul, who promised her in marriage to David, as a reward for the victory which he obtained over Goliah of Gath; but Saul forfeited his word, and gave her to Adriel, the son of Barzillai, the Meholathite, 1 Sam. xiv. 49. and xviii. 17, 19.

ME-RA-I'-AH: mèrâỳà. [*Bitter.*] Neh. xii. 12.

ME-RAI'-OTH: mèrâỳòth. [*Bitterness, rebellious, changing.*] The son of Ahitub the high-priest of the Jews, 1 Cron. ix. 11. He is supposed to be the same person that is called Zeraiah, Ezra vii. 3.

ME-RA'-RI: mèrâr̀. [*Bitter, stirred up, provoked.*] The third son of Levi, and chief of the family of Merarites, Exod. vi. 19.

MERCHANTS, traders; those of Midian and other parts of Arabia were the most ancient, Gen. xxxvii. 28. Chaldea was a land of traffic, as appears by Rev. xviii. 11. "The merchants of the earth shall weep over Babylon; for no man buyeth their merchandise any more." Jesus Christ is a pearl of great price, a jewel of inestimable value, which will make those that have it rich, truly rich, rich towards God. A true Christian is a spiritual merchant, that seeks and finds this precious treasure, whereby he is made happy here, and for ever.

MER-CU'-RI-US: mèrkûrèûs.—[*Merchandise.*] One of the fabulous heathen deities, said to be the son of Jupiter and Maia, and commonly described by the poets as the messenger of the other gods. It was probably on this account that the people of Lystra, having heard Paul preach, and seen him heal a sick man, would have offered sacrifice to him, as if he had been Mercury, Acts xiv. 12.

MERCY signifies, (1.) That essential perfection in God, whereby he pities and relieves the miseries of his creatures, Psalm c. 5. cxxx. 7. "For with the Lord there is mercy." The Lord said unto Moses, "I will make all my goodness to pass before thee." Thou shalt not have a sight of my justice, for thou couldst not bear the infinite splendour of my purity; but I will show myself to thee as the fountain of inexhaustible compassion—the sovereign dispenser of my own mercy, in my own way. "The Lord, the Lord God *merciful* and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin," &c. Exodus xxxiii. 19. ch. xxxiv. 6, 7. Accordingly we find Moses soon afterwards pleading this revelation of the divine character as a motive to forgiveness, Numb. xiv. 18, 19. We also find the Psalmist frequently calling it to mind, and dwelling upon it with evident satisfaction and delight, Psal. ciii. 8. and cxlv. 8, &c. But the New Testament gives us the fullest manifestation of this soul-reviving truth; for we are there assured that "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have eternal life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 16, 17. Through the mediation of Christ, who was substituted in the room of the guilty, and who "died the Just for the unjust, to bring sinners unto God," "bearing their iniquities in his own body on the tree," a way was opened for the exercise of mercy towards guilty rebels, consistent with the honours of the divine law, and all the perfections of Deity; for now, "God is just even in justifying the ungodly who believe in Jesus," in virtue of whose atoning sacrifice he hath promised "to be *merciful* to

their unrighteousness, and their sins and iniquities to remember no more." Heb. viii. 12. (2.) Grace which flows from mercy as its fountain, Jude 2. (3.) Eternal life and happiness in heaven, which is the chief fruit of mercy, 2 Tim. i. 18. (4.) All the blessings and benefits, whether temporal or spiritual, which proceed from the mercy of God, Psal. cvi. 7. cxix. 41. (5.) That pity and compassion which one man shows towards another that is in trouble. Mercy prompts us to relieve and comfort the distressed, by doing what we can to remove or alleviate their burdens. Our Lord strongly recommended this act of mercy in the parable of the man who fell among thieves, and was relieved by the poor Samaritan: and in the conclusion he adds, 'Go and do thou likewise,' Luke, x. 30—37. To be *just* without being cruel, and *merciful* without being weak, should be our constant aim, under all the circumstances of guilt, indigence, and misery, which present themselves to our view. See Matt. v. 44, 48. Luke vi. 27, 36. Psal. xxxvii. 26.

"Teach me to feel another's woe,
To hide the fault I see:
The mercy I to others show,
That mercy show to me!"—*Pope.*

This is according to Christ Jesus: forgive, and ye shall be forgiven; give, and it shall be given unto you. "Blessed are the merciful, for they shall obtain mercy," Matt. v. 7.

"The quality of mercy is not strained:
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesseth him who gives, and him who takes.
——————How would you be,
If he who is the top of judgment should
But judge you as you are? Oh! think on that,
And mercy then will breathe within your lips,
Like man *new made.*"

ME'RCY-SEAT, or propitiatory, was the cover of the ark of the covenant, or chest, in which the tables of the law were deposited. This cover was of pure gold, with two cherubim of beaten gold, one at each end of the propitiatory; which stretching forth their wings on high, with them covered the mercy-seat, thereby forming a throne for the majesty of God; who in Scripture is represented as sitting between the cherubim, Psal. lxxx. 1. and having the ark for his footstool. From this God gave his oracles to Moses, and to the consulting high-priest, Exod. xxiv. 22. Numb. vii. 89. This mercy-seat was typical of Christ, who by his atonement covered our sins, and bore the curse for us, standing between God and the curse of the law, due to us for sin; that God might look on the law through Christ, as fulfilled by him on our behalf, Gal. iii. 10, 13. Hence Christ is called the Propitiation, Rom. iii. 25. or rather Propitiatory.

ME'-RED: mârĕd. [*Rebellious, going down, bearing rule.*] 1 Chron. iv. 17.

MER'-E-MOTH: mĕrrĕmŏth.—[*Bitterness, myrrh of death.*] One who sealed the covenant, Neh. x. 5.

ME'-RES: mârĕz. [*Distilling from the head, or an impostume.*] Esth. i. 14.

MER'-I-BAH: mĕrrĕbâ. [*Strife or contention.*] A place mentioned Exod. xvii. 7.

ME-RIB-BA'-EL: mĕrĕbâăl. [*Rebellion, or fighting against Baal.*] 1 Chron. viii. 34. See Mephibosheth.

ME'-RO-DAK-BA-LA'-DAN:—mĕrrôdăk-bălădăn. [*Bitter contrition without judgment.*] An ancient king of Babylon, who was placed among the gods, and worshipped by the Babylonians, Isa. xxxix. 1 Jer. l. 2.

ME'-ROM: mârŏm. [*Heights, or elevations.*] The name of a confluence of waters, near which Jabin and other confederated kings met to fight Joshua, ch. xi. 5. The situation is uncertain.

ME-RON'-O-THITE: mĕrŏnō-thīte. [*My singing.*] 1 Chron. xxvii. 30.

ME'-ROZ: mā'rŏz. [*Secret, or leanness.*] A place in the vicinity of the brook Kishon, whose inhabitants refusing to come to the assistance of their brethren, when they fought against Sisera, were put under an anathema, Judges v. 23. "Curse ye Meroz, because they come not to the help of the Lord, to the help of the Lord against the mighty."

ME'-SHA: mā'shā. [*A burden, a taking, or salvation.*] A place mentioned Gen. x. 30. (2.) Mesha, king of the Moabites., 2 Kings iii. 4. He was tributary to Ahab, king of Israel, and paid him annually a hundred thousand lambs; but revolted against Jehoram, who declared war against him. The king of Israel called to his aid Jehoshaphat king of Judah, and also the king of the Idumæans or Edomites. These three kings marched against Mesha, whom they defeated and compelled to retire to his capital, namely, Areopolis. There they besieged him, and so closely blockaded the city, that not being able to escape through the enemies' camp, he took his own son, the presumptive heir to the throne, placed him upon the walls of the city, and offered him for a sacrifice. When the three kings saw it, they raised the seige, and retired without taking the town, contenting themselves with taking a great spoil from the land of Moab.

ME'-SHACH: mā'shăk. [*Prolonging, drawing, or surrounding waters.*] One of the three Hebrews cast into a fiery furnace, Dan. iii. 12. See *Abednego.*

ME'-SHECH: mā'shĕk. [The same.] Genesis x. 2. The sixth son of Japheth. He is supposed to have been the father of the Mosques, a people dwelling between Iberia and Armenia. Others believe that the Muscovites descended from Mesech. Ezek. xxvii. 13. xxxii. 26. xxxviii. 2, 3. and xxxix. 1.

ME-SHEL-E-MI'-AH: mĕshĕlĕ-mī'ā. [*Recompence of the Lord.*] Father of Zechariah, a Levite and porter of the temple, 1 Chron. ix. 21.

ME-SHEZ'-A-BE'-EL: mĕshĕz-zā'bĕĕl. [*God taking away, or the salvation of God.*] One who sealed the covenant, Neh. x. 21.

ME-SHIL'-LA-MITH: mĕshĭllā-mĭth. [*Peaceable, perfect, giving again.*] 1 Chron. ix. 12.

ME-SHO'-BAB: mĕshō'băb. 1 Chron. iv. 34.

ME-SHUL'-LAM: mĕshŭllăm.—[*Peaceable, perfect, their parables.*] The name of several persons mentioned in scripture, 2 Kings xxii. 3. Neh. xi. 7. 2 Chron. xxxiv. 12.

ME-SO-BA'-ITE: mĕsō'bā'ȳte.—[*The standing place of the Lord.*] 1 Chron. xi. 47.

ME-SO-PO-TA'-MI-A: mĕsōpō-tāmē'ā. [*Middle of rivers.*] A province situated between the river Tigris and the river Euphrates. The Hebrews called it Padan-aram, Gen. xxviii. 2. This country is renowned in scripture, on account of its being the first abode of men, both before and after the flood, and because it gave birth to Phaleg, Heber, Terah, Abraham, Nahor, Lot, Sarah, Rebekah, Rachel, Leah, and the sons of Jacob. Babylon was in the ancient Mesopotamia, until by vast labour and industry the Tigris and Euphrates were united into one channel. The plains of Shinar were in the same country. The scriptures frequently give it the name of Mesopotamia, Deut. xxiii. 4, &c. and sometimes that of Syria, Hos. xii. 12. After the death of Joshua, Cushan-Rishathaim, king of Mesopotamia, held the Hebrews in subjection for some time, Judges iii. 8.

MESSENGER, one employed to carry messages from one person to another, Gen. xxxii. 3. as ambassadors sent from one prince to another,

2 Kings xvi. 7. Applied to Christ, called the Messenger of the covenant, Mal. iii. 1. condescending to declare the will of the Father to, and by his death procuring salvation for us, and applying it by his Spirit, who works by faith and repentance in the hearts of those who receive the gospel message. To prophets or teachers, appointed by God to declare his will, Mal. ii. 7. To spies, who privily inquire into the affairs and states of others, Josh. vi. 17. To any dreadful judgment inflicted on the wicked, Prov. xvii. 11.

MES-SI'-AH: mèssȳà. [*Anointed.*] It is applied principally, and by way of eminence, to that sovereign Deliverer who was expected by the Jews, and whom they vainly expect even to this day, since he is already come at the appointed time. They used to anoint kings, high-priests, and sometimes prophets. Saul, David, Solomon, and Joash received the royal unction: Aaron and his sons received the sacerdotal; and Elisha the disciple of Elijah rereived the prophetic unction; at least God ordered Elijah to give it, 1 Kin. xix. 16. and therefore the name Messiah, or Anointed, is given to the kings, 1 Sam. xii. 3, 5. and also to the patriarchs or prophets, 1 Chron. xvi. 22. Psal. cv. 15. But this name chiefly belongs to Jesus Christ by way of excellence, who was the object of the desire and of the expectation of the saints. Hannah the mother of Samuel plainly alludes to Jesus Christ, when at the end of her hymn, and at a time when there was no king in Israel, she says, "The Lord shall give strength to his King, and exalt the horn of his Anointed." 1 Sam. ii. 10. See also, Psal. ii. 2. xlv. 7. Dan. ix. 25, 26. It is not found any where, that Jesus Christ ever received any sensible unction; or that his apostles anointed the faithful with any particular or external oil or ointment. The unction that the prophets and the apostles speak of, when Jesus Christ or his disciples are understood, is the spiritual and internal unction of grace and of the Holy Ghost, of which the outward and sensible unction, with which they anciently anointed kings, priests, and prophets, was but the figure and symbol. Christ, in the gospel, warns his disciples, that false Messiahs should arise, Matt. xiv. 24. The event has verified the prediction: Simon Magus appeared in the age of Christ, Acts viii. 9. In the following age Barchochebas, by his impostures, drew the most terrible persecution imaginable on the Jews: his name denotes son of the star, applying to himself the prophecy of Balaam, Numb. xxiv. 17. See *Christ*.

ME'-THEG-AM'-MAH: mèthèg ămmà. [*The bridle of bondage.*] A city, 1 Sam. viii. 1.

ME-THU'-SA-EL: mèthûsàèl.—Gen. iv. 18.

ME-THU'-SE-LAH: mèthûsèlà. [*The weapons of his death, or spoil of his death.*] The son of Enoch, and father of Lamech. He was born in the year of the world 687, begat Lamech in 874, and died in 1656, being the year of the deluge, at the age of 969. See Gen. v. 21, 22.

ME-U'-NIM: mèûnim. [*Dwelling-places, afflicted, offending.*]—Neh. vii. 52.

MEZ'-A-HAB: mèzzàhàb. [*Gilded, the waters of gold.*] Gen. xxxvi. 39.

MI-A'-MIN: mîămin. [*The right hand.*] Neh. xii. 5.

MIB'-HAR: mibhàr. [*Chosen, or youth.*] One of David's valiant men, 1 Chron. xi. 38.

MIB'-SAM: mibsàm. [*Smelling sweet, or confounding them.*] 1 Chron. i. 29.

MIB'-ZAR: mibzàr. [*Depending, forbidding, taking away.*] Succeeded Teman in the principality of Edom, Gen. xxxvi. 42.

MI'-CAH: mîkâ. [*Who strikes, who is here in the place, or the waters here.*] The seventh of the minor prophets, was a native of Moresa, or Morasthi, a small town in the southern part of the territory of Judah; and, as we learn from the commencement of his predictions, prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of that country. Consequently he was contemporary with Isaiah, Joel, Hosea, and Amos. The people of Judah and Israel being very profane and impenitent in the days of Isaiah, (compare 2 Kings. xv—xix. 2 Chron. xxvi.—xxxi. Isa. xxxvi.—xxxvii.) the prophet Micah was raised up to second Isaiah, and to confirm his predictions against the Jews and Israelites, whom he invited to repentance both by judgments threatened, and by mercies promised. The prophecy of Micah, contained in chap. v. is, perhaps, the most important single prophecy in all the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of predictions respecting the several limitations of the promised seed: to the line of Shem; to the family of Abraham, of Isaac, and of Jacob; to the tribe of Judah; and to the royal house of David, terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity from his divine nature and eternal existence; foretels the casting off of the Israelites and Jews for a season; their ultimate restoration; and the universal peace which should prevail in the kingdom and under the government of the Messiah. The style of Micah is, for the most part, forcible, pointed, and concise, sometimes approaching the obscurity of Hosea; in many parts animated and sublime, and in general truly poetical.

MICAH was also the name of several other persons mentioned in scripture; particularly of a person of the tribe of Ephraim, the son of a rich and superstitious widow, and who became the occasion of much calamity to Israel. See Judg. xvii. Another individual of this name was the son of Mephibosheth, 1 Chron. viii. 34, 35.

MI-CA-I'-AH: mŷkâŷâ. [*Who is like the Lord? the poverty, or smiting of the Lord.*] A prophet of the Lord, in the days of Ahab and Jehoshaphat, was the son of Imlah, of the tribe of Ephraim. He is supposed to have been the same who disguised himself, and went out to meet king Ahab, threatening him for suffering Benhadad, king of Syria, to escape when he had him in his power. See 1 Kings xx. Ahab, in opposition to the advice of Micaiah, went out with Jehoshaphat, king of Judah, to attack Ramoth Gilead, which Benhadad had refused to deliver up to him, according to their late treaty. The prophet Micaiah foretold Ahab's danger, and assured him that he should not return in safety; he was therefore put in prison by the king's order, and fed "with bread and water of affliction," 2 Chron. xviii. 26. The event fully justified the prediction, ver. 33, 34. See 1 Kings xxii. 13—28. After this we hear no more of Micaiah son of Imlah.

MICAIAH, the son of Gemariah, informed the princes of Judah, that Baruch had read to the people the prophecies of Jeremiah, which occasioned Baruch to be taken up and carried before king Jehoiakim, when the latter took his penknife, cut Jeremiah's roll of prophecies to pieces, and committed it to the flames, Jer. xxxvi.

MICAIAH, daughter of Urial of Gibea, mother of Abijah, king of Judah, 2 Chron. xiii. 2.

MI'-CHA: mîkâ. [Same as Micah.] Neh. x. 11.

MI'-CHA-EL: mĭkā'ĕl. [Same as Michaiah.] According to Daniel, chap. x. 13. is the name of an archangel, who presided over the Jewish nation—that he had an army of angels under his command, Rev. xii. 7.—that he fought with the dragon, or Satan and his angels; and that, contending with the devil, he disputed about the body of Moses, Jude, ver. 9.

MICHAEL, the name of several persons mentioned in the Old Testament, particularly the father of Sethur, of the tribe of Asher, Num. xiii. 13. also of one of the valiant men that took part with David against Saul, 1 Chron. xii. 20. and of a son of king Jehoshaphat, who was put to death by Jehoram along with the rest of his brethren, 2 Chron. xxi. 2.

MI'-CHAL: mī'kăl. [*Who is perfect or complete?*] The daughter of Saul, and promised to David in marriage, on condition that he brought a hundred foreskins of the Philistines, as a dowry for his wife. David produced double the number required of him; and thus Saul gave him his daughter in marriage, 1 Sam. xviii. afterwards given to Phalti, 1 Sam. xxv. 44. but restored to David again, 2 Sam. iii. 15.

MICH'-MASH: mĭk'măsh. [*One who strikes, a poor man taken away.*] A place about nine miles from Jerusalem on the road towards Rama, and lying to the east of Bethaven, 1 Sam. xiii. 5. Isa. x. 28.

MICH-ME'-THAH: mĭk'măthăh. [*The gift, or death of a striker.*] A city on this side the Jordan, belonging to the half tribe of Manasseh, on the frontiers of Ephraim and Manasseh, over against Shechem, Josh. xvi. 6. and xvii. 7.

MICH'-RI: mĭkrȳ. [*A selling, or knowledge.*] 1 Chron. ix. 8.

MICH'-TAM: mĭktăm. [*A golden Psalm.*] Title of the sixteenth Psalm.

MID'-DIN: mĭd'dĭn. [*Judgment, striving, or chiding.*] Josh. xv. 61.

MID'-I-AN: mĭdē'ăn. [*Judgment, covering, or measure.*] The fourth son of Abraham and Keturah, Gen. xxv. 2. From him descended the Midianites, of whom we read, Num. xxii. 4, 7. chap. xxv. 15. and xxxi. 2. whose daughters seduced the Israelites to the commission of criminal practices and the worship of Baal-Peor. Their capital city was Midian, situated upon the river Arnon, and to the south of the city Ar, or Areopolis. In the days of Moses they were defeated by the Hebrews under the command of Phineas, the son of Eleazar the high-priest, who marched against them at the head of a thousand men from each tribe, to execute the vengeance of heaven for their abominations. On this occasion their prophet Balaam and five of their kings fell among the slain of the Midianites, Numb. xxxi.

MIDNIGHT. It was at midnight that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, Exod. xii. 29. Midnight was the solemn moment when the sleeping virgins awoke at the cry—"Behold, the bridegroom cometh; go ye out to meet him,"—on which they all arose to trim their lamps. And now was made apparent the folly of those who had a name to live while they were dead! In the hour when they most needed saving grace, they had to exclaim, "Give us of your oil, for our lamps are gone out," Matt. xxv. 1—8. "The day of the Lord shall come as a thief in the night." "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him," 1 Thess. v. 2. 2 Pet. iii. 10. Rev. i. 7. "At *midnight*," said the Psalm-

ist, "I will rise to give thanks unto thee, because of thy righteous judgments," Psalm cxix. 62. Paul and Silas, impoverished and imprisoned for the testimony of Jesus, with their feet fast in the stocks, "sang praises at midnight," thereby turning their night into day, and their prison into a paradise, Acts xvi. 25.

MIDST signifies that part which is equally distant from the extremes, or the centre of a circle or sphere, Num. xxxv. 5. Luke xxiii. 45. among, Deut. xviii. 15. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me," Luke ii. 46. Matt. xviii. 20. Matt. x. 16. The thickest of a throng, Luke iv. 30. the most open or public place, Deut. xiii. 16. the most convenient place, Deut. xix. 2. the deepest part, Joshua iii. 17.

MIG'-DAL-EL: migdâl'ĕl. [*The tower of God, or the greatness of God.*] A city of the tribe of Naphtali, Josh. xix. 38.

MIG'-DAL-GAD: migdâl-gâd. [*A tower compassed about.*] A city of Judah, Josh. xv. 37.

MIG'-DOL: migdŏl. [*A tower, or greatness.*] Exod. xiv. 2. Jer. xliv. 1. A frontier town of Lower Egypt, toward the Red Sea, between which and that sea the Israelites encamped.

MIGHT, and *mighty*, spoken of God, Dan. ii. 20. 1 Chron. xxix. 12. of Christ the Messiah, Isa. xi. 2. Eph. i. 21. of man, Gen. xlix. 3. Deut. vi. 5. of the sun, Judges v. 31. of waters, Isaiah xvii. 12. thunderings, Exod. ix. 28. tempest in the sea, Jonah i. 4. and of famine, Luke xv. 14.

MIG'-RON: migrŏn. [*Fear, a farm, or from the throat.*] Isaiah x. 28.

MI-JA'-MIN: mĭjâmĭn. [*The right hand, preparing waters.*] Neh. x. 7. 1 Chron. xxiv. 9.

MIK'-LOTH: miklŏth. [*Little wands, staves.*] Father of Shimeah, 1 Chron. viii. 32. (2.) One of the captains of David's army, who commanded 24,000 men, under Dodai the Ahohite, 1 Chron. xxvii. 4.

MIK-NE'-I-AH: miknâyâ. [*The possession of the Lord.*] 1 Chron. xv. 18.

MI-LA-LA'-I: milâlây. [*Circumcision, my talk.*] Neh. xii. 36.

MIL'-CHAH: milkâ. [*A queen, woman of counsel.*] Gen. xi. 29. xxiv. 15.

MIL'-COM: milkŏm. [*Their king, their counsellor.*] 1 Kings xi. 5.

MILDEW, an exudation of the vegetative juice from different parts of the stalk, by which the maturity and perfection of the plant are utterly prevented, Deut. xxviii. 22. Amos iv. 9. Hag. ii. 17.

MILE, a measure of length, containing 1000 paces, 1760 yards, Matt. v. 41.

MI-LE-TUS: milâtŭs. [*Red, or scarlet.*] A sea-port of Asia Minor, and a city of Ionia, where St. Paul delivered to the elders of the church of Ephesus that affecting discourse which is recorded in Acts xx. 17—35. In this city were born Thales, one of the seven wise men, Anaximander his disciple, Timotheus the celebrated musician, and Anaximenes the philosopher. There was another Miletus in Crete, where St. Paul left Trophimus sick, 2 Tim. iv. 20.

MILK signifies a liquid food which we have from cows, &c. wherewith babes and children are chiefly nourished, Gen. xviii. 8. Isaiah xxviii. 9. the weakest spiritual food, or the most plain and easy truths of the gospel, whereby young converts are nourished and edified, 1 Cor. iii. 2. Heb. v. 12. 1 Peter ii. 2. sweet, agreeable, and edifying speech, Cant. iv. 11. the graces, services, and obedience of the godly, Cant. v. 1. "A land flowing with

milk and honey," Josh. v. 6. A country of extraordinary fertility, affording all things necessary for the support and comfort of life. "Wine and milk," Isa. lv. 1. All sorts of spiritual blessings and privileges.

MILL and *Millstones*. Dr. Shaw (*Travels* p. 231. 4to. edit.) has the following observation, with respect to the people of the east:—"Most families grind their wheat and barley at home, having two portable millstones for that pupose; the uppermost of which is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expedition required, a second person is called in to assist; and as it is usual for women alone to be concerned in this employment, who seat themselves over against each other with the mill between them, we may see, not only the propriety of the expression, Exod. xi. 5. of "sitting behind the mill," but the force of another, Matt. xxiv. 40. that "two women shall be grinding at the mill; the one shall be taken, and the other left." See *Grind.*

MILLET, a small grain. The Lord commanded the prophet Ezekiel to make himself bread composed of a mixture of wheat, barley, lentils, and millet, Ezekiel iv. 9. Some also understand "the appointed barley," Isaiah xxviii. 25. to be millet.

MIL'-LO: millò. [*Fulness, a filling.*] The name was given to a valley, which lay contiguous to Jerusalem, and separated ancient Jebus from the city of David, but which was afterwards filled up by David and Solomon to make a communication between the two cities. But beside this valley of Millo, we read of the house of Millo, which is said to be in the city of David, and therefore was built either upon Mount Sion or some adjacent place. The most probable opinion is, that it was a kind of senate-house, or other capacious building designed for public meetings. See 1 Kings ix. 15. 2 Chron. xxxii. 5.

MIND, the faculty of distinct perception between good and evil, truth and falsehood, 2 Cor. iii. 14. the renewed part of man, Rom. vii. 25. the heart, Gen. xxvi. 35. memory, Psalm xxxi. 12. end or design, Prov. xxi. 27. the will, 1 Pet. v. 2. "A fool utters all his mind," Prov. xxix. 11. A man should be careful to keep his own secret; and never tell his whole mind upon any subject, while there are other opinions yet to be delivered: else, if he speak again, he must go over his old ground; and, as he brings out nothing new, he injures his former argument. "Who hath known the mind of the Lord?" 1 Cor. ii. 16. What natural carnal man has been taught by the Spirit, the will and counsel of God, and the divine mysteries of man's salvation. "But we have the mind of Christ," 1 Cor. ii. 16. But we who are endued with the Spirit have an experimental knowledge of God's will, and of spiritual divine things, revealed to us by the Spirit, who is our teacher, and knows the mind of Christ, and reveals it to us, John xvi. 13. 1 Cor. ii. 10.

MINGLE, to mix, Isa. v. 22. xix. 14. Dan. ii. 43.

MI-NI'-A-MIN: minyâmin.—[*Right hand, preparing waters.*] Neh. xii. 17.

MINISTER strictly denotes one who serves or waits upon another. Thus Joshua is called the minister of Moses, Exod. xxiv. 13. and John Mark, the minister of Paul and Barnabas, Acts xiii. 5. But the term is applied variously by the sacred writers, such as to magistrates, Rom. xiii. 6. to pastors and teachers, 1 Cor. iii. 5. and iv. 1. to angels, Ps. civ. 4. Heb. i. 14. and to the Son of God, who came into this world, "not to be ministered unto, but to minister, and give his life a

ransom for many," Matt. xx. 28. Paul terms him "a minister of the circumcision for the truth of God, to confirm the promises made to the fathers," Rom. xv. 8. Jesus Christ was born a Jew, and he exercised his ministry among the Jews; hence his own words, "I am not sent but to the lost sheep of the house of Israel, Matt. x. 6. and xv. 24. and this, in order that God's ancient promise to Abraham, namely, that all the nations of the earth should be blessed in his seed," might be ratified and confirmed to them. The glad tidings of salvation were first, by Christ's express command, published to the Jews, Luke xxiv. 47. Acts iii. 26. And by Jewish converts the gospel was first preached among the Gentiles, Acts xv. 7. ch. xxvi. 16—18. Eph. iii. 8, 9. The same apostle also terms the Saviour "a minister of the sanctuary," Heb. vii. 2. that is, of the heavenly sanctuary, the holy of holies; for Christ is gone into heaven to officiate there, as an abiding minister of the heavenly sanctuary, the true tabernacle which Jehovah pitched, and not man. There the Divine Majesty resides and displays his glory; and thither the great High-priest of our profession entered, with the blood of his own sacrifice, by which the great atonement for sin was made, to appear in the presence of God for us, ch. ix. 12—24. There he is "sat down on the right hand of the Majesty on high," on his glorious throne, to officiate as our high-priest, advocate, and intercessor.

MIN'-NI: minnȳ. [*Provision, disposed, prepared.*] Mentioned Jer. li. 27. is thought by Calmet to denote Minias, a province of Armenia.

MIN'-NITH: minnith.] [The same as Minni.] A city beyond Jordan, situated four miles from Heshbon, on the road to Philadelphia. It belonged to the Ammonites when Jeptha made war against them, Judg. xi. 33. Ezekiel says that Judah carried wheat of Minnith to the fairs of Tyre, ch. xxvii. 17.

MINSTREL, a musician, or instrument of music, 2 Kings iii. 15. "Elisha said, Bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him." The prophets used to have such, (see 1 Sam. x. 5.) not only to stir up their minds in holy exercises, but to calm their spirits in times of trouble. To be able to discern the voice of God, and the operation of his hand, it is necessary that the mind be calm, and the passions all in harmony, under the direction of reason, that reason may be under the influence of the Divine Spirit. Minstrels attended funeral solemnities. See Matt. ix. 23. see also Jer. ix. 17—21.

MINT, a well-known herb. The law did not oblige the Jews to give the tithe of common pot-herbs, yet Jesus did not blame them for doing so, as it did not affect the spirit of religion; but he exposes their hypocrisy in being so precise in these lesser matters while they overlooked the weightier matters of the law, judgment, mercy, and faith, Matt. xxiii. 23.

MIPH'-KAD: mifkȧd. Neh. iii. 31.

MIRACLE is an effect contrary to the established constitution and course of things, or a sensible deviation from the known laws of nature. Our Saviour confirmed the doctrine which he taught by a train of incontestable miracles: they were so great in their nature, so real and solid in their proof, so divine in the manner of performing them by the power of his will, so holy in their end, to confirm a doctrine most becoming the wisdom and other glorious attributes of God, and for the accomplishment of the prophecies concerning the Messiah, whose coming was

foretold to be with miraculous healing benefits, that there was the greatest assurance that none without the omnipotent hand of God could do them. Compare Isa. xxix. 18. xxxii. 3, 4. xxxv. 5, 6. and xlii. 7. with Matt. ix. 27. xi. 5. xii. 22. xx. 30. xxi. 14. John ix. 6, 7. Mark vii. 32. Acts ii. 22. xv. 12. John iii. 2. and ch. ix. 16. The miracles of Christ, it is important to remark, always look farther than to their immediate object. Application is made for the removal of a bodily infirmity; the diseases of the mind are at the same time reached by the healing power of the Redeemer, and the spectators are made sensible of the divine energy. The blind man comes in hopes of having his sight restored; he goes away seeing, and with unspeakably greater blessing, the eyes of his understanding are opened. Behold that helpless paralytic, "borne of four," stretched motionless on his couch. At the word of Christ he recovers strength, arises, takes up his bed, goes forth before them all, and departs to his house, not only with a body every whit whole, but with a soul relieved from the dreadful pressure of the guilt of sin: "Jesus said to the sick of the palsy, Son, thy sins be forgiven thee." The magicians performed divers wonders in Egypt, but they were outdone by Moses, to convince the spectators, that he was sent from a power infinitely superior to that of evil spirits. Real miracles, that are contrary to the order, and exceed the power of nature, can only be produced by creating power, and are wrought to give credit to those who are sent from God; and when God permits false miracles to be done by seducers, that would thereby obtain authority and credit among men, the deception is not invincible; for it is foretold expressly, to give us warning, that the man of sin shall come with lying wonders after the working of Satan, 2 Thes. ii. 9. but the heavenly doctrine of the gospel has been confirmed by real miracles, incomparably greater than all the strange things done to give credit to doctrines opposite to it. The proper effect, therefore, of miracles is to mark clearly the divine interposition: and the scriptures intimate this to be their design, for both Moses and the prophets, and Jesus Christ and his apostles, appealed to them in proof of their divine mission. Hence we draw this consequence, that he who performs a real miracle, performs it in the name of God, and on his behalf; that is to say, in proof of his divine mission. We annex the following catalogue of miracles wrought by Jesus Christ, and related by the evangelists:—Water turned into wine, John ii. Nobleman's son of Capernaum healed, John iv. Passing unseen through the multitude, Luke iv. Miraculous draught of fishes, Luke v. Demoniac cured, Luke iv. Mark i. Peter's wife's mother cured, Matt. viii. Mark i. Luke iv. Multitudes healed, Matt. viii. Mark i. Luke iv. Also throughout Galilee, Matt. iv. Mark i. A leper healed, Matt. viii. Mark i. Luke v. The paralytic let down in a bed, Matt. ix. Mark ii. Luke v. The impotent man, at Bethesda, John v. The withered hand, on the sabbath, Matt. xii. Mark iii. Luke vi. Many healed, Matt. xii. Mark iii. Many, and some by mere touch, Luke vi. Centurion's servant, Matt. viii. Luke vii. The widow's son raised, at Nain, Luke vii. Various miracles appealed to, Matt. xi. Luke vii. Many healed, Matt. ix. A demoniac, Matt. ix. Mark iii. Luke xi. The tempest stilled, Matt. viii. Mark iv. Luke viii. The legion of devils cast out, Matt. viii. Mark iv. Luke viii. The woman who touched his garment, Matt. ix. Mark v. Luke viii. The daughter

of Jairus raised, Matt. ix. Mark v. Luke viii. Two blind men, Matt. ix. A dumb demoniac, Matt. ix. Power given to the apostles to heal, Matt. x. Mark vi. Luke ix. Many sick healed. Matt. xiv. Luke ix. Five thousand fed, Matt. xiv. Mark vi. Luke ix. John vi. He walks on the sea, Matt. xiv. Mark vi. John vi. Ship immediately at its destination, John vi. As many as touched healed, Matt. xiv. Mark vi. Daughter of Syrophœnician woman, Matt. xv. Mark vii. Deaf and dumb man, Mark vii. Multitudes healed, Matt. xv. Four thousand fed, Matt. xv. Mark viii. A blind man cured, Mark viii. The great miracle of the transfiguration, Matt. xvii. Mark ix. Luke ix. A deaf and dumb demoniac, Matt. xvii. Mark ix. Luke ix. A fish brings the tribute money, Matt. xvii. The blind man from his birth, John ix. The infirm woman restored Luke xiii. The dropsy healed on the sabbath, Luke xiv. Ten lepers cleansed, xvii. Lazarus raised from the dead, John xi. Blind Bartimeus cured Matt. xx. Mark x. Luke xviii. Many blind and lame, Matt. xxi. The barren fig-tree destroyed, Matt. xxi. Mark xi. The ear of Malchus restored, Matt. xxvi. Mark xiv. Luke xxii. John xviii. Miraculous draught of fishes, after his resurrection, John xxi.

MIRE, mud or dirt trodden under foot, 2 Sam. xxii. 43. "He hath cast me into the mire," Job xxx. 19. He hath made me contemptible, filthy, and loathsome by reason of my sores, my whole body being a kind of mire in regard of the filth breaking forth in all its parts. "The sow that was washed, turned to her wallowing in the mire," 2 Pet. ii. 22. signifies that though the persons spoken of, had professed to renounce their wicked practices, and, perhaps, had began to do so, yet as the corruptions of their nature still remained, they returned to their evil habits, with more greediness than ever.

MIR'-I-AM: mirèam. [*Sea of bitterness, myrrh, or mistress of the sea.*] The sister of Moses and Aaron, and daughter of Amram and Jochebed, was born about ten or twelve years before her brother Moses. When Moses was exposed upon the banks of the Nile, Miriam was watching him there, and tendered her services to Pharaoh's daughter to procure a nurse for the child, concealing the fact that he was her own brother, Exod. ii. 4, 5. After the passage of the Red Sea, she put herself at the head of the choirs of females, and sung with them the canticle, "Sing ye to the Lord," &c. Exod. xv. 21. Her death is recorded, Numb. xx. 1.

MIR'-MA: mirmà. [*Deceit, extolling himself.*] 1 Chron. viii. 10.

MIRTH, that which is vain, Eccles. vii. 4. "The heart of fools is in the house of mirth." While the wise man loves occasions from which he can derive spiritual advantage, the gay, thoughtless, and giddy, prefer places and times of diversion and amusement. Here they are prevented from seriously considering either themselves or their latter end. The grand fault and misfortune of the young. Prov. xiv. 13. Eccles. ii. 1, 2.

MISCHIEF signifies punishment, 2 Sam. xvi. 8. 2 Kings vii. 9. "If we tarry till the morning light, some mischief will come upon us." Falsehood, Psalm vii. 14. vain and foolish things, Psalm xxxvi. 4. malice, or vengeance, Psalm xxi. 11.

MISERY, such a state of wretchedness, unhappiness, or calamity, as renders a person an object of compassion, Job iii. 20. Eccles. viii. 6. The compassion of God was moved for the "misery of Israel," Judges x. 16. God grieves for the miseries to which his creatures are reduced by their own sins. Be astonished,

ye heavens, at this! and shout for joy, all ye inhabitants of the earth: for through the love whence this compassion flowed, God has visited and redeemed a lost world.

MIS'-GAB: misgȧb. [*The high place.*] Jer. xlviii. 1.

MI-SHA'-EL: mishȧ̊el. [*Who demandeth, or who lent.*] One of Daniel's three companions, to whom, at the court of Nebuchadnezzar, they gave the Chaldæan name of Meshach, Dan. i. 7. See *Meshach.*

MI'-SHAL: mȳshȧll. [*Parables, governing, ruling.*] A city, Josh. xxi. 30.

MI-SHE'-AL: mȳshȧ̊al. [*Requiring, lent, a grave, taking away.*] Josh. xix. 26.

MISH'-MA: mishmȧ. [*A hearing, obeying.*] The fifth son of Ishmael, Gen. xxv. 14.

MISH-MAN'-NAH: mishmȧnnȧ. [*Fatness, taking away provision or a gift.*] 1 Chron. xii. 10.

MISH'-RA-ITES: mishrȧ̊ytz.—[*Spread abroad, taking away a friend or a shepherd.* 1 Chron. ii. 53.

MIS'-PAR: mispȧr. [*A numbering, showing, or the augmenting of tribute.*] Ezra ii. 2.

MIS-PE'-RETH: mispȧrėth.—[The same as Mispar.] Neh. vii. 7.

MIS'-RE-PHOTH-MA'-IM: misrėfôth-mȧ̂im. [*Burning, hot waters, or furnaces for salt-pits.*] Josh. xi. 8.

MIST, watery vapours ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of dews, Gen. ii. 6. "But there went up a mist from the earth, and watered the whole face of the ground." Darkness, Acts xiii. 11. Eternal misery is the mist of darkness, 2 Pet. ii. 17.

MISTRESS, an imperial city, Nah. iii. 4. The governess of a house, Gen. xvi. 9. 1 Kings xvii. 17. Psalm cxxxiii. 2. A good mistress, like the virtuous woman in the Proverbs, will preside over the affairs of the house with attention and discretion. By her economy and industry she will hold poverty at a distance, and make smiling plenty abound. She will so arrange the business of all under her care, as that every one may be subservient to the other's support and happiness. "She will open her mouth with wisdom, and in her tongue will be the law of kindness. She will look well to the ways of her household, and not eat the bread of idleness. Her children will arise up, and call her blessed; her husband also he will praise her." Prov. xxxi. 26, 27, 28.

MITE, a small piece of money, in value the fourth part of a Roman penny, Luke xii. 59, and ch. xxi. 2.

MITH'-CAH: mithkȧ. [*Sweetness, pleasantness.*] One of the encampments of the Israelites in the wilderness, Numb. xxxiii. 28, 29.

MITH'-NITE: mithnȳte. [*The loin, a gift, hope.*] 1 Chron. xi. 43.

MITH'-RE-DATH: mithrėdȧth. [*Beholding, breaking the law.*] One of those who signed the letter written to Artaxerxes, king of Persia, against the Jews, to hinder them from building the walls of Jerusalem, Ezra iv. 7.

MITRE, an article belonging to the dress of the Jewish high-priests; made of fine linen, after the fashion of an eastern turban; it was sixteen cubits long, and wreathed about his head, Exod. xxviii. 37, 39.

MIT-Y-LE'-NE: mitėlȧnė.—[*Cleanliness, wiping of the wine-press.*] The capital of the island of Lesbos, through which Paul passed in his way from Corinth to Jerusalem, Acts xx. 14.

MI'-ZAR: mȳzar. [*Little.*] A hill, Psalm xlii. 6.

MIZ'-PAH: mizpȧ. [*A watch-tower, speculation, judgment.*] A city of the tribe of Judah, to the south of Jerusalem, and north of Hebron, Josh. xv. 38. Calmet sup-

poses it to be the same place as Mizpeh of Benjamin, mentioned Josh. xviii. 26. 1 Sam. vii. 5—7. a place to which the Hebrews often resorted for the purposes of prayer and devotion. See 1 Kings xv. 22. 2 Chron. xvi. 6. Neh. iii. 7. 1 Sam. x. 17.

MIZPAH, a city in the tribe of Gad, and in the mountains of Gilead. Here it was that Laban and Jacob entered into covenant, Gen xxxi. 49. Jephthah resided at this place, when he made a covenant with the Israelites on the other side Jordan, who chose him for their leader, Judges xi. This city is sometimes ascribed to the country of Moab, because the Moabites conquered and kept possession of it, 1 Sam. xxii. 3. There was also a third place of the name of Mizpah, but it rather appears to have been a tract of country lying at the foot of Mount Hermon, and consequently towards the head of the river Jordan, Josh. xi. 3.

MIZ-RA'-IM: mizrâim. [*Tribulations, who is straitened, or blocked up.*] The son of Ham, Gen. x. 6, 13. 1 Chron i. 8, 11. The name is frequently put for the whole country of Egypt, both higher and lower; and sometimes for the inhabitants themselves.

MIZ'-ZAH: mizzà. [*Dropping, distilling from the head, consumption.*] The son of Reuel, Gen. xxxvi. 13.

MNA'-SON: nåsòn. [*A diligent seeker, betrothing, remembering.*] Mentioned Acts xxi. 16. was a native of Cyprus, and by extraction a Jew; but an inhabitant of Jerusalem, when Paul and his friends lodged at his house. His being an "old disciple," may either refer to his having been a very early convert to the Christian faith, or to his being now an old man.

MO'-AB: môàb. [*Of a father.*] The son of Lot by his eldest daughter, Gen. xix. 37. He was the father of the Moabites, who dwelt on the east of the Dead Sea, upon the river Arnon. The capital city of the Moabites was called Ar, Areopolis, or Ariel, of Moab; sometimes Rabbath Moab; that is, the capital of Moab, or Ker-haresh; that is, a city with brick walls. This country was at first possessed by a race of giants, called Emims, Deut. ii. 11. The Moabites made a conquest of it, and afterwards the Amorites took it, in part, from the Moabites. Moses conquered that part which belonged to the Amorites, and gave it to the tribe of Reuben. The Moabites were spared by Moses, for God had forbidden him to molest them, Deut. ii. 9. but there was always a great antipathy between the Moabites and the Israelites, which gave occasion for great wars between them. Balaam seduced the Hebrews to idolatry and uncleanness, by means of the daughters of Moab, Numb. xxv. 1, 2. and Balak, king of this people, did what he could to prevail with Balaam to curse the people of the Lord, Numb. xxii. 2. God ordained that the Moabites should not enter into the congregation of his people, even to the tenth generation, Deut. xxiii. 3. because they had the inhumanity to refuse the Israelites a passage through their country, nor would supply them with bread and water in their extreme necessity. In consequence of the idolatry of the Moabites, they were often threatened by the prophets with the divine indignation, Isa. xv. xvi, Jer. xlviii. Amos ii. 1—3.

MO-A-DI'-AH: môàdỳà. Neh. xii. 17.

MOCK signifies to deceive, Num. xxii. 29. to treat with scorn, 2 Chronicles xxx. 10. to evidence a malicious disposition, Neh. iv. 1. "Fools make a mock at sin," Prov. xiv. 9. and only fools would do so. But he that makes a sport at sinning will find it no sport to suffer the

vengeance of eternal death. "Wine is a mocker,"—it deceives by its fragrance, intoxicates by its strength, and renders the intoxicated ridiculous. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it," Prov. xxx. 17. The mother eagle shall scoop out such eye, and carry it to the nest to feed her young. Many of the disobedient to parents have come to an untimely end; and in the field of battle, where many a profligate has fallen, and upon gibbets, have actually become the prey of ravenous birds.

MODERATION, the state of keeping a due mean between extremes: calmness, temperance, or equanimity. It is sometimes used with reference to our opinions, Rom. xii. 3, but in general it respects our conduct in that state which comes under the description of ease or prosperity; and ought to take place in our wishes, pursuits, expectations, pleasures, and passions, Phil. iv. 5.

MODESTY is sometimes used to denote humility, and sometimes to express chastity. It consists in purity of sentiment and manners, inclining us to abhor the least appearance of vice and indecency, and to fear doing any thing which will incur just censure. "Modest apparel" is recommended to women professing godliness, 1 Tim. ii. 9. They must not imitate the extravagance of those who, through impurity or littleness of mind, deck themselves merely to attract the eye of admiration, or to set in lying action the tongue of flattery. It is a false modesty which restrains a man from doing what is good or laudable; such as being ashamed to speak of religion, and to be seen in the exercise of piety and devotion.

MOISTURE. The Psalmist describing the torment endured by him, before he confessed his sin, and obtained comfort to his soul, says, "My moisture is turned into the drought of summer." My body is in a parched and wasted condition, by reason of my distress, or sense of guilt. See Psalm xxxii. 4. and xxxviii. 4.

MO-LA'-DAH: môlâdâ. [*Nativity, generation.*] Josh. xv. 26.

MOLE, a quadruped, having feet formed like hands, and calculated for digging; it has no external ears, and lives under ground. The mole was declared unclean by the law of Moses, Lev. xi. 30. Bochart is of opinion, that this is the chameleon. The prophet speaks of a day, when "a man shall cast his idols of silver, and his idols of gold, to the moles and to the bats," Isa. ii. 20. Men shall carry their idols with them into the dark caverns, old ruins, or desolate places; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation.

MO'-LOCH: môlôk. [*Reigning, a king, a counsellor.*] An idol of the Ammonites, to whom they dedicated their children, by making them pass through the fire in honour of that god, Lev. xviii. 21. offering them in actual sacrifice, Psalm cvi. 37. A custom expressly forbidden the children of Israel, Lev. xx. 2—5.

MOMENT, a second or instant of time, Numb. xvi. 21, 45. Psalm lxxiii. 19. "How are they brought to desolation as in a moment!" The sudden alteration which death makes in the state of a wicked person cannot but affect all around him, though they behold but one part of it. How much more would they be astonished and terrified, if the curtain between the two worlds were undrawn, and the other half of the change disclosed to view! See Job xxi. 13.

MONEY, the price of things, or

the common measure or standard of the value of all other things, devised by men for facilitating commerce; which was originally carried on by barter, the vulgar price of things. It does not appear that the Jews had any coined or stamped money among them till Antiochus Sidetes, king of Syria, granted Simon Maccabæus the privilege of coining money in Judea. The ancient Hebrews transacted their business by weight of metal, and not by stamped coin. Here follows a table of the Jewish coins or monies, with their values in English money, according to Dr. Arbuthnot.

	£	s.	d.
Gerah	0	0	1.2687
10 | Bekah	0	1	1.6875
20 | 2 | Shekel	0	2	3.375
1200 | 120 | 50 | Maneh, or Mina Hebraica	5	14	0.75
60000 | 6000 | 3000 | 60 | Talent	342	3	9
Solidus Aureus, or Sextula, worth	0	12	0.5
Siclus Aureus, or gold Shekel	1	16	6
A talent of gold	5475	0	0

In the preceding Table, silver is valued at 5*s.* and gold at £4 per ounce.

Roman money, mentioned in the New Testament, reduced to the English standard.

	£	s.	d.	far.
A mite	0	0	0	$0\frac{3}{4}$
A farthing about	0	0	0	$1\frac{1}{2}$
A penny or denarius	0	0	7	3
A pound or mina	3	2	6	0

MONEY-CHANGERS were such as, at a certain rate of profit, gave less pieces of money for greater, or greater for less, to accommodate such as came to the solemn feasts, or other worship at Jerusalem. These Jesus twice drove from the stations which they had taken in the courts of the temple. Matt. xxi. 12. John ii. 14, 15.

MONTH is the space of time measured either by the sun, passing the zodiac, and called solar; or by the moon running through the whole zodiac, and called lunar: and both are either astronomical, consisting not only of whole days, but of supernumerary hours, minutes, &c. or civil or calendar months, consisting of whole days only, coming the nearest possible to some astronomical month, either solar or lunar, consisting alternately of thirty and of twenty-nine days, as appears from the following table. When we say, that the Jewish months answer to ours, this is to be understood with some latitude; for lunar months can never be reduced exactly to solar. The vernal equinox falls between the 20th and 21st of March, according to the solar year; but in the lunar year, the new moon will fall in the month of March, and the full in April. So that the Hebrew months will commonly answer to two of our months, and partake of both. A month of thirty days intercalated between Adar and Nisan is called Veadar.

The names of the months of the holy or ecclesiastical year.

1	Nisan	30	March
2	Jiar	29	April
3	Sivan	30	May
4	Thammuz	29	June
5	Ab	30	July
6	Elul	29	August
7	Tifri	30	September
8	Marchevan	29	October
9	Casleu	30	November
10	Tebeth	29	December
11	Shebat	30	January
12	Adar	29	February

(answer to our)

The names of the months of the civil year were,

1	Tifri	30	September
2	Marchevan	29	October
3	Casleu	30	November
4	Tebeth	29	December
5	Shebat	30	January
6	Adar	29	February
7	Nisan	30	March
8	Jiar	29	April
9	Sivan	30	May
10	Thammuz	29	June
11	Ab	30	July
12	Elul	29	August

(answering to our)

MO'-LID: môlid. [*Nativity, generation.*] 1 Chron. ii. 29.

MOON is a secondary planet, which attends on the earth to give light by night, Gen. i. 16. Deut. xxxiii. 14. Jeremiah xxxi. 35. To which are compared the church of God, because of her splendour and brightness, which she derives from Christ the Sun of righteousness, as the moon does her light from the sun; and withal to intimate that the church, like the moon, may have her eclipses, and be in darkness for a time, Cant. vi. 10. The Mosaic dispensation, Rev. xii. 1. "The moon under her feet."

MO-RAS'-THITE: môrâsthŷte. Jer. xxvi. 18.

MOR'-DE-CAI: môrdêkâŷ.—[*Bitter contrition, pure myrrh, teaching contrition.*] Esther ii. 5. The son of Jair, of the family of Saul, and one of the chiefs of the tribe of Benjamin, was a descendant of one of those who had been carried away captive to Babylon, by Nebuchadnezzar, with Jeconiah king of Judah, in the year of the world 3405. In the reign of Ahasuerus, Mordecai was greatly preferred through the interest of his niece Esther, taken by that monarch to succeed Veshti as queen. See art. *Haman* and *Esther*.

MO'-REH: môrè. [*Stretching, teaching.*] A place near Sichem, or Shechem; it is called the plain of Moreh, Gen. xii. 6.

MO'-RE-SHETH-GATH': môrèshèth-gâth. Micah i. 14.

MO-RI'-AH: môrŷâ. [*The bitterness of the Lord, or the fear of the Lord.*] A mountain in the Holy Land, upon which the Jewish temple was built by king Solomon, 2 Chron. iii. 1. Thought to be the place where Abraham was about to offer up his son Isaac.

MORNING signifies the first part of the day, or the time of the sun's rising, Mark xvi. 2. Luke xxiv. 1. the one part of a natural day, Gen. i. 5. The evening and the morning make the day, according to Moses, because the ancient Hebrews began their day in the evening. The general resurrection, when the dead shall be raised, Psalm xlix. 14. Death being called the night, John ix. 4. and compared to sleep, John xi. 11. that day is fitly compared to the morning, when men awake out of sleep, and enter upon that everlasting day. Early or seasonably, Psalm v. 3. "My voice shalt thou hear in the morning." He determines to be an early applicant at the throne of grace; to begin the day with God; to let divine things occupy the first place in his waking thoughts, as that which first occupies the mind on waking is most likely to keep possession of the heart through the day. Unseasonably, Eccles. x. 16. "Thy princes eat in

the morning;" they do nothing in order; turn night into day, and day into night; sleep when they should wake, and wake when they should sleep; attending more to chamberings and banquetings, than to the duties of their station. Suddenly or quickly, Psalm xxx. 5. "Joy cometh in the morning." "Wings of the morning," Psalm cxxxix. 9. denote a rapid flight, there being no motion we know of so rapid, as the diffusion of the beams of the sun, at the breaking of the day. What is the slothful sinner to think of himself, when he reads, concerning the holy Jesus, that "in the morning, rising up a great while before day, he went out and departed into a solitary place, and prayed!" Mark i. 35.

MORSEL, a small quantity of food, Job xxxi. 17. "Or have eaten my *morsel* myself alone." Job speaks here of dividing his bread with the hungry, and he is a poor despicable caitiff who would eat it alone, while there was another at hand full as hungry as himself. "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife:" peace and contentment, and especially domestic peace, are beyond all other blessings, Prov. xvii. 1 Eli's family had formerly pampered themselves, and fed to the full on the Lord's sacrifices; and now, see the effect of sin, they are reduced to "a *morsel* of bread." They fed themselves without fear; and now they have "cleanness of teeth" in their dwellings. They wasted the Lord's heritage, and now they beg their bread! 1 Sam. ii. 36.

MORTALITY, a state subject to death, 2 Cor. v. 4. It is calculated that the earth is inhabited by about one thousand millions of men; and that thirty-three years make a generation. It follows, then, that in that space of time (thirty-three years) a thousand millions of men die. Therefore the number of men who die on the earth amounts,

Each year to	30,000,000
Each day to.....	86,400
Each hour to	3,600
Each minute to	60
Each second to	1

What a motive this to religious diligence! to promote not only our own salvation, but that of others. If thirty millions die in a year, and more than twenty millions of these are Heathens and Mahometans, surely it becomes us to rouse ourselves to activity, in the use of all scriptural means, that the words of eternal life may be sent to them all! Remember sixty are dying every minute; 3,600 every hour; 86,400 every day. Rom. vi. 12. 2 Cor. iv. 11.

MORTAR, a vessel to pound in, Prov. xxvii. 22. The metaphor here used was probably taken from pounding metallic ores in very large mortars, such as are still common in the east, in order that, when subjected to the action of the fire, the metal may be the more easily separated from the ore. You may purge metals of all their dross: but you cannot purge a fool of his folly.

MORTAR, tempered lime and sand, &c. for building, Exod. i. 14. Lev. xiv. 42. "And he shall come upon princes as upon mortar," Isa. xli. 25. Shall trample on princes. See *Daub*.

MORTIFY. The mortification of sin in believers is a duty enjoined in the sacred scriptures, Rom. viii. 13. Col. iii. 5. It consists in breaking the league with sin; declaration of open hostility against it; and strong resistance of it, Eph. vi. 10, &c. Gal. v. 24. The means to be used in this work are prayer, and looking to Jesus by faith, for the assistance of the Holy Spirit; which is the great agent to enlighten, quicken, strengthen, and sanctify

the true disciples of Christ. If sin be mortified, we shall not yield to temptation; our minds will be more spiritual; we shall find more happiness in spiritual services, and bring forth the fruits of the Spirit.

MO-SE'-RAH: môsârâ [*Erudition, discipline, bond, tradition.*] Deut. x. 6.

MO-SE'-ROTH: môsârôth. [The same.] One of the encampments of the Israelites; it was in the neighbourhood of Kadesh, and not far from Mount Hur, where Aaron died, Numb. xxxiii. 30.

MO'-SES: môzèz. [*Drawn up, drawn forth, taken out.*] The son of Amram and Jochebed, who were descended from the tribe of Levi, was born in Egypt, in the year of the world, 2433. Moses had a brother called Aaron, and a sister of the name of Miriam; the latter was about ten or twelve years of age when Moses was born. Some time before the birth of the illustrious Hebrew legislator, the king of Egypt, alarmed at the increase of the descendants of Abraham, had decreed that all the male children of the Hebrews should be put to death as soon as born, Exod. i. 16. The parents of Moses could not obey this sanguinary edict; they concealed the child in their house three months. The apostle Paul adverting to this interesting narrative, tells us, that "by faith," namely, in his parents, "Moses, when he was born, washidden by them three months, because they saw he was a proper child, and they were not afraid of the king's commandment. Heb. xi. 23. "A goodly child" is the modest language which Moses employs in describing himself, Exodus ii. 2. "Exceedingly fair" is the stronger expression of Saint Stephen, in his recapitulation of this period of the Jewish history, Acts vii. 20. Every child is lovely in the partial eye of maternal affection; what then must Moses, the wonder of the world, have been to his enraptured parents! That the pious mother should be anxious to preserve her lovely babe from destruction was perfectly natural; but it can hardly be supposed that the faith which prompted her to use her endeavours for this affectionate purpose was grounded on a mere admiration of his beauty. The expression, therefore, must imply something superior to mere elegance of form, even something that indicated his being born for a great and mighty work. Possibly she might receive a particular revelation that the babe should be the deliverer of their nation: however this might be, Jochebed, under a firm belief that the God of Israel could save the helpless from the greatest dangers, resolved, at all hazards, to use the best means in her power for the preservation of the child. "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink," Exod. ii. 3. The comely babe is now in the flags, at the mercy of the waves, of the monsters of the Nile, and of men more merciless than wild beasts. But there is an over-ruling providence. The mother has done her part; the rushes, the slime, and the pitch, were her prudent and necessary preparation; and the God of providence has, at the same time, been preparing his materials and arranging his instruments. Miriam, the sister of Moses, is stationed at a distance to watch the event. The Lord of Hosts, who is wonderful in counsel, and excellent in working, led Pharaoh's daughter to the river's side; the ark in which little Moses was laid soon caught the eye of the princess, curiosity prompted her to examine its contents, and pity at the sight touched her heart.

If there be an object in nature more interesting and affecting than another, it was that which now presented itself to this lady's notice:—a beautiful infant, of three months old, deserted by its own parents, exposed to ten thousand dangers, and expressing by the tender testimony of tears its sense of that misery of which it had not yet acquired the consciousness. "Behold, the babe wept." The story told itself. The situation in which the child was found explained the cruel occasion; the sacrament which he carried engraven on his flesh declared to whom he belonged. Compassion was fortunately connected with power, and providence wisely balanced one thing with another, the jealousy and severity of the father with the tenderness and generosity of the daughter. Miriam was at hand, and observing the eager concern of the princess about her little foundling, was encouraged to propose calling a nurse of her own nation, and thereby artfully introduced the mother herself to the tender office of suckling the child. What a blessed change! The mother is permitted to do that for princely hire, and under royal protection, which she would have purchased, at the risk of her life, the privilege of doing for nothing, could she but have done it with safety. See ver. 9. Jochebed had now no occasion to seek for secret places where she might lay her babe, to keep it from the prying eye of merciless inquisitors. Her fears and tears, her anxieties and agonies, were all changed into gratitude and joy. As the child grew, the pious mother was careful to fix in his mind the principles of true religion; at the same time, under the protection of his illustrious patroness, he enjoyed the highest distinctions, and was trained "in all the wisdom of the Egyptians," Acts vii. 22. a privilege which Moses did not fail to improve. Unfavourable as the situation of Moses must have been, to the practice of pure religion, as long as he remained in Pharaoh's court, yet the knowledge he had acquired from his excellent mother, of the promised redemption of Israel, led him at the age of forty to give up all the prospects to which he was entitled as the adopted heir of Pharaoh's daughter, preferring affliction with the people of God, to the enjoyment of sinful pleasures for a season; for he had respect to the future recompence of reward, Heb. xi. 23—26.

Being full forty years of age, it came into the heart of Moses to visit his brethren; that is, he was excited to do so by a divine inspiration; and seeing one of them suffer wrong, by an Egyptian smiting him, probably one of the task-masters — he avenged him, and slew the Egyptian; supposing that God, who had given him commission, had given also his brethren to understand, that they were to be delivered by his hand. See Acts vii. 23—25. Probably the Egyptian had killed the Hebrew, and therefore, on the Noahic precept, Moses was justified in killing him: and he was authorized so to do, by the commission he had received from God, as all succeeding events amply prove. The next day he found two Hebrews at variance, and being willing to reconcile them, he asked the offender, why he struck his brother? He was answered with another question; who made thee a ruler and judge over us? Intendest thou to kill me, as thou didst the Egyptian yesterday? Moses hearing this, was afraid, and wondered how it was discovered. Pharaoh being informed of it, sought for Moses to put him to death. He fled, however, into the country of Midian, beyond the Red Sea, in Arabia Petræa, towards Mount Sinai, where he sat down near a well,

Whilst he was sitting there, the seven daughters of Jethro, priest of Midian, came thither, according to custom, to draw water for their flocks; but some rude shepherds came and drove them away. Moses resisted this insolence, and assisted the young women to water their flocks; in consequence of which, they were enabled to return home much sooner than they were wont to do. When Jethro was informed of the generous conduct of the stranger, he sent a messenger to invite him to his house. Moses living for some time with Jethro, the latter gave him his daughter Zipporah in marriage, who bore Moses two sons, Gershom and Eleazar. In this situation Moses spent about twenty years. At the expiration of that time the king of Egypt, from whose face Moses had fled into Arabia, died; but the condition of the afflicted sons of Jacob, instead of being ameliorated by a new reign, became still worse. The successor of this tyrant exceeded him in the cruelty of his disposition, and in his hatred to the Israelites. The yoke of oppression upon this afflicted people became intolerable, "their cries and their groans came up unto God, who remembered his covenant with Abraham, Isaac, and Jacob."

Moses was employed in feeding the sheep of Jethro his father-in-law, when the Lord appeared unto him, in a flame of fire, in a bush on Mount Horeb. Though the flame seemed to burn with the greatest violence, yet neither the trunk, branches, nor leaves, sustained the slightest injury. So wonderful a phenomenon attracted the curiosity of Moses, and he immediately proceeded to the place, in order to ascertain the cause "why the bush was not burnt." But his eagerness was speedily checked by a voice from amidst the fire, commanding him "to take his shoes from off his feet, because the ground whereon he stood was holy." This was a clear indication of the divine presence; which was soon proclaimed, for the awful Being declared himself the "God of Abraham, of Isaac, and of Jacob." But this visitation of the Almighty was not in judgment, but in pity and loving-kindness; Moses is therefore said to "have endured the sight of him who is invisible," Heb. xi. 27. and he was admitted to a conference the most familiar and gracious ever vouchsafed to mortal man. Jehovah began with expressing his compassion for the sufferings of Israel, and his determination of delivering them from the tyranny of the Egyptians, and of putting them in possession of the good land which he had promised to their fathers. He then returned to a relation of their miseries in Egypt, as if he designed to excite in the mind of Moses a sympathetic concern for his afflicted brethren, and a wish to do them good. "Come now," says the Lord, "and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Moses, in a most humiliating strain, excused himself from engaging in this great concern: "Who am I," says he, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" When Moses expressed his inability to execute this mighty charge, he did well; but when he resisted the appointment, after a gracious promise of the divine protection, he betrayed a spirit of unbelief. The Almighty had assured him that he should lead the people from their captivity, and yet he presumed to distrust the veracity of the declaration, by urging a variety of objections, which he considered as insurmountable obstacles against its accomplishment. These objections were removed by

the Almighty as fast as they were expressed by the unyielding shepherd; who resisted the force of premises and miracles, and at length, when he had no excuse left, threw away the charge at once, saying, "O, my Lord, send, I pray thee, by the hand of him whom thou wilt send." Who can wonder that the anger of the Lord was kindled against Moses for such perverseness? His submission averted the divine anger, and he received instructions for his conduct, with an assurance that Aaron, his brother, was on the way to meet him, being called to assist him in this great work as his "spokesman unto the people." Moses then led his flock to Midian, and solicited Jethro's permission to visit his brethren in Egypt. The good old man readily gave his consent, and Moses set out with alacrity upon the journey, being encouraged by a declaration from the Almighty, that all those who had sought his life were dead. Moses had the pleasure of meeting in the Mount of God his brother Aaron, who was directed thither by the divine command. This interview, after so long a separation, was tender and affecting; and it was of great importance to Moses to have so able an assistant as Aaron, who not only possessed the powers of eloquence, but had considerable influence with the Israelites, and was well acquainted with their state and character. These messengers of the Lord were not long in unfolding their commission, and in confirming it by those miraculous acts, which they were empowered to perform for the conviction of those to whom they were sent.

Moses leaving the Israelites, he with his brother boldly entered into the presence of Pharaoh, and addressed him in this dignified strain: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." Pharaoh conceived that this being must be both impotent and insignificant, because those who professed to serve him were in the most abject condition. "Who is the Lord," said he, "that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Moses and Aaron still urged their request, and pleaded the cause of their brethren with earnestness. Their zeal, however, only served to irritate the resentment of Pharaoh, who gave orders to the task-masters to withhold from the Israelites their accustomed allowance of straw, and yet to exact from them daily the same number of bricks which they had been used to make. Moses was not prepared for this evil; he was therefore placed in the most distressing circumstances. He could not reply to the keen reproaches which the officers of the people cast upon him, but he went and poured out his complaint to the Almighty: "Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name he hath done evil to this people; neither hast thou delivered thy people at all." The Almighty directed him to take his brother Aaron as his "prophet," while he himself was so highly honoured as to stand the representative of God to Pharaoh. Such authority and powers were never bestowed upon any man as were now conferred upon Moses. The proud and impious monarch, nevertheless, regarded the messengers with contempt, and, as they professed to be the ambassadors of the supreme God, he demanded of them a miracle, as a proof of their mission. His proposition was accepted. The rod in the hand of Aaron was cast on the ground, at the command of Moses, and instantly became a frightful serpent. Moses, when he beheld the same

wonderful transformation in Horeb, fled from the monster; but Pharaoh, affecting to regard it as a mere juggle, sent for his magicians, who performed a similar act with their rods. It may seem surprising that Jehovah should so far give countenance to a false religion, as to permit these deceivers to imitate the miracle of his servants. But this was a contest between the votaries of the true God, and the worshippers of demons. The necromancers were therefore suffered to succeed in some instances, to encourage them to persevere in their opposition, that the victory of Jehovah might be the more triumphant, and their defeat the more mortifying and complete.

The Lord smote Egypt with ten different sorts of plagues, Exodus vii. viii. ix. x. and xi. See art. *Plague*. To preserve the habitations of the Hebrews from the impending judgments, which were to close these dreadful plagues, the Lord commanded them to slay for every family a male lamb without blemish, of a year old, and to sprinkle the side-posts and upper door-posts of each house with the blood thereof, Exod. xii. This lamb was the figure of him who was to come, in the fulness of time, and accomplish a glorious deliverance from spiritual bondage, 1 Cor. v. 7. John i. 29. While the people were engaged in this service, and stood ready prepared for a sudden march, at midnight, the angel of the Lord passed through the land, and smote all the first-born of Egypt. In a moment all was horror and confusion. The groans of the dying, and the shrieks of the living, were heard on all sides; no person could run to the help of his neighbour, for all had to lament the same calamity; "there being not a house where there was not one dead." In this state of consternation, Pharaoh sent in haste for Moses and Aaron, and bade them go quickly, with their wives, children, and all that they had; they were now even urged and forced away.

Moses, at the head of his numerous charge, in the year of the world 2513, taking with him the bones of the patriarch Joseph, (see Exod. xiii. 19. and Gen. l. 25.) set his face towards the land of Canaan. What an astonishing expedition was this! Such a company moving at once, and emigrating from their own country, the world never before, nor since, witnessed. The rough calculation has been taken thus:

Effective men, twenty years old and upward	600,000
Two-thirds of whom we may suppose were married, in which case their wives would amount to	400,000
These, on an average, might have five children under twenty years of age.....	2,000,000
The Levites, who probably were not included among the effective men	45,000
Their wives	33,000
Their children	165,000
The mixed multitude, probably not less than.....	20,000
Total	3,263,000

Besides a multitude of old and infirm persons, who would be obliged to ride on camels and asses, &c. What but the providence of God could support such a multitude, and in a wilderness too, where to this day the necessaries of life are not to be found? Had not Moses the fullest proof of his divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective providence, must all have perished for lack of food. This single circumstance is an ample demonstration of the di-

vine mission of Moses, and of the authenticity and divine inspiration of the Pentateuch. The Hebrews departing from Rameses, were directed in their movement, not the shortest way to Canaan, but by the appointment of Jehovah they came first to Succoth, and thence to Etham. From Etham they turned towards Pihahiroth, which is between the sea and Migdol, over against Baal-zephon. Though they were favoured with the constant tokens of the Lord's presence, Exodus xiii. 21. their trials were not ended. Pharaoh, whose terrors had subsided, repented of his concessions to Israel, and learning the course they had taken, and the place where they lay encamped, pursued the fugitives under the persuasion of gaining an entire conquest. When the Israelites descried their oppressors, the whole body of them were seized with alarm, their spirits gave way, and forgetting the miracles they had witnessed, they upbraided Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians than that we should die in the wilderness," Exodus xiv. 11, 12. The situation of Moses was extremely painful; but his faith did not forsake him: unmoved amidst the murmurs of a people, whose minds were so degraded with long slavery, as to render them incapable of any great or noble exertions, he stood forth and addressed them in these encouraging terms: "Fear ye not: stand still, and see the salvation of the Lord, which he will show you to-day; for the Egyptians whom ye have seen to-day, ye shall see again no more for ever. The Lord shall fight for you, and ye shall hold your peace." At the same time he had recourse to prayer: his faith was strong, and his solicitations were urgent; he therefore received this answer: "Why criest thou unto me? Speak unto the children of Israel, that they go forward." He had just before told them to "stand still;" but Jehovah gives the command "go forward;" and at the same instant the miraculous, awful column removes from the front to the rear of the camp, as a barrier between the Israelites and the Egyptians. Moses readily obeyed the divine injunction, and the people followed him to the sea-shore, when, lifting up his rod, a violent east wind arose, and clave down the waters in the midst, so that a spacious channel was made, through which they all went dry-shod. The tremendous waves were heaped up in mountains on each side, and not a particle of water could quit its place, while the power of Jehovah restrained it till his people reached the opposite shore. How beautiful is the description of this miraculous event given by the Psalmist! "The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled," Psalm lxxvii. 16. Pharaoh, driven on by rage and ambition, entered also the dreadful chasm, and, equally regardless of the roaring of the mountainous billows, supernaturally piled up on each hand, of the terrible pillar before him, and of the thunderings and lightnings from above, he continued his mad pursuit. But no sooner were the Israelites safely landed than the presence of God frowned terribly upon the Egyptian host; they were thrown into disorder, their hearts misgave them, and they attempted to retreat—but in vain; for the rod of Moses was again stretched out, the watery mountains rushed together, and whelmed the impious Pharaoh, hi

chariots, and his horsemen, in the mighty deep. When the Israelites saw the potent army, which they had so much dreaded, thus instantly and totally destroyed, they trembled, wondered, and "believed in the Lord." They became conscious of their ingratitude to God, and were sensible of their injustice to his servant Moses. That eminent saint, as he stood and contemplated the terrible power and amazing goodness of the Lord, broke out into that rapturous song of thanksgiving which is recorded Exodus xv. With such a history before their eyes, is it not strange that sinners should run on frowardly in the path of transgression; and that those who are redeemed from the world, should ever doubt of the all-sufficiency and goodness of God!

At length the Hebrews quit the scene of their terror and of their triumph, escaped effectually, and for ever, from the oppression of Egypt; no more opposed in front by an insurmountable barrier, nor hemmed in on either side by impassable mountains, nor pursued by a numerous and well-disciplined army; but the sea, once their hinderance, now their defence; every foe subdued; and the road to Canaan straight before them. Marshalled and ordered by the Lord of hosts, guided by his wisdom, supported by his providence, and protected by his might, they marched forward. See art. *Harness*. What an extent of ground must this vast body of people have occupied! If they marched only five abreast, as some have thought, supposing only one yard for each rank to move in, it would have required not less than sixty miles, for even the 600,000 to proceed on regularly in this way. And if they marched in much greater numbers, as the circumstances of the history may lead us to conclude, had not the utmost regularity and order prevailed, thousands of women and children must have been trodden to death. But God so disposed matters, that we have no reason to conclude that any thing of this kind took place, not even in the hurry of leaving Egypt. In the wilderness of Shur they found no water; in Marah they find water, but it is bitter. Alas! here we see one scanty or unpalatable meal has obliterated all remembrance of the recent wonders of Egypt, and the more recent miracles of the Red Sea. "The people murmured against Moses;" but Moses crying unto the Lord, obtained deliverance, Exod. xv. 25. Not many weeks afterwards, when they came to the desert of Sin or Zin, and their bread failed, the whole congregation discovered the same discontent, and murmured aloud against Moses, saying, "Would to God we had died in Egypt, where we sat at the flesh-pots, and where we ate bread in abundance." See *Manna*. From Sin the Hebrews proceeded to Rephidim, where the people, in want of water, murmured against Moses. But the Lord directed Moses to smite the rock in Horeb, from whence they were furnished with water. This supply of water, on Moses only striking the rock, where no water had been before, nor has been since, was a most wonderful display of the Divine power. This rock has been visited, drawn, and described, by Dr. Shaw, Dr. Pocock, and others; and holes and channels appear in the stone, which could only have been formed by the bursting out and running of the water. No art of man could have done it, if any motive could be supposed for the undertaking in such a place as this. *Dr. Shaw*, p. 314. 4to. *Dr. Pocock*, vol. i. p. 143. See art. *Horeb*. This was probably a part of the same mountain with Sinai, where the Israelites continued one whole year. The miraculous

Moses smiting the Rock!

column which had hitherto guided them, now removed to the summit of this mountain, whither Moses repaired to receive the divine commands. See *Commandments*. On his return from the mount, he came to the people, to prepare them for the solemn proclamation of those statutes by which they were to regulate their conduct towards God and towards man, Exod. xix. On the morning of the third day Sinai exhibited the most tremendous appearances. The presence of Jehovah was ushered in by a fearful agitation of the elements. The holy mountain shook to its very foundation, and emitted immense volumes of flame and smoke; the air was rent by the violent claps of thunder, sheets of vivid fire glared through the atmosphere, and the confusion was rendered still more terrifying by the loud roaring of the celestial trumpet. The Israelites trembled at beholding this awful scene, and Moses himself did exceedingly fear and quake, Heb. xii. 21. The ten commandments were delivered with all this grandeur, from the summit of a mountain, in the presence of all the people, and with the sound of a trumpet, to denote the immutability and universality of the law of God. The elders of Israel being solemnly prepared by the sprinkling of the sacrificial blood, accompanied Moses, Aaron, Nadab, and Abihu, within the sacred enclosure, and obtained a sight of the glory of Jehovah; but Moses was commanded to enter into the cloud, and to receive the laws and ordinances which were ordained for the government of Israel. There he remained forty days and forty nights holding familiar intercourse with the Almighty, and instructed by him in all things that related to the civil polity and religious service of the nation placed under his care. At the conclusion of this conference, Moses received two tables of stone, on which the ten commandments were written with the finger of God. Moses, on receiving the tables of the law, was about to return to his charge, when the Almighty informed him of the vile and general apostacy of the people; and in the way of trial promised to raise him into a mighty nation after their destruction. "And the Lord said unto him, I have seen this people, and behold it is a stiffnecked people: Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation," Exod. xxxii. 7—10.

The prayer of Moses on this occasion shows his deep concern for the honour of Jehovah, who had engaged to lead the people from the house of bondage, into the land promised unto their fathers: "Wherefore," says he, "should the Egyptians say, For mischief did the Lord bring them out, to slay them in the mountains, and to consume them from the face of the earth?" Exod. xxxii. 12. The Lord was pleased to hear his servant, and he descended from the mountain. On approaching the camp, he perceived the infatuated multitude dancing round their insensible deity, to the sound of music; and this sight filled him with such indignation, that he cast the precious tables from his hands, and broke them to pieces. The zeal with which he was inspired enabled him to face the congregation with majestic authority, and to seize the golden idol, which he immediately reduced to powder: then casting the metal into water, he compelled the stupid worshippers to drink the mixture, thus converting their sin into a shameful punishment. Though the intercession of Moses was successful in preventing the extirpation of Israel, yet so flagrant a rebellion was not to be passed over without ex-

emplary punishment. The Levites undertook this service, and with such promptitude did they execute the commission, that there fell in Israel on that fatal day about three thousand men. Moses again ascended the holy mountain, where he poured out his soul in the most pathetic terms, confessing the sin of which the people had been guilty, but earnestly soliciting the divine forgiveness for them, adding this remarkable request; "if not, blot me, I pray thee, out of thy book which thou hast written," Exod. xxxii. 32. If thou wilt blot out their names from this book, (this register, or muster-roll, according to some) and never suffer them to enter Canaan, blot me out also, for I cannot bear the thought of enjoying that blessedness, while my people and their posterity shall be for ever excluded. And God, in kindness to Moses, spared him the mortification of going into Canaan, without taking the people with him. They had forfeited their lives, and were sentenced to die in the wilderness; and Moses's prayer was answered in mercy to him, while the people suffered under the hand of justice. But the promise of God did not fail; for although those who sinned were blotted out of the book, yet their posterity enjoyed the inheritance.

Moses desired another favour from the Lord, Exod. xxxiii. 18. "I beseech thee," said he, "show me thy glory." The man of God perceived that what the Almighty was now doing had the most important and gracious designs, which at present he could not distinctly discover; therefore he desires God to show him his glory. The blessed Being graciously promises to indulge him in this request as far as possible, by proclaiming his name, and making all his goodness pass before him. But at the same time assures him that he could not see his face—the fulness of his perfections, and the grandeur of his designs—and live; as no human being could bear, in the present state, this full discovery. After this we find God putting him into a cleft of the rock, covering him with his hand, and passing by in such a way as to exhibit a human similitude. John may have had this in view when he said, "The Word was made flesh, and dwelt among us, full of grace and truth, and we beheld his glory," John i. 14.

Again, Moses went up to the top of the mountain, and carried with him two tables of stone, in the place of those which he had destroyed, on which the commandments were to be inscribed by the finger of God. "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water," Exod. xxxiv. 28. During the whole of this time, both his body and soul were so sustained by the invigorating presence of God, that he needed no earthly support. See Deut. ix. 9. 1 Kings xix. 8. Matt. iv. 2. Having been long in familiar intercourse with his Maker, his flesh, as well as his soul, was penetrated with the effulgence of the divine glory; and his looks expressed the light and life which dwelt within. Probably he appeared now as he did, when, in our Lord's transfiguration, he was seen with Elijah on the mount, Matt. xvii. When he returned to the camp, with the two tables of the testimony in his hand, his countenance shone with such brightness, that no one could endure to look upon him; on which account he covered his face with a veil when he spoke to the people, but when he entered into the tabernacle, to converse with the Lord, he removed this veil. St. Paul makes a very important use of these transactions. Compare Exod. xxxiv. with 2 Cor. iii. 7—18.

At length the signal was given for

the departure of the Hebrews from Sinai, the cloud rose up from the tabernacle, and directed their march into the wilderness of Paran, Num. x. 11. Deut. i. 6. But they had not advanced far, before they fell into their old spirit of murmuring and rebellion, which involved them in new troubles, Numb. xi. At Taberah the fire of God consumed many of them; and here again we behold Moses in the character of an intercessor; he stood in the gap, and the fire was quenched. But this ungrateful people received little advantage from past experience; they loathed the manna which God provided for their daily sustenance, and "required meat for their lust," Psalm lxxviii. 18. "We remember," said they, "the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away, there is nothing at all besides this manna before our eyes." The discontent of the people greatly distressed Moses, and he complained to the Lord, that the burthen of governing them was too great for him to bear. The Almighty compassionated the condition of his servant, and directed him to appoint a judicial court, consisting of seventy elders. This institution is said to have been the foundation of the Jewish Sanhedrim, which was afterwards the principal seat of judgment.

The patience of Moses was exceedingly tried in his own family: his own brother and sister, Aaron and Miriam, took up a quarrel against him, under pretence that he had married a wife of a foreign extraction. The truth was, they envied his superior authority in the government of the people. They said, "Hath the Lord spoken only by Moses? hath he not spoken also by us?" The character of Moses, in a domestic point of view, is here exhibited with peculiar lustre —he made no reply. But the Lord himself resented the groundless reproaches cast upon his servant: Miriam was struck with a leprosy; and Aaron was made to tremble under a sense of his guilt, Num. xii. 9, 10.

As the Israelites drew near the land of Canaan, Moses selected from the different tribes twelve persons to spy the land, and to discover its quality and strength. The return of these men must have been anxiously looked for by a people who had been so long wanderers in the desert; but what must have been the astonishment of the Israelites when ten of the spies brought an evil report of the country, representing it as not only incapable of supporting its inhabitants, but as being unconquerable? Two of the spies, however, Caleb and Joshua, gave a faithful representation of it; but the cowardly spirit of the others filled the minds of the people with despondency, and, after reproaching Moses with deceiving them by false promises, they openly declared their resolution of electing a captain from among themselves to lead them back into Egypt. In this critical situation Moses applied to the Almighty, who again offered to raise his family into a mighty nation, and to extirpate a people who were so little deserving of his favour. Moses, still true to the interests of this unworthy people, pleaded their cause with so much earnestness, that the divine judgment was stayed, and they were preserved. But the Lord declared that for this heinous act of rebellion and impiety, "not one of the existing generation should enter into the promised land, except the two faithful spies, Caleb and Joshua." The denunciation of this sentence had such an effect upon the people, that some of them were resolved to force their way into Canaan in spite of the re-

monstrances of Moses, who told them, that as they were acting in opposition to the will of heaven they would surely be unsuccessful. But these rash men, being now as obstinately resolute as before they were dispirited and timorous, hastened away early in the morning upon their mad enterprise, and were defeated with a great slaughter. About this time a formidable conspiracy was raised against Moses and Aaron by Korah, Dathan, and Abiram, who brought over to their party "two hundred and fifty princes of the assembly, famous in the congregation, and men of renown," Num. xvi. 2. As a punishment for their wickedness, the Hebrews were obliged to remove from the border of the promised land, and to return again into the Arabian desert, towards the Red Sea. There they wandered thirty-seven years, till that murmuring generation which came out of Egypt was almost wholly extinct, agreeable to the sentence of the Almighty. See Numb. xiv. 22—24.

Though Moses was prohibited from entering into the land of promise, he had the satisfaction to see a preparation made for the entrance of his people, by their defeating in various engagements the Amorites, Moabites, and Midianites, who came out against them. As he approached the close of life, we find him employed in numbering the people, settling the portions of the tribes, and in other regulations concerning the right of inheritance. And now he received the divine command to "get up into Mount Nebo," and there to leave a world of sin and care for a land of eternal rest. But the soul of Moses was still fondly set upon the good of perverse, rebellious, and ungrateful Israel. He was very desirous to conduct them into the good land, and he prayed earnestly to be indulged in that wish; but when he found that the word of the Lord was immutably fixed, he submitted to the divine will, and only prayed that an able and pious leader might be appointed to succeed him. According to his request, Joshua was appointed his successor, and Moses presented him to the high priest, to be consecrated to that important office "before all the congregation." The few remaining days of this great man's life were spent in acts for the public good, in encouraging the people against the fear of their enemies, and charging Joshua to be stedfast in the important work to which he was consecrated. Having thus manifested his tender solicitude for the welfare of Israel, and provided the means of preserving among them the ordinances by which they were set apart from all other nations, Moses pronounced, in the hearing of the assembled tribes, that sublime ode or song which is recorded in Deut. xxxiii. And when the man of God had taken his solemn and affecting leave of the people, he ascended the mountain, and from Pisgah beheld the fertile plains of Canaan. Though at the age of one hundred and twenty years, his eye was not dim, nor his natural force abated. "Moses the servant of the Lord died there in the land of Moab, and he was buried in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day," Deut. xxxiv. 5, 6.

The character of Moses is fully delineated in the various events of his life. Intrepidity and modesty, zeal and benevolence, wisdom and piety, appear to be the leading features; and the close of his career is a bright display of the exalted purity of his mind, in passing over his own family, and selecting an assistant and successor from another tribe. In what respects Messiah was to be a prophet like unto Moses may be

seen by comparing Deut. xviii. 15, 18. with John ix. 17. Matt. xxi. 46. Mark vi. 15. John vi. 14. vii. 40. Luke xxiv. 19. How closely Jesus Christ resembled Moses, to whom he was also infinitely superior in many respects, will appear from the following particulars: (1.) As to the dignity of his person, Heb. iii. 5, 6. Moses verily was faithful in all his house, as a servant; but Christ as a Son over his own house, whose house are we. Other prophets had revelations in dreams and visions, but Moses talked with God face to face. Christ spake that which he had seen with the Father. (2.) As to his legislative office. Moses was a legislator, and the mediator of a covenant between God and man. Christ was the mediator of a better covenant than that which was established by the sacrifice of bulls and goats. The one was mortal, the other divine, Heb. vii. 18, 19. The law of Moses belonged to one nation only, but the gospel, which is the law of Christ, is designed for all nations. Messiah was to enact a new law, Isa. iv. 3. common to all nations, Isa. ii. 2, 3. ii. 4, 5. and was to endure for ever, Isa. lix. 21. Jer. xxxi. 34. Ezek. xxxvi. 27. xxxvii. 26. Isa. lv. 3. xi. 8. Jer. xxxii. 40. Ezek. xxxiv. 25. Dan. vii. 13, 14. Isa. xlii. 6. xii. 2. Compare with Matt. xxviii. 19, 20. Moses instituted the passover, when a lamb was sacrificed, and whose blood protected the people from destruction,—Christ was himself that paschal lamb. (3.) As to his prophetic office and character. Moses foretold the calamities that would befal his nation for their disobedience. Christ predicted the same events, fixed the precise time, and enlarged upon the previous and subsequent circumstances. Moses chose and appointed seventy elders to preside over the people—Christ chose the same number of disciples. Moses sent twelve men to spy out the land which was to be conquered —Christ sent his twelve apostles into the world, to subdue it by a more glorious and miraculous conquest. Moses was meek.—Christ was meek and lowly. The people could not enter the land of promise till Moses was dead—by the death of Christ "the kingdom of heaven is opened to believers. (4.) As to the benefits conferred. Moses delivered the Israelites from their cruel bondage in Egypt, conducted the Israelites through the desert; assuring them that if they would be obedient, they should enter into the happy land of promise; and Moses interceded with the Almighty for that rebellious people, and stopped the wrath of God, by lifting up the brazen serpent in the wilderness. But Jesus has delivered us from the far worse tyranny of Satan and sin, and he saves all who truly believe in him, from the guilt, the power, and the punishment of their sins, Matt. i. 23. Jesus Christ cast out evil spirits. He was lifted up on the cross, and was the atonement for the whole world. He has also brought life and immortality to light; and entered into heaven, that where he is, there his followers may be also, Heb. vi. 20. ix. 24. John xiv. 2, 3. And as an advocate he ever liveth to make intercession for all that come to God by him, 1 John ii. 1. Heb. vii. 25. Moses wrought a great variety of miracles; and in this particular the parallel is remarkable, since besides Christ there arose not a prophet in Israel like unto Moses, Deut. xxxiv. (5.) As to the circumstances of his death. Moses died in one sense for the iniquities of the people: "The Lord," said Moses to them, "was angry with me for your sakes, saying, Thou shalt not go in thither, but thou shalt die," Deut. i. 37. Christ died for the sins of men. As Moses a little before his death promised the

people that God would raise them up a prophet like unto him—so Christ, taking leave of his afflicted disciples, told them, "I will not leave you comfortless," John xiv. 18. Is this similitude and correspondence, in so many particulars, the effect of mere chance? If not, then, in Christ, we have found him, "of whom Moses in the law, and the prophets, wrote.

Moses is the most ancient writer of whom there remains any authentic works. See articles, Deuteronomy, Exodus, Genesis, Leviticus, and Numbers.

MOTE: "And why beholdest thou the mote," (some read splinter) "that is in thy brother's eye," Matt. vii. 3. It often happens, that the faults which we consider as of the first enormity in others, are, to our own iniquities, as a splinter is, when compared to a large beam. On one side, self-love blinds us to ourselves; and on the other, envy and malice give us piercing eyes in respect of others. When we shall have as much zeal to correct ourselves, as we have inclination to reprove and correct others, we shall know our own defects better than now we know those of our neighbour.

MOTH, a little insect which eats cloth, Isa. l. 9. A curse, Hos. v. 12. The body of a man is as a garment to the soul; in this garment sin has lodged a moth, which by degrees frets and wears away, first, the beauty, then the strength, and, finally, the contexture of its parts, Psalm xxxix. 11.

MOTHER, a woman who has brought forth a child, Exodus ii. 8. The dam of a beast, Exodus xxiii. 19. The term is applied to the true church, in which believers are begotten to, and nourished up in the faith, by the dispensation of the word and ordinances, Gal. iv. 26. it is said to be from above, because its original is from heaven, and its members have their conversation there, Phil. iii. 23. to a valiant woman, of whom God made use to deliver his people, to instruct and take care of them with a tender affection, Judges v. 7. to matrons or aged women, to whom we ought to carry ourselves respectfully because of their age, as dutiful women do to their mother, 1 Tim. v. 2. to all true believers, who are more dear and near to Christ, than the nearest relations are to any person, Matt. xii. 49, 50. to one who tenders and loves another, as a mother doth her son, Rom. xvi. 13. to a female superior, whether mother, mother-in-law, one advanced in age, a teacher, a governess, Exod. xx. 12. to the kingdom of Judah, the city of Jerusalem, or the family of David, Ezek. xix. 2, 10. to a metropolis, or the capital city of a country or of a tribe, 2 Sam. xx. 19. A mother is the friend to whom the young unbosom all their cares, and on whom they lean with peculiar trust. The first impressions upon children, and the forming of their minds and principles when most tender, depend principally and ordinarly upon the mothers. They have their children in minority more constantly with them: and nature commonly furnishes them with stronger affections, which give advantage for impressing tender minds. A grateful son reviews with pleasure and honour the wise admonitions which his mother took care to give him betimes, Prov. xxxi. 1. "The words of king Lemuel, the prophesy which his mother taught him," &c. Many are the cares of a virtuous mother, with regard to the education and support, the profession and connections, the health and the happiness of her children; and by these she is prompted to the most active exertions for their welfare, both for the present and the future. "Her candle goeth not out by night; she maketh fine linen, and

selleth it. She looketh well to the ways of her household, and eateth not the bread of idleness." Where these exertions are made, amid all the difficulties and anxieties that arise from the scanty earnings of a husband, they show the strength of virtuous principle, and are entitled to peculiar praise. The toil and the solicitude, the foresight and the prudent management displayed by many mothers in the humble dwellings of the laborious poor, are more interesting to every admirer of true worth, than all the splendour that blazes in courts and palaces. How incessant are the mother's labours to fit her children for entering respectably into a dwelling of their own; her efforts to provide for their comfort in the tedious preparations they must sometimes make before they can engage in active duty, and the plans she forms, and the time she occupies in providing articles for future necessity. She has no anxieties about obtaining the dainties of luxury, or the apparel of vanity, for herself. If she is able to feed and clothe her family, and to establish them in the world in a suitable manner, she will be satisfied with the most moderate share of the comforts of life. Nor are these the cares only of a season. Solicitude for the welfare of her children follows her through life, and often rushes upon her mind even amid the reflections and prospects of her last hour. How opposite to such a character is that of those who, from indolence, or mismanagement, make ther families miserable; and what a contrast does her piety and holy zeal present to the spirit and conduct of the female infidel, scoffing at that Gospel which has raised her sex from the degradation in which it was left by heathenism, and whose graces are the loveliest ornaments of the manners, and its sanctions the best guardians of innocence! The heart turns away from folly so monstrous, and fixes with more delight than ever on the domestic virtue which religion animates and adorns.

MOVE, to solicit, Josh. xv. 18. "She moved him to ask of her father a field." To excite, enable, and strengthen, Judges xiii. 18. "And the Spirit of the Lord began to move him at times in the camp of Dan." To tremble and shake, Psal. xviii. 7. "The foundations of the hills moved and were shaken." Universal nature is here represented as feeling the effects of its Sovereign's displeasure, and all the visible elements are disordered. The earth shakes from its foundations, and all its rocks and mountains tremble before the majesty of their great Creator, when he arises in judgment. This was really the case at our Lord's resurrection; when, as the evangelist informs us, "there was a great earthquake." To touch, Matt. xxiii. 4. to deter or discourage one from doing a thing, Acts xx. 24. to be sensibly affected both with wonder at, and compassion towards, a person under affliction, Ruth i. 19. to be influenced by the inspiration of the Spirit of God, 2 Peter i. 21.

MOUNT, to ascend or go up, Job xx. 6. Psalm cvii. 26. Isaiah ix. 18. and xl. 31. "They that wait upon the Lord shall renew their strength; they shall *mount* up with wings as eagles." See Psalm ciii. 5. The Psalmist speaking of the waves of the sea, says, "they *mount* up to heaven." This is a striking description of the state of a ship at sea in a storm: when the sea literally runs mountains high, and often the vessel seems for a moment to stand on the sharp ridge of one most stupendous, with a valley of a thousand fathoms deep between it and a similar mountain, which appears to be flying in the midst of heaven, that it may submerge the hapless bark, when she descends into the valley of death below. This is a

sight the most terrific that can be conceived. When the ship Duff, which carried the missionaries to the South Sea Islands, in 1796, commanded by Captain James Wilson, came near the longitude of the Cape of Good Hope, she encountered a dreadful storm. "The waves rolled a tremendous height, while the water in the gulf between them was as smooth as a peaceful lake. Now they mounted up to heaven; immediately they went down into the deep. When they sank into the gulf between the billows, the swell of the sea was so enormous, that the wind blew over their heads, and the sails, though very lofty, were completely becalmed! Then, as they rose on the following wave, it blew such a hurricane, as almost to carry away the masts. In this manner they were driven along for four successive days; but though the gale was so tremendous, they were preserved in safety by him "who holdeth the winds in his fists, and treadeth on the waves of the sea."

MOUNTAIN, a vast heap of earth raised to a great height, either by nature or art, Prov. viii. 25. the church of God, whereof the temple built on mount Sion was a type, Isa. ii. 2. the idolatrous inhabitants of the mountains, Ezek. vi. 2. places of power and authority in a kingdom, Amos iv. 1. high places whereon idols are worshipped, Isa. lvii. 7. Ezek. xviii. 6. such powerful obstacles as hinder the progress of the gospel, Isa. xl. 4. xlix. 11. idols that were worshipped in mountains or high places, Jer. iii. 23. the most lofty and powerful enemies, Isa. xli. 15.—The most famous mountains mentioned in Scripture are, Mount Seir in Idumea, Gen. xiv. 6.—Horeb, near Sinai in Arabia Petræa, Deut. i. 2.—Sinai, in Arabia Petræa, Deut. xxxiii. 2.—Hor, in Idumea, Numb. xx. 22.—Gilboa, south of the valley of Israel, 2 Sam. i. 21.—Nebo, part of the mountains of Arabia, Numb. xxxii. 3. — Tabor in Lower Galilee, north of the great plain, Judges iv. 6.—En-gedi, near the Dead Sea, Josh. xv. 62.—Libanus, which separates Syria from Palestine, Deut. iii. 25. — Calvary, whereon Jesus Christ was crucified, north-west from Jerusalem, Luke xxiii. 33.—Gerizim, whereon was afterwards the temple of the Samaritans, Judges ix. 7. Ebal, near to Gerizim, Joshua viii. 30.—Gilead, beyond Jordan, Gen. xxiii. 25. xxxi. 21. Amalek, in the tribe of Ephraim, Judges xii. 15.—Moriah, where the temple was built, 2 Chron. iii. 1.—Paran, in Arabia Petræa, Gen. xiv. 6. Deut. i. 1.—Gaash, in the tribe of Ephraim, Josh xxiv. 30. —Olives, which stood to the east of Jerusalem, and was parted from the city only by the brook Kidron and the valley of Jehoshaphat; it was otherwise called the Mount of Corruption, 2 Kings xxiii. 13. because on it Solomon built high places to the gods of the Ammonites, and of the Moabites, out of complaisance to his wives, who were natives of those nations, 1 Kings ii. 1, 7. It was from this mountain our Saviour ascended into heaven, Acts i. 2.—Pisgah, beyond Jordan, in the country of Moab, Numb. xxi. 20. Deut. xxxiv. 1.—Hermon, beyond Jordan, Josh. xi. 3.—Carmel, near the Mediterranean Sea, between Dora and Ptolemais, Josh. xix. 26. High mountains and lofty hills denote kingdoms, republics, states, and cities, Isa. ii. 12, 14. "The day of the Lord shall be—upon all the high mountains." In Zech. iv. 7. and Jer. li. 5. "the great mountain," and the destroying mountain," signify the Assyrian monarchy. In Isa. xi. 9. and Dan. ii. 35, 44, 45. "holy mountain," and "great mountain," mean the kingdom of the Messiah. In the great and terrible day of the Lord, there will be

a crying among ungodly men of all ranks to "the mountains, and to the rocks, to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb!" Rev. vi. 16.

MOURNING signifies godly sorrow for sin, Matt. v. 4. "Blessed are they that mourn." Sorrow under afflictions, Gen. xxiii. 2. Grievous lamentation, Matt. xxiv. 30. "Then shall all the tribes of the earth mourn." The usual tokens of mourning, by which the Jews expressed their grief and concern for the death of their friends and relations, were by rending their garments, and putting on sackcloth, Gen. xxxvii. 34. Jacob put sackcloth on his loins, as a token of mourning for Joseph, signifying thereby, that since he had lost his beloved son, he considered himself as reduced to the meanest and lowest condition of life. Sprinkling dust on their heads, wearing mourning apparel, 2 Sam. xiv. 2. And covering the face and the head, 2 Sam. xix. 4. They were accustomed also in times of public mourning to go up to the roofs or platforms of their houses, there to bewail their misfortunes, which practice is mentioned in Isa. xv. 3. and xxii. 1. Anciently, there was a peculiar space of time allotted for lamenting the deceased, which they called "the days of mourning," Gen. xxvii. 41. and l. 4. Thus the Egyptians, who had great regard for the patriarch Jacob, lamented his death "threescore and ten days." Gen. l. 3. The Israelites wept for Moses in the plains of Moab "thirty days," Deut. xxxiv. 8. Afterwards among the Jews the funeral mourning was generally confined to "seven days." See Gen. l. 10. 1 Sam. xxxi. 13. In the time of Christ, it was customary of the nearest relative to visit the grave of the deceased, and to weep there, John xi. 31. A similar custom is said to obtain to this day in Upper Egypt. See *Richardson's Travels*, vol. i. p. 355.

MOUSE, a genus of quadruped, declared to be unclean by the law, Lev. xi. 29. When the lords of the Philistines sent back the ark of the covenant, they put in it "five golden emerods, and five golden mice."—The emerods had afflicted their bodies; the mice had marred their land. Both they considered as sent by God; and by making an image of each, and sending them as a trespass-offering, they acknowledged this, 1 Sam. vi. 4, 5.

MOUTH signifies the part of the body so called, which is an instrument of speech, Psalm cxv. 5. cxxxv. 17. speech or words uttered by the mouth, Job xix. 16. Psalm lxxiii. 9. Isa. xlix. 2. just desires and necessities, Psalm ciii. 5. the palate, Job xii. 10. the throat, Psalm cxlix. 6. a door, Dan. iii. 26. freedom and boldness of speech, Luke xxi. 15. boasting, Judges ix. 38. reproaches and calumnies, Job v. 15. a testimony, Deut. xvii. 6. "If my mouth hath kissed my hand," Job xxxi. 27. This was a mark or token of worship and adoration, 1 Kings xix. 18. Hosea xiii. 2. and when the idols were out of the reach of idolaters, that they could not kiss them, they used to kiss their hands, and as it were to throw kisses at them. Job here insinuates that he had used no such idolatrous practice, while he beheld the sun or moon. "To ask counsel at the mouth of the Lord," Josh. ix. 14. is to consult him. "They set their mouth against the heavens," Psal. lxxiii. 9. They speak arrogantly, insolently, and without the fear of God; they bid defiance both to God and man, blaspheming God's name, denying, or deriding his providence, reviling his servants, &c. God appoints, "that his law may be always in the mouth of his people," Joshua i. 8. i. e.

That the Israelites may commune frequently with one another about it, and that the sentence which should come out of their mouth might in all things be given according to that rule. Moses tells us, "that God opened the mouth of Balaam's ass," Num. xxii. 28. He made her speak to her master, and reason the matter with him for a time. "Out of the abundance of the heart the mouth speaketh," Matt. xii. 34. Men's discourses are the echo of the sentiments of their hearts; your speech bewrays the wickedness of your hearts. "Not that which goeth into the mouth defileth a man," Matt. xv. 11. 'Tis neither meat nor drink that makes a man unclean in the sight of God. "By the *mouth* of two or three witnesses shall he that is worthy of death be put to death," Deut. xvii. 6. That is, their speech or testimony. So Deut. xix. 15. Matt. xviii. 16. "Open thy *mouth* wide," Psalm lxxxi. 10. To open the mouth here is in effect to open the heart, that it may be both engaged and enlarged. We may be said to open our mouths wide when our affections are quick and lively, and there is a correspondence between the feelings of the heart and the request of the lips; or when we really pray, and not merely seem to do so. This is strongly and beautifully expressed in Psalm cxix. 131. "I opened my *mouth* and panted: for I longed for thy commandments." This may allude to children when hungry, to persons in a burning fever, or to dry and parched land in hot and sultry weather, and expresses vehement and passionate desires, vigorous and forcible emotions of the soul after God, as if it were so stretched out that it was ready to break: so indeed it is expressed in another part of this psalm. "My soul breaketh for the longing it hath to thy judgments at all times." Of all desires, those after spiritual blessings should be the strongest, as being the most satisfying and lasting.

MO'-ZAH: môzâ. [*Unleavened, pressing down, making clean.*] Josh. xviii. 26.

MUFFLERS, or veils, or, as some read, spangled ornaments, worn by the luxurious daughters of Zion, Isa. iii. 19.

MULBERRY-TREES. They grew in Canaan. The leaves of which are food for silk-worms. Said to be a tree used in physic. By the "going in the tops of the mulberry-trees," probably only a rustling among the leaves is intended, 2 Sam. vi. 24. When thou shalt hear the sound of the angels coming to thy assistance, then go out to battle, 1 Chron. xiv. 14, 15.

MULE, a mongrel kind of quadruped, usually generated between an ass and a mare, and sometimes between a horse and a she-ass. The mule is of a middle nature between its parents, and therefore incapable of propagating its species, so careful is nature to avoid filling the the world with monsters. Mules are generally used in countries where there are stony and rocky roads, as about the Alps, Pyrenees, &c. Great numbers of them are kept in those places, and they are usually black, strong, and well limbed; being large, and mostly bred of the fine Spanish mares: the mules are sometimes fifteen hands high. No creature is so proper for carrying burdens, and none so sure-footed; they are hardier and stronger than horses; and those mules which are light, are fitter for riding than horses, as to walk and trot; but they are apt to gallop rough. It is probable, that the Jews did not breed mules; because they were forbid to couple two creatures together of different species, Lev. xix. 19. But they were not forbid to make use of them. On the contrary, we find, that in David's

time, and afterwards, they were used for riding upon, by kings and princes especially. See 2 Sam. xiii. 29. xviii. 9. 1 Kings i. 33, &c. Before that, the Hebrews used only he and she-asses.

MULTIPLY, to increase in number or quantity, Heb. vi. 14. "And multiplying I will multiply thee." In the oath, the expression is, "I will multiply thy seed:" but the meaning is the same. For Abraham could be multiplied only by the multiplication of his seed. He was to have both a numerous natural progeny, and a numerous spiritual seed. See Gen. xxii. 17, 18. In Psalm cvii. 38. spiritual increase, health and plenty, with joy and happiness, are intended. "The word of God grew and multiplied," Acts xii. 24. There is probably a reference here to the parable of the sower and his seed; for the seed is the word of God, and the doctrine of the kingdom. It was liberally sown by the apostles; it grew vigorously; and became greatly multiplied. And why? because it was the word, the doctrine of God; there was no corruption in it; and because God watered it with the dew of heaven.

MULTITUDE is put for many, John v. 3. "A great multitude of impotent folk." Variety, Eccl. v. 3. "A fool's voice is known by multitude of words." A multitude of words evidence the feeble workings of a foolish heart. Infinite, Psalm li. 1. "According to the multitude of thy tender mercies blot out my transgressions." Every transgression leaves behind it a guilt, and a stain; the account between God and the sinner is crossed by the blood of the great propitiatory sacrifice, which removes the former; and the soul is cleansed by the Holy Spirit, which takes out the latter—and all this is only by the multitude of Jehovah's tender mercies. See Isa. lxiii. 7. Ps. v. 7. lxix. 13—16. cvi. 7—45. Lam. iii. 32.

MUNITIONS, strong holds, fortresses, rocks, to which the Redeemer is compared, Isa. xxxiii. 16. Of the righteous it is said, "His place of defence shall be the munitions of rocks."

MUP'-PIM: mûppim. [*Out of the mouth, covering.*] Son of Benjamin, Gen. xlvi. 21.

MURDER, the act of wilfully and feloniously killing a person upon malice or forethought. Heart murder is the secret wishing or designing the death of any man; yea, the scripture saith, "Whosoever hateth his brother is a murderer," 1 John iii. 15. We have instances of this kind of murder in Ahab, 1 Kings xxii. 9. Jezebel. The Jews, Mark xi. 18. David, 1 Samuel xxv. 21, 22. Murder is contrary to the authority of God, the sovereign disposer of life, Deut. xxxii. 39. to the goodness of God, who gives it, Job x. 12. to the law of nature, Acts xvi. 28. to the love a man owes to himself, his neighbour, and society at large. Not but life may be taken away, as in lawful war, 1 Chron. v. 22. by the hands of the civil magistrate for capital crimes, Deut. xvii. 8, 10. and in self-defence. According to the divine law, murder is to be punished with death, Deut. xix. 11, 12. 1 Kings ii. 28, 29. It is remarkable that God often gives up murderers to the terrors of a guilty conscience, Gen. iv. 13, 15. Such are followed with many instances of divine vengeance, 2 Sam. xii. 9, 10. their lives are often shortened, Psalm lv. 23. and judgments for their sin are oftentimes transmitted to posterity, Gen. xlix. 7. 2 Sam. xxi. 1. For the expiation of an uncertain murder, see Deut. xxi. 1—9. To stimulate the Israelites to vigilance in the discovery and punishment of murder, Jehovah taught them that the land wherein he desired to dwell among them would become polluted by the shed-

ding of innocent blood, and could only become cleansed by the atonement of the blood of the murderer, Numb. xxxv. 33, 34.

MURMUR signifies to complain, Jude 16. The persons here spoken of murmured against God on account of the dispensations of his providence, fancying they deserved a better lot. In this they resembled the ancient Israelites, Exod. xvi. 2. St. Paul, in 1 Cor. x. 10 forbids all murmuring, which was so fatal to the Israelites that murmured in the wilderness, and for which God punished them severely, Numb. xi. 33, 34. xiv. 29, 30. xxi. 4—6. Psalm lxxviii. 30, 31.

MURRAIN, a destructive pestilence among cattle, Exod. ix. 3. "A very grievous murrain." The symptoms of this contagious disease are hanging down and swelling of the head, abundance of gum in the eyes, difficulty of breathing, staggering, &c. which symptoms prove, that a general inflammation has taken place.

MUSE, to meditate, Psalm xxxix. 3. "While I was musing the fire burned." The fire of divine charity had been prevented from diffusing itself, ver. 2. for the illumination and warmth of those around it, and, like other fire, rendered more intense by its confinement, presently ascended, in the flame of devotion, towards heaven.

MU'-SHI: mûshy. [*Withdrawing, taking away, going back.*] 1 Chron. vi. 19.

MUSIC, or the science of harmony, is of very ancient date, if indeed it be not coeval with the human race. Moses informs us that Jubal, who lived before the deluge, was the father or master of all those who played upon the harp and organ, Gen. iv. 21. But vocal music must have existed among mankind long before that which is effected by means of instruments was probably thought of. Melody is certainly a natural mode of giving utterance to the grateful emotions of the mind, and it is a faculty evidently conferred upon man by his beneficent Creator for that noble purpose. Hence the Psalmist calls upon his tongue, the glory of the frame, to awake up, and celebrate his praise; and calls in the aid of the psaltery and harp when he would "sing and give praise," Psalm lvii. 7—9. Music, both vocal and instrumental, was much cultivated among the Hebrews. What a magnificent concert filled the shores of the Red Sea after Israel had passed over! See Exod. xv. 1—20. Every thing was suited to another. The words were adapted to the occasion; the music to the words; the performers to the music. There we behold Moses leading the bolder, rougher notes of manly voices. Here, Miriam the prophetess, his sister, in sweet accord, blending the softer harmony of female strains, with the notes of the timbrel, in praise of their great deliverer. Never surely did such music strike the vault of heaven, and never will again, "till the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; when they shall obtain joy and gladness, and sorrow and sighing shall flee away:" never, till the song of Moses be closed with the song of the Lamb. Asaph, Heman, and Jeduthun, had the direction of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun had six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of the music of the temple, were at the head of twenty-four bands of musicians, which were very numerous, and served in the temple by turns. Here they were always numerous, but especially at the great solemnities. They were arranged

in order about the altar of burnt-sacrifices. Those of the family of Kohath were in the middle, those of Merari at the left, and those of Gershom's family on the right hand. As the whole business of their lives was to learn and practise music, it must be supposed that they understood it perfectly well, whether it were vocal or instrumental. See Psalm lxxxvii. 7. Ezra iii. 9—11. 1 Chron. xv. 16—24. 2 Chron. vii. 6. xxix. 26.

MUST, a necessity of that thing to which it is applied, Heb. ix. 16. It is spoken of a good thing, in respect either of God's commandments or promises, Mark ix. 11. Rom. xiii. 5. of moral evil or sin, in respect of God's permission of it, man's propensity to it, and Satan's suggestions of it, Matt. xviii. 7. A duty, and that which ought to be, 2 Tim. ii. 6.

MUSTARD-SEED. The parable of the mustard-seed is intended to represent the progress of the gospel in the world, as well as the growth of grace in the soul. That faith which leads the soul to the fulness of glory, may begin, and often does, in a single good desire—which, thriving and increasing, like the grain of mustard-seed, from being the least of seeds, becomes the greatest of all herbs, even a tree in whose branches the fowls of the air take shelter, Matt. xiii. 31. and xvii. 20.

MUSTER, spoken of God, Isa. xiii. 4. "The Lord of hosts musereth the host to the battle." Of a principal officer, 2 Kings xxv. 19.

MUTH-LAB'-BEN: mŭth-lăb-bĕn. Supposed to be an instrument of music, Psalm ix. Title.

MUTUAL signifies the conjoint action of faith, Rom. i. 12. "That I may be comforted together with you, by the mutual faith of you and me."

MUZZLE. Deut. xxv. 4. "Thou shalt not muzzle the ox when he treadeth out the corn." This symbolical precept is intended to instruct men to be kind to their servants and labourers, but especially to those who minister to them in holy things: so Paul applies it, 1 Cor. ix. 8, 9. 1 Tim. v. 18.

MY'-RA: mȳrȧ. [*I flow, pour out, weep.*] A city of Lycia, where Paul embarked on board a vessel of Alexandria, on his voyage to Rome, Acts xxvii. 5.

MYRRH, a medicinal gum from the myrrh-tree. Its taste is bitter and acrid, with a peculiar aromatic flavour, but very nauseous; its smell, though strong, is not disagreeable: it is to be chosen in clear pieces, light, friable, and of a bitter taste. The magi who came from the east to worship our Saviour, Matt. ii. 11. made him a present of myrrh. In the gospel of Mark xv. 23. mention is made of wine mingled with myrrh, which was offered to Jesus Christ at his passion, to deaden, as it is thought, the acuteness of his pain; and among the Hebrews, they were accustomed to give those that were executed some such stupifying draught.

MYRTLE, a well known plant, mentioned Neh. viii. 15. Isa. xli. 19. lv. 13. Zech. i. 8.

MY'-SHAM: mȳshȧm. [*Their Saviour, taking away.*] 1 Chron. viii. 12.

MY'-SI-A: mishĕȧ. [*Abominable, criminal.*] A province of Asia Minor, where Paul preached, Acts xvi. 7. having Bithynia on the north, Troas on the south, Phrygia on the east, and the Hellespont on the west.

MYSTERY. The first or leading meaning of the word is, a secret, something that is hidden, not fully manifest, not published to the world, though perhaps communicated to a select number. In this sense it occurs in 2 Thess. ii. 7. where Saint Paul speaking of the antichristian spirit, says, "the mystery

of iniquity doth already work." The spirit of antichrist has begun to operate, but the operation is latent and unperceived. In this sense also the same apostle applies the words, "mystery," and "mystery of Christ," in a peculiar manner to the calling of the Gentiles, Eph. iii. 3—9. Compare also Rom. xvi. 25, 26, Eph. iii. 9. vi. 19. Col. i. 26, 27. Another meaning of the word mystery is, a spiritual truth couched under an external representation or similitude, and concealed or hidden thereby, unless some explanation. To this import of the word our Saviour probably alluded when he said to his disciples, "to you it is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables," Mark iv. 11. The secret was disclosed to the apostles, who obtained the spiritual sense of the similitude, while the multitude amused themselves with the parable, and sought no further. In this sense, mystery is used in the following passages of the New Testament, Rev. i. 20. "The mystery," i. e. the spiritual meaning, "of the seven stars." In this sense likewise the word mystery is to be understood in, Eph. v. 32. A third and principal meaning of the word mystery is, some sacred things hidden or secret, which is naturally unknown to human reason, and is only known by the revelation of God. Thus, in 1 Tim. iii. 16. "Without controversy great is the mystery of godliness: God manifest in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory"—particulars, which it would never have entered into the heart of man to conceive, had not God accomplished the fact, and published them by the preaching of his gospel. See 1 Cor. ii. 9. xiii. 2. 1 Tim. iii. 9. 1 Cor. iv. 1. Lastly, the word mystery is used in reference to things or doctrines, which remain wholly or in part incomprehensible, or above reason, after they are revealed. Such are the doctrines of the resurrection of the dead, the incarnation of the Son of God, the doctrine of the trinity, &c. This is the ordinary or theological sense of the word mystery. The ways of providence are mysterious. Sometimes we see adversity pouring all its billows over the head of him who is eminent for piety, and may be justly numbered among the excellent of the earth. The afflicted saint, on whom you look with a pitying eye, perhaps derives comforts from distress, and glories in tribulation; because tribulation worketh patience, and patience experience, and experience hope. His mind, which amidst unnumbered trials and afflictions, is fixed on the supreme good, lively in faith, ardent in love, and fervent in devotion, might have been inebriated with the enchanting cup of prosperity, and sunk into supineness and forgetfulness of God. Happy then is the man whom the Lord chasteneth, and teacheth out of his law. There are many things in the economy of the divine government, which are to us, for the present, awfully mysterious. But, Christian reader, learn to exercise patience for a short season, and every dark cloud shall be dispelled. Rest satisfied, that though clouds and darkness are round him, yet justice and judgment are the habitation of the Almighty's throne. He says to you, amidst your present perplexities, "What I do thou knowest not now, but thou shalt know hereafter." By and by you shall see, that your heaviest afflictions were of the number of your greatest mercies. What appeared nothing but confusion and disorder, to the feeble and erring eye of sense, you will perceive to have been all harmony and perfect regularity. The

very circumstances concerning which you have too rashly said, in the gloomy hour of despondency, "All these things are against me," you will clearly see have wrought together for your highest good. The Lord will then bring you forth to the clear light of unclouded and celestial day, and you shall behold his righteousness, the equity, the propriety, and the wisdom of his whole conduct. The things which now occasion your deepest sorrow, will then excite your loudest songs.

N

hăt, hāte, hâll—bĕt, bēar, bēer—fĭt, fīght, fīeld—nŏt, nōte, nòose—bŭt, bûsh, blūe—lovelў, lўe.

NA'-AM: nā'am. [*Fair, pleasant.*] 1 Chron. iv. 15.

NA-A'-MAH: nā'mā. [*Beautiful, agreeable, or greatly moving.*] Daughter of Lamech and Zillah, and sister of Tubal-Cain. Gen. iv. 22.

NAAMAH, an Ammonitess, the wife of Solomon, and mother of Rehoboam, 1 Kings xiv. 21.

NAAMAH, a city of the tribe of Judah, Josh. xv. 41.

NAAMAH, or NAAMATH, a city of Arabia, from whence came Zophar, one of Job's friends, Job ii. 11.

NA-A'-MAN: nā'mān. [The same.] A general in the army of Benhadad, king of Syria, and apparently a person of high credit at the court of his royal master, 2 Kings v. 1, 2. Naaman had the infelicity to be afflicted with leprosy, for which he could obtain no relief from the healing art. His wife had in her service a young Israelitish female, who, perceiving her master's afflicted state, and actuated by compassion for him, one day said to her mistress, "Would to God that my lord had been with the prophet Elisha, who is at Samaria; he would soon have cured him of his leprosy." Naaman being told of these words, immediately applied to Benhadad for leave to go to Samaria, that he might visit the prophet. The king consented, and wrote a letter to the king of Israel, presuming that the latter must of course have great influence with the prophet, and consequently contribute much towards perfecting his servant's cure! "When you shall have received this letter," such were the terms in which Benhadad expressed himself, "you will know, that my desire is, you should cure Naaman of his leprosy." The throne

of Israel was then filled by Jehoram, son of Ahaziah, who no sooner read it than he rent his clothes, and exclaimed, "Am I a God, that I can kill and make alive? See how Benhadad seeks a pretext for quarrelling with me!" verses 5—7. But Elisha being informed of what had happened, sent to Jehoram, saying, "Let this man come to me, and he shall know that there is a prophet in Israel," ver. 8. Naaman, in his chariot, now advanced to the house where the prophet resided; the latter sent a messenger to tell him that he must "go and wash seven times in the river Jordan, and his flesh should come again unto him, and he should be healed of his leprosy." This unceremonious behaviour roused the pride of Naaman, and almost determined him to return home again. "I thought," said he, "that he would have come out to me, and that he would have called upon his God, and that he would have touched me, and healed me of my leprosy! Have we not at Damascus, Abana and Pharpar, that are better than all the rivers of Israel; might I not wash in them, and be healed? So he turned and went away in a rage," verses 9—12. His servants seeing the folly of his conduct, said, "If the prophet had directed thee to do some great thing, wouldst thou not have done it? How rather, then, when he saith unto thee, Wash and be clean!" Naaman listened to the advice of his servants; went to Jordan; bathed or dipped himself seven times, and was cured of his leprosy, verses 13, 14. See art. *Maid* and *Gehazi*.

NA-A'-RATH: nâârâth. [*A maid, shaking off, watching.*] A city belonging to the tribe of Ephraim, five miles from Jericho, Josh. xvi. 7.

NA-A-RA'-I: nâârây. 1 Chron. xi. 37.

NA-A'-RAN: nâârân. 1 Chron. vii. 28.

NA-ASH'-ON: nâashon. [*That foretels, conjectures, or their auguries.*] Exod. vi. 23.

NA'-BAL: nâbâl. [*A fool, mad, or senseless.*] A rich, but churlish man, of the tribe of Judah, and race of Caleb; who had great plenty of flocks and herds, but refused to give David and his followers, in their distress, any provisions, though modestly requested, 1 Sam. xxv. David resenting this harsh treatment, marched with four hundred men, fully resolved to put Nabal and his family to the sword. But Abigail, Nabal's wife, being informed of the manner in which her husband treated David's servants, and fearing David's resentment for this insult, presently made ready provisions, and, unknown to her husband, went with them herself to meet David; and wrought upon him so far, as made him thank God for sending her to appease his anger. Abigail returning home, gave Nabal an account of the danger he was in; which so affected him, that he sickened, and died in ten days after; upon which David took Abigail to wife.

NA'-BOTH: nâbôth. [*Speech, prophecies, fruits.*] An Israelite of the city of Jezreel, who had a fine vineyard near Ahab's palace. The king coveted this vineyard, and applied to Naboth, that he would either sell it him or exchange it for another; but Naboth refused to comply, and answered, "God forbid that I should sell the inheritance of my fathers;" perhaps alluding to Lev. xxv. 23, 24. For this refusal, Jezebel the queen commanded that Naboth should be falsely accused, condemned, and stoned to death, 1 Kings xxi.

NA'-CHON: nâkôn. [*Ready, sure.*] The name of a man mentioned 2 Sam. vi. 6.

NA'-CHOR: nâkôr. [*Hoarse, dry, angry.*] Luke iii. 34.

NA'-DAB: nâdâb. [*A prince, liberal, vowing, voluntary.*] The son of Aaron, and one of those who incurred the divine displeasure for offering incense to the Lord with unhallowed fire, Lev. x.

NADAB, son of Jeroboam, first king of Israel, succeeded his father in the government of the ten tribes. He reigned only two years, being assassinated by Baasha, who usurped the government of the kingdom. Nadab was a wicked prince, and walked in the steps of his father, 1 Kings xv. 25, 26.

NAG'-GE: nâggè.* [*Clearness, brightness, light.*] Luke iii. 25.

NA-HA'-LI-EL: nâhâlèèl. [*Inheritance, flowing stream.*] One of the encampments of the Israelites in the wilderness, Numb. xxi. 19.

NA-HAL'-LAL: nâhâllâl. [*Praise, bright, a foot.*] A city of the tribe of Zebulon, Josh. xix. 15.

NA'-HAM: nâhâm. [*A comforter.*] 1 Chron. iv. 19.

NA-HA-MA'-NI: nâhâmânỳ. [The same.] Neh. vii. 7.

NA-HAR-A'-I: nâhârâỳ. [*Dryness.*] A person of great valour, and armour-bearer to Joab, 2 Sam. xxiii. 37.

NA'-HASH: nâhâsh. [*A serpent, prophesying, or like brass.*] A king of the Ammonites, who attacked Jabesh-Gilead soon after Saul was elected king of Israel, 1 Sam. xi. There are several other persons of this name mentioned in scripture. See 2 Sam. x. 2. chap. xvii. 25, 27.

NA'-HATH: nâhâth. [*Rest, a leader.*] 1 Chron. i. 27.

NAH'-BI: nâhbỳ. [*Very secret, my beloved, a leader with me.*] Num. xiii. 14.

NA'-HOR: nâhôr. [*Hoarse, dry, angry.*] The son of Serug, was born in the year of the world 1849, and died at the age of 148. His son was Terah, the father of Abraham, Gen. xi. 22, 24.

NAHOR, son of Terah, and brother of Abraham, Gen. xi. 26. He married Milcah, the daughter of Haran, by whom he had several sons. We are told that he took up his abode at Haran, which is therefore called the city of Nahor, Gen. xi. 29. ch. xxii. 20—22. and xxiv. 10.

NA'-HUM: nâhûm. [*A comforter, penitent, or their guide.*]—The seventh of the minor prophets, is supposed to have been a native of Elkosh, or Elkosha, a village in Galilee. There is very great uncertainty concerning the precise time when he lived; some making him contemporary with Jotham, others with Manasseh, and others with Josiah. In boldness, ardour, and sublimity, Nahum is considered superior to all the minor prophets. His language is pure; and the exordium of his prophecy, which forms a regular and perfect poem, is not merely magnificent, it is truly majestic. The preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colours, and with images that are truly pathetic and sublime.

NAIL. In ancient times, and in the eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that variety of furniture, nor those accommodations of all sorts, with which we abound. To furnish the inside of the dwelling with sets of spikes, or nails, upon which to dispose of the several moveables, was very needful. These nails or spikes were worked into the walls, and so contrived as to strengthen the building by binding the parts together, as well as to serve for convenience. See Isa. xxii. 23. Ezek. xv. 3. also *Harmer's Observations*, i. p. 191. The word used by the Hebrews for a nail of this

* The *g*'s are both hard in this name.

sort is the same by which they express that instrument, the stake, or large pin of iron, with which they fastened down to the ground the cords of their tents. We see, therefore, that these nails were of necessary and common use, and of no small importance, in all their apartments; conspicuous, and much exposed to observation: and if they seem to us mean and insignificant, it is because we are not acquainted with the thing itself; and have no name to express it by, but what conveys to us a low and contemptible idea. "Grace hath been showed from the Lord our God, saith Ezra ix. 8. to leave us a remnant to escape, and to give us a nail in his holy place:" that is, as the margin of our Bible explains it, "a constant and sure abode." The dignity and propriety of the metaphor appears from the prophet Zechariah's use of it:

"From him shall be the corner-stone; from him the nail,
From him the battle-bow,
From him every ruler together.—*Zech.* x. 4.

Bishop Lowth's Isaiah, Note on chap. xxii. 23.

NA'-IN: nâin. [*Beauty, pleasantness, trouble.*] A city in Palestine, about two miles to the south of mount Tabor; memorable as the place where our Lord restored to life the son of a widow, as they were conveying him to interment, Luke vii. 11—17.

NAI'-OTH: nâyŏth. [*Comeliness, a dwelling-place.*] Near Ramah, a place to which David withdrew to avoid the violence of Saul. Samuel, with the sons of the prophets, resided here, 1 Sam. xix.

NAKED, besides its ordinary signification of being altogether unclothed, Gen. ii. 25. denotes such as have few clothes on, 1 Sam. xix. 24. Figuratively one naked in his guilt, without interest in Christ, Rev. iii. 17. one who is stript of all his worldly goods, Job i. 21. A thing known and manifest, Heb. iv. 13. "Nakedness of the land," Gen. xlii. 9. signifies its weak and exposed parts. To "uncover the nakedness" of any one, denotes an unlawful commerce, or incestuous marriage, Lev. xx. 19.

NAME, that by which any person or thing is distinguished or made known. In scripture, however, it has frequently an appropriate signification, as for example, when Solomon says, "the name of the Lord is a strong tower; the righteous runneth into it, and is safe," Prov. xvii. 10. the term denotes God himself, his nature as discovered to us in all his glorious perfections, especially his power and goodness to save and protect them that put their trust in him. In this sense the name of God, or the name of Jehovah, is frequently used in the Old Testament. See Psalm xx. 1, 5, 7. Indeed it is generally used in the law and the prophets to denote the divine nature and perfections, as revealed in creation, providence, and particularly in reference to the greater work of redemption, Psal. viii. 1, 9. and ix. 10. Exod. xxxiii. 19. and xxiv. 5—7. In the New Testament the use of the term is much the same, as when Christ says, "I have manifested thy name unto the men whom thou gavest me out of the world," John xvii. 6, 8. Philip preached the things concerning the name of Jesus, Acts viii. 12. The apostles rejoiced that they were counted worthy to suffer shame for his name; that is, for his sake, Acts v. 41. Paul thought he ought to do many things contrary to the name of Jesus, Acts xxvi. 9. He was a chosen vessel to bear his name before the Gentiles, Acts ix. 15. In all these passages it evidently means the faith or doctrine of Christ. See also Matt. xxviii. 19. Rev. ii. 13. and chap. iii. 8. "To take the name of God in vain,"

Exod. xx. 7. To swear falsely, or without occasion, and to mingle the name of God in our discourses, or our oaths, either falsely or rashly, or wantonly, or unnecessarily, or presumptuously. God forbids to make mention of the names of other gods, Exod xxiii. 13. He would not so much as have them named, or their names pronounced. The gods of the heathen are nothing at all; therefore the Israelites were to show nothing but contempt for them. They hardly ever pronounced the name Baal; they disfigured it, for example, by saying, Mephibosheth, or Meribosheth, instead of Mephibaal, or Meribaal; where Bosheth signifies something shameful or contemptible. To know any one by his name, "I know thee by name," Exod. xxxiii. 12. expresses a distinction, a friendship, a particular familiarity.

NA-O'-MI: nāŏmȳ. [*Fair, beautiful, agreeable.*] The mother-in-law of Ruth, was married to a person of the name of Elimelech, who died in the country of Moab, and left her a widow with two sons, Mahlon and Chilon, the former of whom married Orpah, and the latter Ruth. About ten years after the death of her husband, she lost her two sons also; and as Bethlehem in Judea was her native place, she purposed to return thither, leaving her two widowed daughters-in-law in the land of Moab, where they were settled; but the strong attachment of Ruth would not permit her to consent to her going alone, Ruth i. 1—18. On her return to her own country, she was congratulated by her old acquaintance; but she replied, "Call me not Naomi, that is, beautiful; but Mara, i. e. bitter; for the Almighty hath dealt very bitterly with me: I went out full, and the Lord hath brought me home again empty—why then do ye call me Naomi, seeing the Lord hath testified against me?" Naomi became nurse to the son of Boaz and Ruth, chap. iv. 16, 17. She "took the child and laid it in her bosom." This, says Dr. A. Clarke, might do very well for Naomi; but it was bad for the child. The aged gain refreshment and energy by sleeping with the young; and, from the same means, the young derive premature decrepitude. The vigour which is absorbed by the former, is lost by the latter. It was upon this principle, that the physicians of David recommended a young healthy girl to sleep with David in his old age. See article *Ruth.*

NA'-PHISH: nāfish. [*The soul, refreshing himself, or multiplying.*] Gen. xxv. 15.

NAPH'-THA-LI: nāfthālē.—[*Likeness, struggling, crookedness.*] One of the twelve patriarchs, was the sixth son of Jacob, by Bilhah, Rachael's handmaid, Gen. xxx. Of his life we have but few particulars. He had four sons, whose names Moses has recorded, Gen. xlvi. 24. Bochart translates the blessing which Jacob pronounced upon this tribe, in the following words, which are acknowledged to be extremely literal:

> Naphtali is a spreading oak,
> Producing beautiful branches.—*Gen.* xlix. 21.

"Our translation," says Dr. A. Clarke, "scarcely gives any meaning. The fruitfulness of this tribe in children may be here intended; from his four sons, Jahzel, Guni, Jezer, and Shillem, which he took down into Egypt, Gen. xlvi. 24. in the course of two hundred and fifteen years, there sprang fifty-three thousand four hundred effective men; but as great increase in this way was not an uncommon case among the descendants of Jacob, the words of the patriarch may refer particularly to the fruitfulness of their soil,

and the special providential care and blessing of the Lord, to which indeed Moses seems chiefly to refer, in Deut. xxxiii. 23. "O Naphtali, satisfied with favour, and full with the blessing of Jehovah." So that this tribe may be represented under the notion of a tree planted in rich soil, growing to a prodigious size, extending its numerous branches in all directions, so as to become a shade for men and cattle, and a harbour for the fowls of heaven. The tribe of Naphtali occupied that district in the northern part of the land of Canaan, which lay between mount Lebanon to the north, and the sea of Cinnereth to the south, and between Asher to the west, and the river Jordan to the east.

NAPH'-TU-HIM: năftŭhim. [*Open, or opening.*] The fourth son of Mizraim, Gen. x. 13.

NAR-CIS'-SUS: nărsĭssŭs. [*Astonished, surprised, stupid.*] Rom. xvi. 11. "Greet them that be of the household of Narcissus." It is doubted whether this person was converted, as the apostle does not salute him, but his household; or, as the margin reads, his friends.

NARROW, close, contrary to wide, Numb. xxii. 26. Spoken of the way of life, Matt. vii. 14. "Narrow is the way;" nothing renders this way either narrow or difficult to any person, but sin. Let all the world leave their sins, and all the world may walk a-breast in this way. "Thou lookest narrowly unto my paths," Job xiii. 27. Thou hast seen all my goings out and comings in: and there is no step I have taken in life with which thou art unacquainted.

NA'-THAN: năthăn. [*Giving, given, rewarded.*] A famous prophet of the Lord, in the days of David, and had a great share in the confidence of that prince. The first time the scripture speaks of him, is on occasion of the design David had to build the temple of the Lord. The king communicated his intention to Nathan, 2 Sam. vii. 2. The night following God appeared to the prophet, and instructed him to tell David, that although the Lord approved his purpose, and even testified his approbation that such an intention was in his mind, nevertheless, since much of his reign had passed in a state of warfare, and he had been the instrument of shedding much blood; the honour of building HIM an house was reserved for his son Solomon. When David had received this message from God by the mouth of Nathan, he repaired to the tabernacle, and, filled with lively gratitude for the kind assurances of the divine favour which had been given him, he gave vent to the emotions of his mind, in the prayer which is recorded, ver. 17—29. Several years after, when David had transgressed with Bathsheba, and had slain Uriah, by the sword of the children of Ammon, the Lord sent Nathan to reprove him, 2 Sam. xii. 1—14. The admirably devised parable of Nathan is perhaps one of the finest specimens of the genuine pathetic style, that can be found in the Old Testament; and David's eager condemnationof the unsuspected offender at the same time displays a striking instance of the delusion of sin, and the blindness of self-love. He, who had lived a whole year in the unrepented commission of one of the blackest crimes in the decalogue, could, in an instant, denounce death on the imaginary offender, for a fault comparatively trifling. The prudent prophet did not rashly reproach the king with the crime, which he wished him to condemn; but placed the fault at such a distance, and in such a point of view, that he first procured his impartial judgment, and afterwards his self-condemnation:—an important lesson, not only to the

offender, but also to the reprover. The time and manner of Nathan's death are not known. There are several other persons of that name, as Nathan the son of David by Bathsheba, 2 Sam. v. 14. and Luke iii. 31. Another was an officer in David's army, 1 Chron. xi. 38. A third among the chief of those who returned from Babylon, Ezra viii. 16.

NA-THAN'-A-EL: nâthânêèl.—[*The gift of God.*] The name of several persons mentioned in scripture. One of whom was head of the tribe of Issachar, Numb. i. 8. vii. 18. Another was the brother of David, 1 Chron. ii. 14. A third, 1 Chron. xv. 24. A fourth, 2 Chron. xvii. 7. Also others, 1 Chron. xxiv. 6. 2 Chron. xxxv. 9. Ezra x. 12.

NATHANAEL, one of the disciples of Jesus Christ, John i. 45, 46. See *Bartholomew.*

NA'-THAN-ME'-LECH: nâthânmâlêk. [*The gift of a king.*] 2 Kings xxiii. 11.

NATION signifies all the inhabitants of a particular country, Deut. iv. 34. A country or kingdom, Exodus xxxiv. 10. Rev. vii. 9. Countrymen, natives of the same stock, Acts xxvi. 4. The father, head, and original of a nation or people, Gen. xxv. 23. The heathen or Gentiles, Isa. lv. 5.

NATIVE: "his native country," Jer. xxii. 10. "The land of his nativity," Gen. xi. 28. The nativity of Christ was predicted in the Old Testament, Isa. vii. 14. Jer. xxxi. 22. He was born of a virgin of the house of David, and of the tribe of Judah, Matt. i. Luke i. 27. His coming into the world was after the manner of other men, though his generation and conception were extraordinary. The place of his birth was Bethlehem, Mic. v. 2. Matt. ii. 4, 6. where his parents were wonderfully conducted by providence, Luke ii. 1, 7. The time of his birth was foretold by the prophets to be before the sceptre or civil government departed from Judah, Gen. xlix. 10. Mal. iii. 1. Hag. ii. 6, 7, 9. Dan. ix. 24. "In the fulness of time," Gal. iv. 4.

NATURE, the active powers or essence of a thing, Heb. ii. 16. The order established in the world, Rom. i. 26, 27. Common sense, 1 Cor. xi. 14. Our corrupt sinful estate by birth, as inclined to evil, Eph. ii. 3. "Natural body" is that considered with respect to its natural qualities, 1 Cor. xv. 44. and opposed to spiritual, ib. considered with respect to its modes, being active and vigorous, in full subjection to the soul; whereas the natural is only partially so, and cumbersome and clogging; the spiritual, on the contrary, light and airy, not subject to hunger or thirst, to injuries from heat or cold, to death, or infirmities, &c. "The natural man," 1 Cor. ii. 14. signifies the man unrenewed, or in his natural state of corruption, under the influence of his senses, imagination, and passions; the same with the old man.

NAVEL, part of the belly. "Behemoth has his strength in his loins, and his force in the navel of his belly." This refers to his great agility, notwithstanding his bulk; by his astonishing power he was able to take vast springs, and make amazing bounds, Job xl. 16. The influence of pure religion is as "health to the navel, and marrow to the bones," Prov. iii. 8.

NAVY, a fleet of ships, 1 Kings ix. 26, 27. "King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea—and Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." This navy of ships traded to Ophir, according to some, in the East Indies. But it is the opinion of others, that Solomon's fleets, after passing the straits

of Babelmandel, held their course along the south-east coast of Africa, as far as the kingdom of Sofala, a country celebrated for its rich mines of gold and silver, and abounding in all the other articles which composed the cargoes of the Jewish ships. It should seem, Solomon had before been Hiram's partner, or had a share in his ships, which made him a rich return of one hundred and twenty talents of gold, verse 14. that encouraged him to build a navy of his own. Solomon sent his own servants for factors, and merchants, and super-cargoes, but hired Tyrians for sailors, for they had knowledge of the sea—they had not only learned navigation, as far as then understood, in the theory, but had knowledge of the sea by experience and practice. The fleet brought home to Solomon four hundred and twenty talents of gold, verse 28. Surely merchants and others, who derive advantage from naval affairs, should interest themselves in the moral and religious instruction of seamen. A Bible coming from a ship-owner to a sailor, has, at least, this recommendation: — the honest tar knows that such men generally deal in rich and valuable articles, therefore the inference is easy and natural—"this must be a book worth possessing."

NA'-UM: nā'ŭm. [Same as Nahum.] Luke iii. 25.

NAZ-A-RE'NES: năzărēnz. — [*Kept, a flower.*] Acts xxiv. 5.

NAZ'-A-RETH: năzărĕth. [*Separated, crowned, sanctified.*] A small city of Lower Galilee, celebrated as having been the place where our Saviour was educated, where he preached, and whence he was called a Nazarene. In the time of Christ it did not possess the best of characters, John i. 46. "Can there any good thing come out of Nazareth?" Nazareth, which is at present called Nassara, stands on the side of a barren rocky eminence, or hill, facing the south-east. It was from this hill, which overlooks the town, the inhabitants would have precipitated him headlong, Luke iv. 29. When visited by Dr. Clarke, in 1801, he found it much reduced. The town was in a most wretched state of indigence and misery; the soil around might bid defiance to agriculture; and to the prospect of starvation were added the horrors of the plague! In 1820, however, when visited by Mr. Connor, it had assumed a better aspect: the number of inhabitants is stated by him to be about three thousand, principally Christians. Here are numerous reputed holy places to which pilgrims are conducted.

NAZ'-A-RITE: năzărīte. [*Chosen, separated, distinguished.*] The name is often applied in scripture to a sect among the Jews, the origin of which we have in the sixth chapter of the book of Numbers. Lamy, Calmet, and others, have distinguished two classes of Nazarites: (1.) Those who were Nazarites by birth, as Samson and John the Baptist were; and, (2.) Those who were Nazarites by vow and engagement; who followed this mode of living for a limited time, at the expiration of which they cut off their hair at the door of the tabernacle, and offered certain sacrifices. The Nazarites were required to abstain from wine, fermented liquors, and every thing made of grapes; to let their hair grow, and not to defile themselves by touching the dead. It is said that sometimes persons, from an excess of zeal, voluntarily defrayed the expenses that were incurred by the vows of several Nazarites, in which sense they understand what is said of Paul, Acts xxi. 26, 27. It seems pretty evident from Acts xviii. 18. that the apostle had taken upon him the vow of the Nazarenes, and that to perfect it he was hastening up to Jerusalem. When he ar-

rived there his fellow apostles advised him to bear the expenses of four Nazarenes, in order to remove the suspicions which then existed among the people, that he despised the law of Moses. And as they that bore these expenses were obliged to purify themselves, Paul appointed a day on which he would, after the time of the vow was past, pay the money that was necessary to buy the victims that were to be offered on this occasion, in order to undeceive the Jews concerning the reports that had been spread about him, Acts xxi. 21—27.

NE'-AH: nâă. [*Moved, or moving.*] A city of the tribe of Zebulun, Josh. xix. 13. called also Nea, or Noa.

NE-AP'-O-LIS: nēăppŏlis. [*A new city.*] A city of Macedonia, now called Napoli, to which Paul came after quitting the island of Samothracia, Acts xvi. 11. From Neapolis he went to Philippi.

NEAR, at hand, Gen. xix. 20. "Be not far from me; for trouble is *near*," Psalm xxii. 11. A present God is a present blessing; and especially when troubles and trials are at hand. The name of God is near, Psalm lxxv. The church acknowledges the presence of his name in the midst of her, which has been evidenced by the wonderful works wrought for her salvation. The Lord is near, Psalm cxix. 151. If our enemies draw nigh to destroy us, God is still nearer to preserve us; and however his word may be rejected by the wicked, the faithful always find it to be true, to their great and endless comfort.

NE-A-RI'-AH: nēărȳă. [*The child of the Lord, the Lord watching.*] The son of Ishi, one of those valiant men who attacked the remnant of the Amalekites in Mount Seir, defeated them, and occupied their country, 1 Chronicles iv. 42.

NE-BA'-I: nēbāī. [*Budding forth, speaking, or prophesying.*] Neh. x. 19.

NE-BA'-JOTH: nēbājŏth. [*Buds, fruits, prophecies.*] Or Nebaioth, the eldest son of Ishmael, Gen. xxv. 13. The term is used to denote the country of Arabia, in which the descendants of Ishmael settled, Isa. lx. 7. "The rams of Nebaioth shall minister unto thee."—A beautiful figure of speech to intimate the flocking of the Gentiles, as free-will-offerings, to the Messiah.

NE-BAL'-LAT: nēbăllăt. [*Prophecy, hidden, budding forth.*] A city of Benjamin, Neh. xi. 34.

NE'-BAT: nābăt. [*Beholding.*] Of the tribe of Ephraim, was the father of Jeroboam the first king of the ten tribes, when they revolted from the house of David, 1 Kings xi. 26.

NE'-BO: nābō. [See Nebai.]—A city of Reuben, Numb. xxxii. 38. situated in the vicinity of the Moabites, Jer. xlviii. 1. There was also a city of that name in the land of Judah, Ezra ii. 29. Likewise a mountain beyond Jordan, from whence Moses surveyed the promised land, before he was gathered to his people, Deut. xxxii. 49. Numb. xxvii. 12, 13. Nebo, the name of an idol among the Babylonians, Isa. xlvi. 1.

NEB-U-CHAD-NEZ'-ZAR: nēbŭkădnēzzăr. [*The tears or mourning of the generation, the sorrowing of poverty.*] The Great, was the son of Nabopolassar, king of Babylon, and was admitted by the latter, some time previous to his decease, into a participation with him in the government of the kingdom, about six hundred years before the birth of Christ. During the life of his father, Pharaoh Necho, king of Egypt, marched his army into Judea, and, having subjugated the Jews, advanced towards the Euphrates with views of ulterior conquest; but the Babylonians defeated him, dispossessed him of his recent acqui-

sitions, and left Jehoiakim at Jerusalem as a vassal prince. After many years of tributary submission, the Jews, roused by their king Zedekiah, determined to shake off the yoke, and relying upon the support of Hophra, king of Egypt, they bade defiance to the vengeance of the haughty Nebuchadnezzar. Jerusalem was consequently besieged by the latter with a powerful army, and being unprotected by the Egyptians, who did not dare to attack the Babylonians, it was at length taken by assault, dismantled, and the celebrated temple destroyed by fire. Many of the inhabitants were put to the sword; and the greater part of those who survived the slaughter were, with their king, carried captives to Babylon.

The various successes which crowned the military career of this despot, inflated his vain heart with the most enormous pride. As he walked in his palace at Babylon, he broke forth into the following soliloquy: "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Dan. iv. 30. Scarcely had he uttered the words when a voice from heaven addressed him, telling him that he should be deprived of his kingdom, driven from the company of men, and be reduced, like a brute beast, to eat the herbs of the field; and the threatening was immediately executed. His pride and impiety were awfully punished by a state of mental derangement, in which he imagined himself metamorphosed into an ox. In this distracted state he continued seven years, when God was mercifully pleased to remove his malady, his understanding was restored to him, he acknowledged his dependance, and confessed his guilt, recovered his royal dignity, and continued to reign with the same splendour as formerly, verses 31—37. This monarch had two very remarkable dreams, which, with their interpretations, may be read Dan. ii. iv. It was perhaps about the twentieth year of his reign, that Nebuchadnezzar, with the gold that he had amassed in his western expedition, erected the image to Belus, which he set in the plains of Dura, and ordered every person in his dominions to fall down and worship. For not paying adoration to this idol, Shadrach, Meshach, and Abednego, were cast into the fiery furnace, but came out unhurt. This image was ninety feet high, and nine broad. See the articles *Abednego*, *Babylon*, *Daniel*, and *Jeremiah*. Nebuchadnezzar died in the year of the world 3442, after having reigned forty-three years.

NEB-U-CHAD-REZ'-ZAR: nèbûkâdrèzzâr. [The same.] Jer. xxiv. 1.

NEB-U-SHAS'-BAN: nèbûshâsbân. [*Speech, prophecy, springing, flowing.*] One of the generals in Nebuchadnezzar's army, Jer. xxxix. 13.

NEB-U-ZAR-'A-DAN: nèbûzârrâdân. [*Prophecy of foreign judgment, a budding forth.*] General of the armies of Nebuchadnezzar, and chief officer of his household. He conducted the siege of Jerusalem, and took the city while his royal master was at Riblah in Syria, 2 Kings xxv. Jer. xxxix. and lii.

NECESSITY, or NECESSARY, is what cannot but be. Moral necessity is that, the conditions of which are placed in moral things; thus a conscientious man cannot be guilty of any thing that is contrary to the law of God, Heb. ix. 16. in consequence of his being conscientious. Necessity signifies constraint, 2 Cor. ix. 7. poverty, Rom. xii. 13. "Distributing to the *necessity* of saints." Relieve your poor brethren, according to the power which God has given you.

NE'-CHOH : nâkô. [*Lame, who was beaten, or smitten.*] 2 Kings xxiii. 29. See *Pharaoh-Necho.*

NECK, that part of the body between the head and shoulders, Gen. xxvii. 16. the head, Deut. xxi. 4. the whole man, Deut. xxviii. 48. Jer. xxvii. 8, 11. the heart, Neh. ix. 29. Prov. xxix. 1. the hand or body, Neh. iii. 5. "Thy hand shall be in the neck of thine enemies," Gen. xlix. 8. This expression denotes triumph over an enemy, and that Judah should subdue his adversaries. This was fulfilled in the person of David, and acknowledged by him, Psalm xviii. 40. See Gen. xxvii. 40. Isa. x. 27. Josh. x. 24. Lam. v. 5.

NECROMANCY. See *Divination, Magician.*

NE-DA-BI'-AH : nêdâbŷâ. [*The vow of the Lord, the prince of the Lord.*] 1 Chron. iii. 18.

NEEDFUL. "One thing is needful," Luke x. 42. One single dish, the simplest and plainest possible, is such as best suits me and my disciples, whose meat and drink it is to do the will of our heavenly Father. While Martha was busily employed in providing a portion of perishing food for perishing bodies, Mary had chosen that spiritual portion, which endures for ever, and which Jesus said should not be taken from her. Some have taken a somewhat different view of the one thing *needful*, and suppose our Lord means the salvation of the soul. To attend to this, is undoubtedly the most necessary of all things, and should be the first grand concern of the human spirit; but we dare not say that this is the meaning of the passage.

NE'-GI-NOTH, a stringed instrument of music. The title of Psalm iv. vi. liv. lxxvi.

NEGLECT signifies to disregard, Matt. xviii. 17. "If he neglect to hear them." If he slight private admonition, and will neither be ashamed of his faults, nor amend them, then "tell it to the church;" and "if he neglect to hear the church, let him be to thee as an heathen man, and a publican." Let him be secluded from special ordinances, degraded from the dignity of a church-member; but still in a capacity of being restored, and received again, when a proper conduct is evidenced.

NE-HEL'-A-MITE: nêhêllâmŷte. [*A dreamer, a vale, or inheritance of waters.*] A false prophet so called, Jer. xxix. 24, 31.

NE-HE-MI'-AH : nêhêmŷâ.—[*Comfort, conduct, or direction of the Lord.*] The son of Hachaliah, was probably born at Babylon during the captivity, Neh. i. 1, 2. He seems to have been distinguished for his rank and qualities, which raised him to the office of cup-bearer to the king, a post of great honour and influence in the Persian court. By his privilege of daily attendance on the king, he had constant opportunities of conciliating his favour; and having great affection for the country of his fathers, which had been represented to him as being in a most ruinous condition, he obtained the royal permission to visit and re-build Jerusalem. Of his integrity, prudence, and piety, the whole of the book that bears his name presents abundant evidence. He arrived at Jerusalem thirteen years after Ezra, with the rank of governor of the province, and vested with full power and authority to encourage the re-building of the walls of that city, and to promote the welfare of his countrymen in every possible way. Nehemiah records the names of those patriotic men who assisted him on that occasion; the conspiracy of the Ammonites and other enemies against the work, and the defeat of their designs. After the finishing of the walls and fortifications, he applied himself to other

public objects. Fortunately, Nehemiah at this time found a register of those persons who returned from the captivity under Zerubbabel; which he repeats in the seventh chapter; in order to complete the restoration of their possessions to the respective tribes; and that none but the Levites and descendants of Aaron might officiate in the service of the temple and of the priesthood. Nehemiah then describes the public reading of the law to the people; the celebration of the feast of the tabernacles, and other religious appointments, observed with a pathetic commemoration and thanksgiving for God's former mercies, as described in preceding books of scripture. Then follows an account of the renewal of the covenant of obedience and respect to God's law, recorded as a memorial, with the names of those who signed it; a catalogue of those who were appointed by lot, or consented to live at Jerusalem, which was surrounded by hostile neighbours: and the book concludes with a description of the reformation, both civil and religious, which Nehemiah effected; the last act of which, the removal of the strange wives, was, according to the general computation, accomplished about A. M. 3574; but Dr. Prideaux has with more probability fixed it to the year 3595. Having governed Judea for twelve years, chap. xiii. 6. Nehemiah returned to his royal patron, chap. ii. 6. and after a short time he obtained permission to return to his country, where he is supposed to have spent the remainder of his life.

NEHEMIAH, the son of Azbuk, Neh. iii. 16.

NE'-HUM: nâhŭm. [*A comforter, penitent, a leader of them*] Neh. vii. 7.

NE-HUSH'-TAH: nĕhŭshtâ.—[*Brazen, soothsaying, a serpent.*] Daughter of Elnathan, and mother of Jehoiachin, king of Judah, 2 Kings xxiv. 8.

NE-HUSH'-TAN: nĕhŭshtân.—[*Made of brass, a trifle of brass.*] 2 Kings xviii. 4.

NE'-I-EL: nâĕ'el. [*Commotion, moving of God.*] A city of the tribe of Asher, Josh. xix. 27.

NEIGH, to make a noise like a horse. An enticement to unchastity is called neighing, Jer. v. 8. xiii. 27.

NEIGHBOUR signifies one who dwells or is seated near to another, 2 Kings iv. 3. every man to whom we have an opportunity of doing good, Matt. xxii. 39. a fellow-labourer, of one and the same people, Acts vii. 27. one who does us good, and who pities and relieves us in distress, though at a distance from us, Luke x. 36. one that stands in need of help, Prov. iii. 28. a friend, Job xvi. 21. At the time of our Saviour, the Pharisees had restrained the word neighbour to signify those of their own nation only, or their own friends; being of opinion, that to hate their enemy was not forbidden by their law: but our Saviour informed them, that the whole world were their neighbours, that they ought not to do to another, what they would not have done to themselves, and that this charity ought to be extended even to their enemies, Matt. v. 43. Luke x. 29, &c.

NE'-KEB: nâkĕb. [*A pipe.*]—Josh. xix. 33. A city.

NE-KO'-DA: nĕkôdâ. [*Painted, inconstant, made crooked.*] Ezra ii. 48.

NEM-U'-EL: nĕmûĕl. [*The sleeping of God.*] The son of Eliab, of the tribe of Reuben, Num. xxvi. 9.

NE'-PHEG: nâfĕg. [*Weak, slacked.*] Exod. vi. 21.

NEPHEWS, the male children of a brother or sister, used Judg. xii. 14. 1 Tim. v. 4. for grandchildren, and Job xviii. 9. Isa. xiv. 22. for posterity in general.

NE'-PHISH: nåfish. See *Naphish*. 1 Chron. v. 19.

NE'-PHISH-E'-SIM: nåfish-åsim. [*Diminished, torn in pieces.*] Neh. vii. 52.

NEPH-TO'-AH: nèftôå. [*Open.*] A fountain in the tribe of Benjamin, Josh. xv. 9.

NE-PHU'-SIM: nåfûsim. [The same.] Ezra ii. 50.

NER: nèr. [*A lamp, light, land newly tilled.*] Son of Abiel, and father of Abner, Saul's general, 1 Sam. xiv. 50, 51.

NE'-RE-US: nårèûs. [*Great, humble.*] St. Paul salutes Nereus and his sister, Rom. xvi. 15.

NER'-GAL: nèrgål. [*Searching out, a lamp covered.*] An idol of the Cuthites, 2 Kings xvii. 30. worshipped under the shape of a woodcock.

NER'-GAL-SHA-RE'-ZER: nèrgål-shårâzèr. Two of the generals of Nebuchadnezzar's army, Jer. xxxix. 3. were called by this name from the heathen god Nergal.

NE'-RI: nårỳ. [Same as Ner.] Son of Melchi, and father of Salathiel, Luke iii. 27.

NE-RI'-AH: nèrỳå. [The same.] Father of the prophet Baruch, Jer. xxxii. 12.

NE'-RO: nårô. 2 Tim. at the end. The emperor Nero, though, properly speaking, not named in scripture, is indicated by his title of emperor, and by his surname Cæsar. To him St. Paul appealed after his imprisonment by Felix, and his examination by Festus. The apostle arrived at Rome A. D. 61. where he continued two years, preaching the gospel with freedom, till he became famous even in the emperor's court, in which were many Christians. See Phil. iv. 22. We have no particular information how he cleared himself from the accusations of the Jews, whether by answering before Nero, or whether his enemies dropped their prosecutions; however, it appears that he was liberated in the year 63. Nero was the most cruel and savage of men, and a bitter prosecutor of the Christian church. The burning of Rome, of which, some think, he himself was the author, he attributed to the Christians, who were eagerly seized, tortured, and committed to the flames. And yet, even in the days of Nero, whose memory is now rotting in the dust, or preserved from oblivion by a note of infamy, and a sentiment of detestation, the simple ministers of Jesus, as Peter, Paul, John, and others, were the means of converting myriads to the faith and hope of the gospel; and, to this day, by their writings, continue to minister to the edification and comfort of the Christian world.

"The num'rous troops of pious martyrs prove,
That persecution cannot Christians move;
Racks, tortures, gibbets, swords are tried in vain,
They smile while suffering, and rejoice in pain;
With eager joy for Christ resign their breath,
And meet salvation in the arms of death."

At length, being declared an enemy to the state, on account of his tyranny and cruelty, he fled, and, with the assistance of Epaphroditus his freed man, put an end to his existence.

NEST, a place where fowls hatch their young, Deut. xxii. 6. Psal. lxxxiv. 3. "Yea, the sparrow hath found an house, and the swallow a nest for herself—even thine altars, O Lord." It is the design of this passage to intimate to us, that in the house, and at the altar of God, a faithful soul finds freedom from care and sorrow, quiet of mind, and gladness of spirit; like a bird, that has secured a little mansion for the reception and education of her young. And there is no heart endued with sensibility, which does not bear its testimony to the exquisite beauty and propriety of this affecting image. A very high habitation, Obad. 4. Jer. xlix. 16.

NET, a device for catching fish,

birds, or wild beasts, Isaiah li. 20. Matt. iv. 18. artificial work wrought like a net, 1 Kings vii. 17. mischief cunningly devised, Psalm ix. 15. Micah vii. 2. a fortress, Prov. xii. 12. "The wicked desireth the *net* of evil men." They applaud their ways, and are careful to imitate them in their wiles. Inextricable difficulties, Job xviii. 8. "He is cast into a *net* by his own feet." The conduct of the wicked will infallibly bring him to ruin. He shall be like a wild beast taken in a net: the more he flounces in order to extricate himself, the more he shall be entangled. The afflictions wherewith God chastiseth his people, Job xix. 6. "They sacrifice unto their net," Hab. i. 16. They ascribe the praise of their victories and acquired glory to their own contrivances, diligence, and power; as if the fisherman should make his net his god, and offer sacrifice thereto, because it had enclosed a good draught of fishes.

NE-THA'-NE-EL: nĕthănēĕl.—See *Nathanael.* Num. i. 8.

NE-THA-NI'-AH: nĕthănÿâ.—[*The gift of the Lord.*] A Levite, head of the fifth band of musicians, 1 Chron. xxv. 2—12. (2.) Of the royal race of Judah, the father of Ishmael, who slew Gedaliah, 2 Kings xxv. 23.

NETH'-I NIMS: nĕthĕnimz.—[*Given, offered, rewarded.*] Whose business it was to carry the water and wood, that was wanted in the temple for the use of the sacrifices, and to perform other laborious services there. They were not originally of Hebrew descent, but are supposed to be chiefly of the posterity of the Gibeonites, who for their fraudulent stratagem in imposing upon Joshua and the Hebrew princes, were condemned to this employment, which was a sort of honourable servitude. See Josh. ix. 3—27. Ezra viii. 20. Neh. iii. 26.

NE-TO'-PHAH: nĕtōfâ.—[*Dropping down from the head, the bending of the mouth.*] A city and district of the same name, lying between Bethlehem and Anathoth, Ezra ii. 22. Neh. vii. 26. Jer. xl. 8. 1 Chron. ix. 16.

NEW signifies that which is fresh, or of late date, Josh. ix. 13. that which was never used or worn before, 1 Kings xi. 29. that which is extraordinary and unusual, Num. xvi. 30. one who is regenerated, and endued with new qualities, new apprehensions and inclinations, 2 Cor. v. 17. Gal. vi. 15. "If any man be in Christ, he is a *new* creature." He that is in Christ, having Christ dwelling in his heart by faith, is a new creature; his old state is changed; he was a child of Satan; he is now a child of God. He was a slave of sin, and his works were death: he is now made free from sin, from the guilt and power of it, and has his fruit unto holiness. "All things are become *new*." The converted man is not only mended, but he is made new: formerly, all was in chaotic disorder; now there is a new creation, which God himself owns as his workmanship; and which he can look on and pronounce very good. See Ezek. xi. 19. xviii. 31. xxxvi. 26. 1 Cor. v. 7. Eph. ii. 10. Col. iii. 10. "Behold, I create new heavens and a new earth," Isa. lxv. 17. This has been variously understood. Some refer it to the Millennium; others to a glorious state in religion; others to the recreation of the earth after it shall have been destroyed by fire, chap. lxvi. 22. 2 Pet. iii. 13. "He hath put a *new* song in my mouth," Psal. xl. 3. Every new deliverance requires a new song. Believers sing those hymns of praise, which God, by his Spirit, has put into their mouths, and which, by their application to things divine, are become new songs, setting forth the glory of God, through Jesus Christ.

NE-ZI'-AH: nĕzȳâ. [*A conqueror, everlasting, strong.*] Ezra ii. 54.

NE'-ZIB: nâzĭb. [*Standing, a standing-place, a plant.*] Joshua xv. 43.

NIB'-BAZ: nĭbbâz. [*Budding forth, prophesying, a vision.*] An idol of the Avites, 2 Kings xvii. 31.

NIB'-SHAN: nĭbshân. [*Prophesy, springing forth of a tooth.*] A city of Judah, Josh. xv. 62.

NI-CA'-NOR: nĭkânôr. [*A conqueror, victorious.*] One of the first deacons of the church at Jerusalem; he was a good man, and filled with the Holy Spirit, and wisdom, Acts vi. 3—6.

NIC-O-DE'-MUS: nĭkôdâmŭz. [*The victory of the people.*] One of the sect of the Pharisees, who is recorded by the evangelist John, ch. iii. as having held an interesting discourse with the Lord Jesus, soon after he entered upon his public ministry. Sustaining an office of some eminence among the Jews, and struck with the indications of supernatural power and authority which were manifest in the Saviour's miracles, Nicodemus visited him by night, and acknowledged his conviction of his divine commission: "No man," said he, "can do the miracles that thou doest, except God be with him," ver. 3. Jesus, to whom all hearts lay naked and open, perceiving that Nicodemus was, like the generality of his unbelieving countrymen, labouring under a fatal mistake concerning the character of the Messiah and the spiritual nature of his kingdom, proceeded immediately to address the conscience of the Jewish ruler, upon this all-important subject. "Except a man be born again, he cannot see, that is, he cannot enjoy or enter into, the kingdom of God." In this observation, which excited the astonishment of Nicodemus, our Lord appears to have had his eye upon the guides and instructors of that age, the class of persons indeed to which Nicodemus belonged, and whose sentiments he labours to confute, throughout the whole discourse. When therefore this "master in Israel" expressed his surprise at the doctrine of Jesus concerning a new birth, our Lord answers, by observing, that unless the human mind be enlightened by the Spirit, or born anew, not to the light of this world, but to that of the heavenly, he could neither perceive the glory of the Messiah's character, nor understand the nature of his government. And if we keep in view those prejudices concerning the secular kingdom of the Messiah, which were almost universal among the Jews of that age, and which indeed are natural to the human heart, we shall see a beauty and grandeur in this discourse with Nicodemus which otherwise we shall overlook. After this conversation, there is reason to conclude, that Nicodemus became a true believer in Jesus Christ, though the fear of man so far operated upon him, as to prevent him from confessing the Lord, in that noble manner during his ministry, as he did after his death. When the priests and Pharisees had sent officers to seize Jesus, who returning to them, reported, that never man spake as he did; the Pharisees replied, "Are ye also deceived? Have any of the rulers believed on him?" Nicodemus then answered, saying, Does the law permit us to condemn any one before he is heard? This reproof instantly roused the indignation of the council, who asked him with an air of disdain and surprise, mixed with fierceness, "Art thou also of Galilee? search, and look; for out of Galilee ariseth no prophet," John vii. 45—53. Nicodemus declared himself openly a disciple of Jesus Christ, when he came to Joseph of Arimathea, "and brought a mixture

of myrrh and aloes," to embalm the body before it was laid in the sepulchre, John xix. 38—40.

NI-CO-LA'-I-TANS: nikŏlāĕtănz. [*Victory of the people.*] Heretics who assumed this name from Nicholas of Antioch; who, being a Gentile by birth, first embraced Judaism, and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself, Rev. ii. 6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites.

NIC'-O-LAS: nĭkŏlăs. [The same.] Acts vi. 5. See *Nicolaitans.*

NI-COP'-O-LIS: nȳkŏppŏlis.—[*The city of victory, or victorious city.*] A city of Epirus, according to some, where Paul wintered, Tit. iii. 12. Other commentators think that the apostle meant Nicopolis in Macedonia, situated near mount Hæmus, on the confines of Thrace.

NI'-GER: nȳjĕr. [*Black, dark, purple.*] Surnamed Simon, Acts xiii. 1.

NIGH. See *Near.*

NIGHT, the time in which the sun is absent, or below our horizon, Exod. xii. 30, 31. Matt. xxvii. 64. The ancient Hebrews began their day with the evening, ending it the next evening; so that the night preceded the day: hence it is said, "the evening and the morning were the first day," Gen. i. 5. Suddenly and unexpectedly, Isa. xv. 1. Luke xii. 20. The time of heathenish ignorance and profaneness is compared to night, Rom. xiii. 12. Adversity and affliction are called night, Isa. xxi. 12. Death is compared to night, John ix. 4. "The night cometh, when no man can work." It is very likely that the day was now declining, and night coming on; and Jesus took occasion from this circumstance to introduce the elegant metaphor immediately following:—"I am the light of the world," verse 4. "There shall be no night there;" that is, there shall be no more idolatry, no more intellectual darkness, no more adversity in the new Jerusalem; but all shall be peace, joy, happiness, and security.

NILE, a river of Egypt, having its source in the upper Ethiopia, or Abyssinia. This celebrated river runs from south to north, through the whole country, six hundred miles in length. This long tract is enclosed on each side with a ridge of mountains; the space between the river and the hills on either hand sometimes extends only to the distance of sixteen miles, though on the coast of the Mediterranean Sea, the extent of the plain is above three hundred miles. The Nile, like the Euphrates, the Indus, and the Ganges, annually overflows its banks. The inundation continues for a hundred days, and covers the whole country. The river, which overflows the fields, enriches them at the same time; the soil acquires new fertility; and when the waters retire, vegetation comes on with rapidity. The richness of the land, and the beauty of the scene, would tempt inhabitants to occupy this delightful region; frequently would their flocks and herds be swept away. But experience instructs; necessity, the parent of ingenious invention, suggested the means of remedying the evil, and at the same time retaining

the benefit of this annual inundation. Accordingly, trenches and canals were cut, to conduct the water through all the country without overflowing it; towns and villages were situated on rising grounds; houses of several stories were reared; and high terraces formed to communicate between one city and another. The richness and abundance of this favoured country are the gift of the Nile. It seldom rains in Egypt; but the river, which waters the whole by its regular inundations, conveys to it the rains and snows of other countries. To multiply the beneficence of the Nile, Egypt was crossed by numberless canals, which run through the whole region. It carried fertility into every field along with its salutary waters. The increase of the Nile begins early in June, but is not much perceived till the summer solstice, when the waters become troubled, and of a reddish tincture. It continues increasing till near the end of August. Travellers, ancient and modern, describe with rapture the prospect which Egypt presents at that season of the year. Ascending a mountain, or one of the largest pyramids in Grand Cairo, you behold the river overflowing the country around, the towns and villages appearing above, like islands in the midst of the ocean: the whole interspersed with gardens and groves, whose tops only are visible. Mountains and woods terminate, at the utmost distance the eye can discover, this singular and fanciful scene. See *Rutherford's Ancient History*, vol. i. ch. i. In scripture the river Nile has seldom any other name than "the river of Egypt," Josh. xiii. 3. Jeremiah indeed seems to speak of it under the term "Sihor," chap. ii. 18. but when the inspired writers describe the boundaries of Palestine, they frequently mention the river of Egypt as its most southerly limits.

NIM'-RAH: nimrâ. [*A leopard, rebellion, bitterness, change.*] A city, or country, Num. xxxii. 3.

NIM'-RIM: nimrim. [The same.] Isa. xv. 6.

NIM'-ROD: nimrôd. [*Rebellious, apostate.*] The son of Cush, Gen. x. 8, 9. He is called "a mighty hunter before the Lord;" and from ver. 10 we learn that he founded a kingdom which included the cities Babel, Erech, and Accad, and Calneh, in the land of Shinar. Some read, "he was mighty in *prey* and in sin before God." Hence it is likely that Nimrod, having acquired power, used it in tyranny and oppression; and it is highly probable that he was the person who projected the building of the tower of Babel, 1 Chron. i. 10.

NIM'-SHI: nimshy. [*Rescued from danger, or that touches.*] Father of Jehu, king of Israel, 1 Kings xix. 16.

NIN'-E-VEH: ninnêvâ. [*Fair, beautiful.*] The capital of Assyria, founded by Ashur, son of Shem; or, as others read the text, by Nimrod, son of Cush, Gen. x. 11. This city was situate upon the banks of the Tigris, and one of the most ancient, famous, and potent cities in the world. In the days of the prophet Jonah, it is said to have been a great city, an exceeding great city, of three days' journey, Jonah i. 2. iii. 3. perhaps in circuit; for sixteen miles is about an ordinary day's journey for a caravan. The Jews at present, however, understand it in length, which seems to agree with the prophet's entering into the city a day's journey, Jonah iii. 4. According to some, it was of an oblong form, 150 stadia long, and ninety broad, and consequently 480 in circuit, or forty-eight miles, reckoning ten stadia to an English mile. And its walls were 100 feet high, and so broad that three chariots could drive on them a-breast; and on the

walls were 1500 towers, each 200 feet high. We are not, however, to imagine that all this vast enclosure was built upon: it contained parks, fields, and detached houses. The population of Nineveh at that time was very great. It contained "more than six score thousand persons that could not discern between their right hand and their left, besides much cattle," chap. iv. 11. The threatened "overthrow of Nineveh within three days," by the general repentance and humiliation of the inhabitants, was suspended for near 200 years; and then the prophecy was literally fulfilled, in the third year of the siege of the city, by the combined Medes and Babylonians; the king, Sardanapalus, being encouraged to hold out, in consequence of an ancient prophecy, Nahum i. 8. ii. 6. that Nineveh should never be taken by assault, till the river became its enemy; when a mighty inundation of the river, swollen by continual rains, came up against a part of the city, and threw down twenty stadia of the wall in length; upon which the king, conceiving that the oracle was accomplished, burnt himself, his concubines, eunuchs, and treasures, and the enemy entering by the breach, sacked and rased the city, about B. C. 606.

NI'-SAN: nȳsȧn. [*A banner, temptation, a miracle.*] Neh. ii. 1. See the article *Abib*.

NIS'-ROCH: nisrȯk. [*Flight, standard, thy table.*] An idol of the Assyrians, 2 Kings xix. 37.

NITRE, or saltpetre, a factitious salt unknown to the ancients. The nitre or natron of the ancients is a genuine, native, and pure salt, extremely different from our nitre, which is a neutral salt, the other being a fixed alkali, found in a standing lake in Egypt, and other lakes. It is used in the east for the purpose of washing. If vinegar be poured on it, Dr. Shaw says, a strong fermentation immediately takes place, which illustrates what Solomon says, Prov. xxv. 20. "The singing of songs to a heavy heart is like vinegar upon natron:" that is, there is no affinity between them; and opposition and strife are occasioned by any attempt to unite them.

NO: nō. [*Stirring up, a forbidding.*] Or No-Ammon, was the metropolis of Upper Egypt. It is mentioned in Jer. xlvi. 25. Ezek. xxx. 14—16. Nahum iii. 8. Its Egyptian name was No; to which was added Amon or Amoun, a title of Jove among the Egyptians.

NO-A-DI'-AH: nōȧdȳȧ. [*The witnessing of the Lord, or the Lord taking away.*] Ezra viii. 33.

NO'-AH: nōȧ. [*Repose, rest, consolation.*] The son of Lamech, was born in the year of the world 1056. Amidst the general corruption into which the human race had then fallen, Noah alone was found perfect in his generation, walking with God, Gen. vi. 9. This extraordinary person, therefore, having found favour in the sight of God, who had resolved to destroy the world by a flood of waters, was directed to prepare an ark for the saving of his family, which he performed agreeably to divine directions. "In the days of Noah," said our Lord, "they were eating and drinking, marrying and giving in marriage," Matt. xxiv. 38. thereby intimating to us, that when we see a people wholly immersed in the cares of the world and the pleasures of sense, regardless of that heavenly country to which they ought to be travelling, it is a sure sign of approaching destruction. So was it in the days of Noah; so was it in the days of Lot; and so shall it be in the days of the Son of Man. And now the awful period approached, when the nature of sin was to ap-

pear to all the world by its effects and consequences upon the earth, and all that lived and moved thereon, their total destruction being resolved upon in the counsels of heaven. "The end of all flesh," says God, "is come before me. I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping things, and the fowls of the air—I will destroy them with the earth," Gen. vi. 7, and 13. But, that the Almighty might be justified in his saying, and overcome when his proceedings shall be submitted to the inspection of men and angels at the last day; that none of the antediluvian sinners might then plead ignorance, and complain that they perished for want of warning; he sent not the flood immediately upon the earth, but gave man a long notice of its coming, even "an hundred and twenty years." Noah is styled by Peter a preacher of righteousness, 2 Peter ii. 5. Not content to save himself from that untoward generation, he strove continually to save others also, by declaring to them their sin, and their danger, and calling them to repentance and amendment of life. The righteousness he preached was doubtless the same that he himself possessed and practised; that is to say, the righteousness of faith working by love unto obedience. "By faith," St. Paul says, "Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith," Heb. xi. 7. The assertion in this passage, that Noah by building the ark condemned the world, implies that the world were acquainted with that transaction, which, being a public and notorious testimony of his faith, will at the last day arise up in the judgment against their infidelity, and prevent their putting in the plea of ignorance. The strength of Noah's faith in the warning given him by God upon this occasion appears from the powerful opposition it had to encounter and overcome. The care, the labour, the time, and the expence requisite for constructing a vessel, within the given dimensions, which should be capable of containing the creatures destined for preservation, must have been great. And then the circumstance of being shut up in such a place, with such company, would afford no very agreeable prospect. But, above all, it must have been a very severe trial, to withstand the incessant scoffs and insults of the antediluvian free-thinkers, who, without doubt, would be frequently assembling to see how the work went on, expressing, perhaps, how very ambitious they were of having the honour to be present when the lions and tigers should be hunted into the ark, and minutely inquisitive as to the precise method in which it was proposed to navigate the vessel, thus filled, over the mountains. In some such manner as this, it is highly probable, that modern test and touchstone of truth, ridicule, was applied to Noah and his undertaking. The conduct of the patriarch upon this occasion, shows us what ours ought to be in regard to the way of truth—"According to all that God commanded him, so did he," Gen. vi. 22. All things being now prepared, and Noah having finished his testimony, a new and strange set of witnesses appear to condemn the infidelity of the antediluvian world. The birds of the air, and the beasts of the field, not only the tractable and domestic, but the most wild and savage species of them, as if sensible of the impending calamity, and warned to flee from the wrath to come, assembled by pairs and sevens round the ark, as the only place of refuge; and, a

way being prepared for them, they enter in and dwell there, in perfect obedience to Noah, and in as perfect peace and harmony with each other. In that happy day when Adam, the first formed father of the world, reigned king in Eden, all the creatures were subject to him, and lived at unity among themselves. The enmity afterwards introduced by sin subsided, in the case before us, for a season; the sovereignty over the creatures originally vested in Adam, the father of the world, was put into the hands of Noah, the restorer of it, and the halycon days of Eden came over again in the ark. *Bishop Horne's Considerations on the Life of Noah.* Presently the waters of the deluge began to fall. See *Flood* and *Ark.* The Lord remembering Noah, caused the waters to diminish; so that the ark rested on the mountain of Ararat. After a detention of a year and ten days in the ark, Noah, at the command of God, went forth, Gen viii. 16. He then offered a burnt-sacrifice, which the Lord was pleased graciously to accept. Noah lived after the deluge three hundred and fifty years; his whole life was nine hundred and fifty years. He died in the year of the world 2006; and left three sons, Shem, Ham, and Japheth.

NOB: nŏbb. [*Prophecy, springing forth, barked at.*] A city in the tribe of Benjamin or Ephraim, belonging to the priests. When David was in a state of exile on account of the wrath of Saul, he went to Nob, and asked provisions and arms from Ahimelech the high-priest, who gave him the show-bread and the sword of Goliath. When Saul was told of this by Doeg the Edomite, he caused all the priests at Nob to be put to death, and destroyed the city also, 1 Sam. xxi. xxii.

NO'-BAH: nōbȧ. [*That barks, or yelps.*] A city beyond Jordan. It took its name from an Israelite, who made a conquest of it, Numb. xxxii. 42. Gideon pursued the Midianites as far as this city, Judges viii. 2.

NOBLE signifies, (1.) A person honourable, either by his birth or merit, Neh. vi. 17. Acts xxiv. 3. (2.) Such as are of a more tractable disposition, or a more excellent, divine, commendable temper than others, Acts xvii. 11. "These were more noble than those in Thessalonica." They gave proof of a better disposition. It was a maxim among the Jews, says a good writer, that "none was of a noble spirit, who did not employ himself in the study of the law." It appears that the Bereans were a better educated, and more polished people than those of Thessalonica. (1.) They heard the doctrine of the gospel attentively. (2.) They received it readily. (3.) They searched the scriptures daily, whether these things were so.

NOD: nŏdd. [*Fugitive, vagabond.*] The country to which Cain withdrew after he had slain his brother Abel, Gen. iv. 16. What country it was is now unknown.

NO'-DAB: nōdȧb. [*Freely vowing.*] A country bordering upon Iturea and Idumea; but now unknown, 1 Chron. v. 19.

NO'-E: nōē. [See Noah.] Luke iii. 36.

NO'-GAH: nōgȧ. [*Brightness, clearness.*] 1 Chron. iii. 7.

NO'-HAH: nōhȧ. [*Resting, a guide.*] 1 Chron. viii. 2.

NOON, the mid-day between morning and night, 1 Kings xviii. 26, 27. Psalm lv. 17. a time of clear light, Job v. 14. clearly and manifestly, Psalm xxxvii. 6. "He shall bring forth thy righteousness as the light, and thy judgment as the noon-day." Malice and calumny may, for a time, overshadow the splendour of a holy character; but the sun will come forth, and the clouds will fly away. This was

most eminently true of the blessed Jesus, at his resurrection, and it will be verified in his saints, at the last day. Without delay or fear, Jer. vi. 4. xv. 8. "Tell me where thou makest thy flock to rest at noon." In hot countries the shepherds and their flocks are obliged to retire to shelter, during the burning heats of the noon-day sun. The wise man's words have been thus paraphrased: — discover to me by thy word and spirit, which are those assemblies where thou art present, and to whom thou affordest comfort and refreshing under scorching persecutions and trials.

NOPH: nôff. [*A honey-comb, distilling from the head.*] Or Memphis, a celebrated city of Egypt, and residence of the ancient kings. See the article *Egypt*. The prophets frequently mention this city, and foretel the miseries it was to endure from the kings of Chaldea and Persia, Isa. xix. 13. Jer. xliv. 1. chap. xlvi. 14, 19. Hosea ix. 6. Ezek. xxx. 13, 16.

NO'-PHAH: nôfâ. [*Fearful, binding.*] A city of the Moabites, near Medebah, Numb. xxi. 30.

NORTH signifies the north pole, or northern hemisphere, Job xxvi. 7. "He stretcheth out the north over the empty space." In Prov. xxv. 23. it is said, "The north wind driveth away rain." The margin has, "The north wind bringeth forth rain." Some say that the north wind brings rain at Jerusalem, because it brings with it the vapours arising from the sea, that lies north of it. "The north and the south, thou hast created them," Ps. lxxxix. 12. The heavens, and all the glorious bodies there ranged in beautiful order; the earth, with its rich furniture, and the unnumbered tribes of its inhabitants, through its whole extent, from north to south, and from east to west; all these are so many evidences of that wisdom and power which at the beginning contrived and formed them. The redeemed of the Lord, gathered by the gospel out of all lands, shall come from the east and from the west, and from the *north* and from the south, and shall sit down in the kingdom of God. Compare Psalm cvii. 3. with Matt. viii. 11. Luke xiii. 29.

NOSE-*jewels*, Isa. iii. 21. Some explain this of jewels, or strings of pearl, hanging from the forehead, and reaching from the upper part of the nose. But it appears from many passages of scripture, that the phrase is to be literally understood of nose-jewels, rings set with jewels hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them. Ezekiel, enumerating the common ornaments of women of the first rank, has not omitted this particular, and is to be understood in the same manner, chap. xvi. 11, 12. See also Gen. xxiv. 47.

> "And I decked thee with ornaments;
> And I put bracelets upon thine hands,
> And a chain on thy neck;
> And put a jewel in thy nose,
> And ear-rings on thine ears,
> And a splendid crown upon thine head."

And in an elegant proverb of Solomon, Prov. xi. 22. there is a manifest allusion to this kind of ornament, which shows it to have been used in his time:—

> "As a jewel in gold in the snout of a swine;
> So is a woman beautiful, but wanting discretion."

This fashion, however strange it may appear to us, was formerly, and is still common in many parts of the east, among women of all ranks. See Dr. A. Clarke on Isa. iii. 21.

NOTABLE, spoken of Barabbas, Matthew xxvii. 16. "Notable prisoner named Barabbas." This person had, a short time before, raised an insurrection in Jerusalem, in which it appears, from Mark xv. 7. some lives had been lost. Of a miracle, Acts iv. 16. "A notable miracle hath been done by them."

This miracle is known and acknowledged; all Jerusalem knew that the man was lame, lame from his birth; and all Jerusalem knew that he was healed; and there was no means by which such a self-evident fact could be disproved. Of the day of the Lord. Acts ii. 20.

NOTHING signifies no good work, John xv. 5. "Without me ye can do nothing." Some read, separated from me, ye can do nothing at all. God can do without man, but man cannot do without God. Following the metaphor of our Lord, it would be just as possible to do any good without him, as for a branch to live, thrive, and bring forth fruit, while cut off from that tree, from which it not only derives its juices, but its very existence also. See 2 Cor. iii. 5. No doctrine pertaining to salvation, Gal. ii. 6. No reward for labour, 3 John 7. "For his name's sake they went forth, taking *nothing* of the Gentiles." No speech, or sentence, Matt. xxvii. 12. An answer to such accusations was not necessary, they sufficiently confuted themselves. No worth, 1 Cor. xiii. 2. Not having charity, "I am nothing;" nothing in myself, nothing in the sight of God, nothing in the church, and good for nothing to mankind. We daily see men, who are profound scholars, and well skilled in arts and sciences, and yet not only careless about the love of God, but downright infidels! It does not require the tongue of the inspired to say, that these men, in the sight of God, are nothing; nor can their literary or scientific acquisitions give them a passport to glory. Nothing comparatively, Isa. xl. 17. Gal. vi. 3. Psalm xxxix. 5. No kind of earthly possessions, Ps. xlix. 17. "When he dieth, he shall carry nothing away." Nothing is requisite, but to strip the worldling of the connexions and relations of life, and to consider him, as he is to appear on the day of his burial, when nothing shall attend him but his shroud, to the grave, and his works to the judgment-seat — view him in this light, and he will cease to be the object of fear or envy. Nothing, means no divine power, no God, 1 Cor. viii. 4.

NOVICE, "not a novice," 1 Tim. iii. 6. Not a young plant, not recently converted; it is not probable, that one who is not long and deeply experienced in the ways of God, can guide others in the way of life. Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. It has been said:

> "From such apostles, O ye mitred heads,
> Preserve the church! and lay not careless hands
> On sculls that cannot teach, and will not learn."

NOURISH, to feed or maintain, Gen. xlvii. 12. The amiable "Joseph *nourished* his father, and his brethren, and all his father's household, with bread, according to their families." To educate or bring up, Acts vii. 21. "Pharaoh's daughter took him up, and nourished him for her own son:" see art. *Moses*. To cause to grow, Isa. xliv. 14. to instruct, 1 Tim. iv. 6. "Nourished up in the words of faith." — By acting as I command thee, thou wilt show that thou art a good minister of Jesus Christ; and that thou hast been nourished from thy youth up, in the doctrines of faith. The apostle seems to allude here to Timothy's education. To cherish and comfort, Ruth iv. 15." "A nourisher of thine old age."

NUMBER. The singular number is sometimes put for the plural in the scriptures: this takes place when the holy writers speak of a multitude collectively, or of an entire species. See Exod. xv. 1, 21. xxiii. 28. Isa. i. 3. Jer. viii. 7. Joel i. 4. Rev. xxi. 21. Very frequently a certain or definite number is put for an uncertain and indefinite

number: thus we find double for much or sufficient, in Isa. xl. 2. lxi. 7. Jer. xvi. 18. Zech. ix. 12. Rev. xviii. 6. twice for several times, Psal. lxii. 11. five for a few, 1 Cor. xiv. 19. in which verse ten thousand are put for many, ten for many, Gen. xxxi. 7. and 1 Sam. i. 8. But most frequently we have seven for an indefinite number. See Gen. iv. 15. Lev. xxvi. 18, 21, 28. Ruth iv. 15. 1 Sam. ii. 5. Psalm xii. 6. cxix. 164. Prov. xxiv. 16. xxvi. 25. Isa. iv. 1. Jer. xv. 9. Ezek. xxxix. 9, 12. Zech. iii. 9. Matt. xii. 45. One hundred for many, indefinitely, in Eccles. vi. 3. viii. 12. Prov. xvii. 10. Matt. xix. 29. Luke viii. 8. A thousand for a great many, Exod. xx. 6. xxxiv. 7. Deut. i. 11. 1 Sam. xviii. 7. Psalm cxix. 72. Ten thousand for an immense number, 1 Sam. xviii. 7. Ps. iii. 6. and ten thousand thousand for a countless host, Dan. vii. 10. Rev. v. 11, &c.

NUMBERS, a canonical book of the Old Testament, the fourth of the Pentateuch; and receives its denomination from the numbering the families of Israel by Moses and Aaron, who mustered the tribes and marshalled the army of the Hebrews in the wilderness. It gives an account of the sedition of Aaron and Miriam, the rebellion of Korah, the murmurings of the people, Balaam's prophecy, the miraculous budding of Aaron's rod; it gives also a distinct account of the several stages in the wilderness, &c. comprising the history of about thirty-eight years. Compare Num. i. and xxvi. 13. with Deut. i. 3. Most of the transactions here recorded took place in the second and thirty-eight years: the dates of the facts related in the middle of the book cannot be precisely ascertained. Types of the Messiah are, the ordinance of the red heifer, Numb. xix. with Heb. ix. 13, 14. and xiii. 11—13. the water that issued from the rock, Num. xx. 11. with 1 Cor. x. 4. the brazen serpent, Numb. xxi. with John iii. 14. the cities of refuge, Num. xxxv. with Heb. vi. 18. latter part of the verse. The scope of the Book of Numbers is, to show how faithfully Jehovah fulfilled his promises to the patriarchs Abraham, Isaac, and Jacob, in the rapid increase of their posterity, and also in his providential care of them during their journeyings in the wilderness, and finally conducting them to the land of Canaan; together with his impartial severity against their murmurings and corruptions, for which many of them perished in the wilderness after their deliverance from Egypt, "so that they could not enter into his rest because of their unbelief." These things are written "for our admonition." Compare 1 Cor. x. 1—11. Jude 5. Heb. iii. 7—19. iv. 1—11.

NUN: nūnn. [*Posterity.*] Son of Elishamah, and father of Joshua, of the tribe of Ephraim, Exodus xxxiii. 11. called Non, 1 Chron. vii. 27.

NURSE, to give suck, to nourish, and to perform the several duties requisite to a child, Exod. ii. 9. Ruth iv. 16. 2 Kings xi. 2. to be tender and attentive to the church, Isa. xlix. 23. 1 Thess. ii. 7. "We were gentle among you, even as a nurse cherisheth her children."—Far from assuming the authority which we had, we acted toward you as a tender nurse or parent does to a delicate child. We fed, counselled, cherished, and bore with you; we taught you to walk, preserved you from stumbling, and led you in a right path.

NYM'-PHAS: nimfâs. [*A bride, spouse, or bridegroom.*] Col. iv. 15. "Salute Nymphas." — This person and his family appear to have received the gospel; and it seems that for their benefit, and that of his neighbours, he had opened his house for the worship of God.

O

hât, hâte, hâll—bêt, bêar, bêer—fit, fight, field—nôt, nôte, nôose—bût, bûsh, blûe—lovelў, lўe.

OAK, a well known tree, much used in ship building. We may judge of the high estimation in which the oaks of Bashan were held among the ancients, from an incidental expression of the prophet Ezekiel; who, speaking of the power and wealth of Tyre, says,—"Of the oaks of Bashan they have made thine oars," Ezek. xxvii. 6. Groves of oaks, it is well known, were the scenes of idolatry in those remote times, on account of the grateful shelter which they afforded to the deluded worshippers, Ezek. vi. 13. Isa. i. 29. Hos. iv. 13. It was common among the Hebrews to sit under the oaks, 1 Kings xiii. 14. and to bury under them, Gen. xxxv. 8. 1 Chron. x. 12.

OAR, an instrument used in rowing boats, Ezek. xxvii. 29. Isaiah xxxiii. 21.

OATH, a solemn affirmation, wherein we appeal to God as a witness of the truth of what we say, and with an imprecation of his vengeance, or a renunciation of his favour, if what we affirm be false, or what we promise be not performed. Doubts have been entertained among Christians in almost all ages respecting the lawfulness of oaths, and these scruples have been founded on Christ's prohibition, Matt. v. 34. "I say unto you, swear not at all." The answer, says Dr. Paley, cannot be understood, without first stating the whole passage: "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil." To reconcile with this passage of scripture the practice of swearing, or of taking oaths, when required by law, the following observations must be attended to:—It does not appear, that swearing "by heaven," "by the earth," "by Jerusalem," or "by their own head," was a form of swearing ever made use of amongst the Jews in judicial oaths; and consequently, it is not probable that they were judicial oaths which Christ had in his mind when he mentioned those instances. As to the seeming universality of the prohibition, "Swear not at all," the emphatic

clause "not at all" is to be read in connexion with what follows; "not at all," i. e. neither "by the heaven," nor "by the earth," nor "by Jerusalem," nor "by thy head;" "not at all," does not mean upon no occasion, but by none of these forms. Our Saviour's argument seems to suppose, that the people to whom he spake made a distinction between swearing directly by the "name of God," and swearing by those inferior objects of veneration, "the heavens," "the earth," "Jerusalem," or "their own head." In opposition to which distinction, he tells them, that on account of the relation which these things bore to the Supreme Being, to swear by any of them was in effect and substance to swear by him; "by heaven, for it is his throne; by the earth, for it is his footstool; by Jerusalem, for it is the city of the great King; by thy head, for it is his workmanship, not thine,—thou canst not make one hair white or black:" for which reason he says, "Swear not at all," that is, neither directly by God, nor indirectly by any thing related to him. This interpretation is greatly confirmed by a passage in the twenty-third chapter of the same gospel, where a similar distinction, made by the scribes and Pharisees, is replied to in the same manner. Our Saviour himself being "adjured by the living God" to declare whether he was the Christ, the Son of God, or not, condescended to answer the high-priest, without making any objection to the oath (for such it was) upon which he examined him.—"God is my witness," says Paul to the Romans, "that without ceasing I make mention of you in my prayers:" and to the Corinthians still more strongly, "I call God for a record upon my soul, that, to spare you, I came not as yet to Corinth." Both these expressions contain the nature of oaths. The Epistle to the Hebrews speaks of the custom of swearing judicially, without any mark of censure or disapprobation: "Men verily swear by the greater; and an oath, for confirmation, is to them an end of all strife." Upon the strength of these reasons, we explain our Saviour's words to relate, not to judicial oaths, but to the practice of vain, wanton, and unauthorized swearing, in common discourse. James's words, ch. v. 12. are not so strong as our Saviour's, and therefore admit the same explanation with more ease. Oaths are nugatory, that is, carry with them no proper force or obligation, unless we believe that God will punish false swearing with more severity than a simple lie, or breach of promise; for which belief there are the following reasons. (1.) Perjury is a sin of greater deliberation. The juror has the thought of God and of religion upon his mind at the time; at least, there are very few who can shake them off entirely. (2.) Perjury violates a superior confidence. Mankind must trust to one another; and they have nothing better to trust to than one another's oath. (3.) God directed the Israelites to swear by his name, Deut. vi. 13. x. 20. and was pleased, "in order to show the immutability of his own counsel," Heb. vi. 17. to confirm his covenant with that people by an oath: neither of which it is probable he would have done, had he not intended to represent oaths as having some meaning and effect beyond the obligation of a bare promise; which effect must be owing to the severer punishment with which he will vindicate the authority of oaths.

O-BA-DI'-AH: ôbádyà. [*Servant of the Lord.*] A valiant man of David's army, who came to join him in the wilderness with several others of the tribe of Gad, 1 Chron. xii. 9. It is also the name of another person mentioned 2 Chron. xvii. 7. And of a third, Neh. x. 5.

OBADIAH, the prophet; the time when he flourished is uncertain. Some think he was the same person who was governor of Ahab's house, 1 Kings xviii. 3. and who hid and fed one hundred prophets whom Jezebel would have destroyed. Archbishop Newcome supposes that Obadiah prophesied between the taking of Jerusalem, which happened in the year 587 before Christ, and the destruction of Idumæa by Nebuchadnezzar, which took place a few years after. Consequently he was partly contemporary with Jeremiah, one of whose predictions includes the greater part of Obadiah's book. Compare Obad. 1—9. with Jer. xlix. 14—16. His writings, which consist of only one chapter, are composed with much beauty, and unfold a very interesting scene of prophecy.

O'-BAL: ôbâl. [*The inconvenience of old age.*] Son of Joktan, Gen. x. 28.

O'-BED: ôbèd. [*A servant, a workman.*] Son of Boaz, and father of Jesse, Ruth iv. 17.

O'-BED-E'-DOM: ôbèd-ă'dôm.—[*A servant of Edom.*] The son of Jeduthun, a Levite, lived in the days of David, 1 Chron. xvi. 38. When the king of Israel was about to transfer the ark of the covenant from Kirjath jearim to the city of Jerusalem, and Uzzah was struck dead for putting forth his hand to prevent its falling, the former, terrified at the awful judgment, set it up in the house of Obed-Edom, which was near the place where the catastrophe happened. It is recorded that the Lord blessed the house of Obed-Edom, because of the residence of the ark; and that encouraged David afterwards to remove it to Jerusalem, on which occasion Obed-Edom and his sons were appointed keepers of the doors of the tabernacle, 2 Sam. vi. 10. 1 Chron. xv. 18, 21. xvi. 38. and xxvi. 4.

OBEDIENCE is twofold, (1.) That which is given to God, and is spoken of Christ's perfect obedience to the will of his Father, both in doing and suffering, by the merit of which sinners are justified before God, Rom. v. 19. Of that voluntary, free, and cheerful obedience which the angels in heaven yield to the commands of God, Psalm ciii. 20. Matt. vi. 10. Of that involuntary obedience which devils and wicked men are forced to yield to the commands of God, Exod. xi. 1. xii. 31. Mark i. 27. Luke iv. 36. Of the obedience of good men, which consists in believing and embracing the gospel, and subjecting themselves thereunto; whence it is that obedience is put for faith, Rom. xvi. 19. compared with Rom. i. 8. in a conformity of our affections and actions unto the will of God revealed in his word, which is begun in this life, but to be perfected in heaven, Rom. vi. 16. 1 Pet. i. 14. Of the subjection of all creatures to the command of God, Psalm cv. 30, 31. At his command the ravens did feed Elijah, 1 Kings xvii. 4, 6. The fish vomited out Jonah, chap. ii. 10. The tempestuous sea became calm, Matt. viii. 26, 27. (2.) That which is due, or performed to man, either by the unreasonable creatures, James iii. 3. or by inferiors to their superiors; as, by wives unto their husbands, Tit. ii. 5. children to their parents, Ephesians vi. 1, "Children, obey your parents." That is, listen to their instruction, and be obedient to their commands. In the early part of life, when children are totally incapable of governing themselves, absolute and unlimited obedience is required. When reason opens, and they can discern good and evil, they are still to be obedient in all things, so far as is consistent with a good conscience. And ever after, on the liberal grounds of friendship, they are to accommodate themselves

to the wishes and views of their parents, provided these do not clash with the duty they owe to superior authority. This limitation some think is expressed in the words immediately subjoined:—"obey your parents in the Lord;" that is, so far as is consistent with the regard you owe to the authority of God. Or perhaps the apostle's intention may be, to point out the piety which should mingle itself with their duty. "Obey them in obedience to the divine command: have regard to Christ in your obedience, and to them as his disciples and servants." And so all the pleasing qualifications of affection, cordiality, and cheerfulness, are included in the admonition. Servants to their masters, Eph. vi. 5. "Servants, be obedient to your masters." Or, "obey them in all things," Col. iii. 22. Comply with their will in all things that are within the compass of your ability, and do not affect your conscience towards God, especially in those matters that belong to your particular province, and to which by your original contract you bound yourselves to attend. Subjects to their princes or magistrates, Rom. xiii. 1. And by people to their pastors, Heb. xiii. 17.

OBEISANCE, a token of respect, Exod. xviii. 7. "Moses went out to meet his father-in-law, and did obeisance." See chap. iv. 31. 2 Sam. i. 2. and xiv. 4.

OBJECT, to lay to one's charge, Acts xxiv. 19.

O'-BIL: ôbil. [*Led away, sorrowful, growing old.*] 1 Chron. xxvii. 30.

OBLATION. See *Offerings.*

O'-BOTH: ôbôth. [*Dragons, fathers, desires.*] An encampment of the Hebrews in the wilderness, Numb. xxi. 10. and xxxiii. 43.

OBSCURITY. By obscurity or darkness all kind of adversity and calamity are resembled, as happiness and prosperity are by light, Isaiah lviii. 10. 'Tis said, that the Jews, after they were delivered from their dark and calamitous condition in the Babylonish captivity, observed a feast, which they called the feast of lights; because so great a happiness of being delivered from bondage, and of having the service of the temple re-established, broke forth upon them beyond their hope, as the rays of the sun dart themselves through the clouds. Obscurity also signifies spiritual ignorance and blindness, from which God delivers his people, when he bestows upon them the clear and saving knowledge of the truth, Isa. xxix. 18.

OBSERVATION. "The kingdom of God cometh not with observation," Luke xvii. 20. That kingdom which God will set up in the world, will not become conspicuous and remarkable by any outward splendour or wealthy pomp, but by its inward efficacy upon the minds of men.

OBSTINATE, fixed to a bad inclination or course, Deut. ii. 30. Isa. xlviii. 4.

OBTAIN, spoken of the divine favour, Prov. viii. 35. "Shall obtain favour of the Lord." The more the believer walks after the divine counsel, the more he obtains of the divine image; and the more he resembles his Maker, the more he partakes of the divine favour. Joy and gladness, Isa. xxxv. 10. salvation, 1 Thess. v. 9. 2 Tim. ii. 10. mercy, Rom. xi. 31. 1 Cor. vii. 25. 1 Pet. ii. 10. promises, Heb. vi. 15. xi. 33. eternal redemption, Heb. ix. 12.

OCCASION, a fit opportunity, Gen. xliii. 18. "He may seek occasion against us, and fall upon us." See Judges ix. 33. xiv. 4. 1 Sam. x. 7. Ground of accusation, Dan. vi. 4, 5. need, Ezra vii. 20. reason, or because, 2 Cor. viii. 8.

OCCUPATION, trade, or busi-

ness, Gen. xlvi. 33. xlvii. 3. Jonah i. 8. Occupy, to use, Judges xvi. 11. to exercise, Heb. xiii. 9. to supply, 1 Cor. xiv. 16. to occupy till Christ come is to make the best use of gospel gifts, means, and opportunities, Luke xix. 13.

OC'-RAN: ŏkrăn. [*A disturber, troublesome.*] Numb. i. 13.

O'-DED: ōdĕd. [*Sustaining, lifting up*] A prophet of the true God, who being at Samaria when the ten tribes returned from the war against Judah, with Pekah their king, and two hundred thousand of the people of Judah whom they had taken captive, went out to meet them, and persuaded the king to send them all home again; and strange to tell, he listened to his advice, 2 Chron. xxviii.

ODIOUS, offensive, 1 Chron. xix. 6. "The children of Ammon made themselves odious to David." An ill-tempered woman, when she gets embarrassed with domestic cares, is beyond bearing Solomon says, "she is odious," Prov. xxx. 23.

ODOUR, sweet, Lev. xxvi. 31. "I will not smell the savour of your sweet odours," because ye will not hearken to me, and do my commandments, ver. 14. The sweet-smelling odour refers to the burnt-offerings, the fumes of which ascended from the fire, in the act of burnings; and as such odours are grateful to man, God represents himself as pleased with them when offered by an upright worshipper, according to his own appointment. See Eph. v. 2. Nebuchadnezzar commanded that his attendants should offer an oblation and sweet odours unto Daniel, Dan. ii. 46. See Prov. xxvii. 9. It is still a custom in Egypt, among the Arabs and other nations, thus to treat their guests, and, when they are about to depart, to burn the richest perfumes. See several instances of this custom in *Harmer's Observations*, vol. ii. pp. 378—392. See John xii. 3.

OFFENCE signifies any thing that a man finds in his way, that may occasion him to stumble or fall. Thus Moses forbids "to put a stumbling-block (or an offence) before the blind," Lev. xix. 14. i. e. neither wood, stone, nor any thing else that may make him stumble or fall. It was prophesied, "that Christ Jesus should be for a stone of stumbling and rock of offence to both the houses of Israel," Isa. viii. 14. His humiliation, his poverty, his birth, death and cross, were rocks against which the Jews struck, and upon which they have fallen and are broken; because they could not be convinced, that such humble qualifications could belong to the Messiah they expected. And the apostle Paul exhorts the Corinthians, "to give none offence to Jews or Gentiles," 1 Cor. x. 32. i. e. not to hinder them in their way to heaven, or induce them to act with a doubting conscience, by an unseasonable use of Christian liberty. In a moral sense, there is an active and passive scandal of offence. The first is that which we give to others by our words or actions; and the second is taken from others by seeing their evil words or actions. It signifies (1.) An impediment, Matt. xvi. 23. (2.) Sin, Rom. iv. 25. (3.) Contempt, Matt. xviii. 7.

OFFEND signifies to commit any sin in thought, word, or deed, Jam. iii. 2. to draw one to evil, or be a let or hinderance to that which is good, Matt. v. 29, 30. to take occasion of sinning when none is given; thus the Pharisees were offended at Christ, Matt. xv. 12. i. e. they were more alienated from his person and doctrine. To be scandalized or stumbled by the example of another, 1 Cor. viii. 13. to act unjustly or injuriously, Acts xxv. 8.

OFFERINGS: the worship of

God, both in the tabernacle and temple service, consisted principally in offerings and sacrifices. These represented that which was the foundation of the church and of all its worship; namely, the sacrifice of the Son of God. Hence he is called "the Lamb of God, which taketh away the sin of the world," John i. 29. because he perfectly accomplished what was prefigured from the earliest ages, by the sacrifice of lambs and other animals. These offerings and sacrifices were divinely appointed means whereby men might profess their faith in the first promise, Gen. iii. 15. The scripture account of sacrifices leads us to conclude that they were instituted, immediately after the entrance of sin by the fall of Adam and Eve, to be a type or significant emblem of the great atonement or all-sufficient sacrifice of Christ. Accordingly we find Abel, Noah, Abraham, Job, and others, offering sacrifices in the faith of the Messiah that was to be revealed; and the divine acceptance of their sacrifices is particularly recorded. (1.) In all bloody sacrifices it was essential that the animals slaughtered should be clean; but it does not appear that all clean animals were to be offered indiscriminately. Fishes were not brought to the altar; therefore the Israelites are no where prohibited from eating their blood, but only that of birds and quadrupeds, Lev. vii. 26. It would seem that all clean birds might be offered, Lev. xiv. 4—7. though the dove was the most common offering of this class. Of quadrupeds, oxen, sheep, and goats were the only kinds which were destined for the altar. No wild beasts were admissible. (2.) In the selection of the victims, the utmost care was taken to choose such only as were free from every blemish, Lev. xxii. 22. compare Rom. xii. 1. 1 Pet. i. 19. (3.) The victim thus chosen, being found immaculate, was led to the altar by the person offering the sacrifice; who laid his hand upon its head, on which he leaned with all his strength; and, while the sacrifice was offering, said some particular prayers; and if several persons united in offering the same victim, they put their hands upon it in succession. See *Dr. A. Clarke*, on John vi. 27. By this imposition of hands the person presenting the victim acknowledged the sacrifice to be his own; that he loaded it with his iniquities; that he offered it as an atonement for his sins; that he was worthy of death because he had sinned, having forfeited his life by violating the law of God; and that he entreated God to accept the life of the innocent animal in the place of his own. In this respect the victims of the Old Testament were types of him on whom Jehovah "laid the iniquity," Isa. liii. 6. 1 Pet. ii. 24. (4.) In certain cases it was required that the victim should be one "on which never yoke came," Numb. xix. 2. Deut. xxi. 3. 1 Sam. vi. 3. (5.) When the victim devoted to the sacrifice was brought before the altar, the priest, having implored the divine favour and acceptance by prayer, poured wine upon its head: to which circumstance St. Paul, knowing the time of his martyrdom to be very near, has a very striking allusion, 2 Tim. iv. 6. and Phil. ii. 17. (6.) The animal thus conducted to the altar was next immolated, by cutting the windpipe entirely through at one stroke; the blood being caught in a vessel, and sprinkled round about upon the altar, Lev. i. 5—7. The skin was stripped from the neck of the victim; its breast was opened; its bowels were taken out, and the back-bone was cleft. To this custom of laying open the victim, St. Paul has a beautiful allusion, when describing the mighty effects

produced by the preaching of the gospel, Heb. iv. 12, 13. Previously to laying the sacrifice on the altar, it was salted for the fire, Lev. ii. 13. Ezek. xliii. 24. (7.) Before the building of the temple, sacrifices were offered at the door of the tabernacle; but after its erection it was not lawful to offer them elsewhere, Deut. xii. 14.

The Jewish fire-sacrifices were:—(1.) The burnt-offerings, were free-will-offerings wholly devoted to God, according to the primitive patriarchal usage. The victim to be offered was, according to the person's ability, a bullock without blemish, or a male of the sheep or goats, or a turtle-dove or pigeon, Lev. i. 3, 10, 14. This offering, being wholly consumed, ascended, as it were, to God in smoke or vapour. It was an expressive type of the sacrifice of Christ, as nothing less than his complete and full sacrifice could make atonement for the sins of the world. (2.) The peace-offerings, Lev. iii. 1. were also free-will-offerings, in token of peace and reconciliation between God and man: they were either offered as thanksgivings for blessings received, or in the way of entreaty for mercies. These offerings consisted either of animals, or of bread or dough; if the former, part of them was burnt upon the altar, especially all the fat, as an offering to the Lord; and the remainder was to be eaten by the priest and the party offering. To this St. Paul alludes, xiii. 15, 16. The appointed seasons and occasions of the peace-offerings were—at the consecration of a priest, Exod. xxix. 1—37. at the expiration of the Nazarite vow, Numb. vi. 13—21. at the solemn dedication of the tabernacle and temple, and at the purification of lepers, Matt. viii. 4. Mark i. 44. Luke v. 14. xvii. 14. (3.) Sin-offerings, were offered for sins committed either through ignorance, or wilfully against knowledge; and which God always punished unless they were expiated. These offerings in general consisted of a sin-offering to God, and a burnt-offering, accompanied with restitution of damage, Lev. v. 2—19. vi. 1—17. conformably to which our Lord requires previous reconciliation with an injured brother, including restitution, before the burnt-offering or gift would be acceptable to God, Matt. v. 23, 24. St. Paul, Eph. v. 2. terms Christ's giving himself for us an offering, i. e. a peace-offering, and a sacrifice or sin-offering to God for sweet-smelling savour. Compare Lev. iv. 31. (4.) The trespass-offerings were made where the party offering had just reason to doubt whether he had violated the law or not, Lev. v. 17, 18. They do not appear to have differed materially from sin-offerings.

All these offerings were occasional, and had reference to individuals; but there were others which were national and regular, daily, weekly, monthly, and annual. The perpetual or daily sacrifice was a burnt-offering, consisting of two lambs, which were offered every day, and morning and evening, at the third and ninth hours, Exod. xxix. 38—40. Lev. vi. 9—18. Numb. xxviii. 1—8. The weekly sacrifice on every sabbath-day was equal to the daily sacrifice, and was offered in addition to it, Numb. xxviii. 9, 10. The monthly sacrifice, on every new moon, or at the beginning of each month, consisted of two young bullocks, one ram, and seven lambs of a year old, together with a kid for a sin-offering, and a suitable bread and drink-offering, Numb. xxviii. 11—14. The yearly sacrifices were those offered on the great annual festivals. (1.) The paschal lamb at the passover. (2.) On the day of pentecost, or day of first-fruits. (3.) On the new moon, or first day of the

eleventh month, which was the beginning of their civil year, or in-gathering of the fruits and vintage; and all these stated burnt-offerings were to be accompanied with a sin-offering of a goat, to show their insufficiency to "make the comers thereunto perfect," Numb. xxviii. Heb. x. 1. And (4.) On the day of expiation, or great day of atonement. The meat-offerings were taken solely from the vegetable kingdom. They consisted of meal, bread, cakes, ears of corn, and parched grain, with oil and frankincense prepared according to the divine command, Lev. ii. Regularly they could not be presented as sin-offerings, except in the single case of the person who had sinned being so poor, that the offering of two young pigeons or two turtle-doves exceeded his means. Drink-offerings were an accompaniment to both bloody and unbloody sacrifices; they were never used separately, and consisted of wine, which appears to have been partly poured upon the brow of the victim in order to consecrate it, and partly allotted to the priests, who drank it with their portions of both these kinds of offerings. The apostle Paul has comprehended the sacrifices, and the other ceremonies of the law, under the character of weak and beggarly elements, Gal. iv. 9. They represented grace and purity, but they did not communicate it. They convinced the sinner of the necessity that was incumbent on him to purify himself, and make satisfaction to God; but they did not impart innocence to him. But all these sacrifices were no other than prophecies and figures of Christ Jesus the true Christian sacrifice, which eminently includes all the virtues and qualities of the other sacrifices; being at the same time an holocaust, a sacrifice for sin, and a sacrifice of thanksgiving; but with this difference, that it contains the whole substance and efficacy, of which the ancient sacrifices were only the shadow and representation.

OFFICE, a calling, station, trust, or charge, Gen. xli. 13. 1 Chron. vi. 32. Rom. xi. 13. 1 Tim. iii. 1. "Let another take his office," Psalm cix. 8. Saint Peter applies this verse to Judas, Acts i. 16. in the singular number; some consider it, nevertheless, as applying not to Judas only, but to the whole nation of the Jews; whose days, after they had crucified the Lord of glory, "were few;" who were dispossessed of the place and office which they held in the church of God, and to which, with all its honour and privileges, the Gentile Christian church succeeded in their stead, when the Aaronical priesthood was abolished, and that of the true Melchizedek established for ever.

OFFICES OF CHRIST are generally considered as threefold. (1.) A prophet to enlighten and instruct, John vi. 14. iii. 2. (2.) A priest to make atonement for his people, Isaiah liii. Heb. vii. (3.) A king to reign in, and rule over them, Zech. ix. 9. Psalm ii. 6.

OFF-SCOURING. See *Filth.*

OFFSPRING signifies that which is sprung of or produced by another, as children, plants, and fruits, Job xxxi. 8. Isa. xlviii. 19. "I am the root and offspring of David," Rev. xxii. 16. I am David's Lord, and yet his Son: his root, as I am God, and gave a being to his family, and to all the families of the earth; and yet, as to my human nature, I am his son, a branch out of the root of Jesse.

OG: עוג. [*Bread baked in the ashes, kindred.*] King of Bashan, who reigned at the time the Israelites were passing through the wilderness into the promised land, Deut. iii. 1—13. If we may judge of his size from the length of his bed, he was certainly of gigantic stature;

and indeed Moses has expressly termed him a giant, verse 11. "His bedstead was of iron, nine cubits in length, and four and a half in breadth;" that is, fifteen feet four inches and a half long, and six feet ten inches wide. When Moses had advanced at the head of the Israelites to the confines of the land of Bashan, he seems to have been not a little intimidated at the thoughts of meeting this formidable monarch; but the Lord graciously encouraged him, saying, "Fear him not; for I have delivered him into thy hands, and all his people, and all his land," Numb. xxi. 34. Moses records the issue in these words — "So they smote him, and his sons, and all his people, until there was none left him alive; and they possessed his land," verse 35.

O'-HAD: ôhàd. [*Praising, confessing.*] Son of Simeon, Gen. xlvi. 10. Exod. vi. 15.

O'-HEL: ôhèl. [*A tent, brightness, light.*] Son of Zerubbabel, 1 Chron. iii. 20.

OIL, the juice of olives, &c. Psal. civ. 15. that oil confected by God's appointment, Exodus xxx. 25. to anoint the priests, their garments, and holy things about the tabernacle, which signified the separation of these things about the tabernacle, which signified the separation of these things to the service of God, and the inward qualifications requisite for the office of the high-priest, namely, the gifts and graces of the Holy Spirit, which elsewhere in Scripture are set forth by oil, Matt. xxv. 4. It was also typical of those gifts with which Christ beyond measure, and by him his members in measure should be furnished. "God hath anointed thee with the oil of gladness," Psal. xlv. 7. God hath raised and advanced thee far above all men and angels to a state of joy and endless glory at his right hand: Thus anointing signifies the designation or inauguration of a person to some high dignity or employment, Ezek. xxviii. 14. Or, God hath endowed thee with all the gifts and graces of the Holy Spirit in an eminent and peculiar manner, to the comfort and refreshment of thine own, and all thy people's hearts; and hath solemnly called thee to be the priest, prophet, and king, of his church, Heb. i. 8, 9. When the widow, in a state of deep poverty and distress, was in danger of having her two sons taken as slaves, applied to the prophet Elisha, she said, "Thy handmaid hath not any thing in the house, save a pot of *oil*," 2 Kings iv. 1. A slender stock unquestionably to set off against a debt which warranted the creditor to subject her two sons to a life of slavery! The application of the sorrowful widow, however, prevailed with the Man of God—he caused her oil to multiply in so abundant a manner, that she sold enough to enable her honourably to discharge her debts, in consequence of which her sons were rescued from slavery, and a surplus remained for the sustenance of the family. How divine must have been the felicity which Elisha thus experienced in "causing the widow's heart to sing for joy!" Job xxix. 13. "Anointing him with oil in the name of the Lord," James v. 14. "In Yemen, the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear so little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame. When the intense heat comes in, they always anoint their bodies with oil. At Sana, all the Jews, and many of the Mahometans, have their bodies anointed whenever they find themselves indisposed," *Niebuhr*, vol. ii. p. 274. This in some degree ex-

plains the direction of the apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medicinally; and accordingly we find Solomon, in several places, speaking of administering ointment, Prov. xxvii. 9, 16. Eccl. vii. 1. ix. 8.

OLD age, Gen. xv. 15. xxi. 2. xxv. 8. 1 Chron. xxix. 28. "Cast me not off in the time of old age." David, mindful of the noble actions which, through God's assistance, he had achieved in his youth, beseeches him not to desert his servant, when persecuted by a rebellious son, in his old age, Psalm lxxi. 9. Should the reader be among the few who attain old age, remember it never can be supported with dignity, nor enjoyed in comfort, if youth be wasted in dissipation, or permitted to rust in ignorance. In order to possess the vivacity and soundness of youth, under the pressure of years, a portion of the reflection, steadiness, and composure of age, must be called in, to temper and direct the pursuits and enjoyments of early life. Let the aged cherish devotion. A prayerless old man is a most pitiable object. He is like a decayed and shattered vessel in the midst of a stormy ocean, the crew of which are stupified, and make no exertion to save her from destruction. Consider that you must soon die, and if you will not call upon God while he is near, you may pray for mercy in your last moments in vain. You may knock at the gate of heaven, but may be driven away from it by that awful mandate which will put an end to your hopes and to your entreaties for ever, "Depart from me, ye workers of iniquity; I know you not." In vain, if God reject you, will you send for good men to pray for you. God may say to them, "Pray not thou for that sinner, neither lift up a single wish for him, for I will not hear thee." On the other hand, think of the advantages of prayer to the aged. Amid the languor and feebleness of age, intercourse with God will revive you, and the spirit of devotion will spread a glow of cheerfulness over the wrinkled face, and guide the feet in the way of peace. It will sooth the regret with which you look back on the past, and brighten the hope with which you anticipate the future.

Old Age without Piety.

Old age, a second child, by nature curst
With more and greater evils than the first;
Weak, sickly, full of pain, in ev'ry breath
Railing at life, and yet afraid of death;
Putting things off, with sage and solemn air,
From day to day, without a day to spare.
Churchill.

Old Age with Piety.

The soul's dark cottage, batter'd and decay'd,
Lets in new light thro' chinks that time has made;
Stronger by weakness pious men become,
As they draw near to their eternal home:
Thus our past life, when virtuously spent,
Must to our age its happy fruits present.

OLD *man*. See *New*.

OLIVE is a tree full of fatness, which yields plenty of oil. The church of the Jews is compared to an olive-tree, Jer. xi. 16. When God brought them into Canaan, he fixed them in a flourishing and prosperous state and condition, so that they were in a capacity both to have done much good to themselves, and to have brought him much glory, like a beautiful green olive-tree, fit to bear fair and goodly fruit. There are two kinds of olive trees, the wild and natural, and those that require care and culture. The cultivated olive-tree is of a moderate height, its trunk is knotty; its bark smooth, and of an ash-colour; its wood is solid and yellowish; the leaves are oblong, and almost like those of the willow, of a green colour; dark on the upper side, and white on the under side. In the month of June it puts out white flowers that grow in bunches: each flower is of one piece, widening upwards, and dividing into four parts. After the flower succeeds the fruit,

which is also oblong and plump: it is first green, then pale, and lastly black, when it is quite ripe: in the flesh of it is enclosed a hard stone, full of an oblong seed. The wild olive differs from this, in that it is smaller in all its parts. Man in a state of nature is represented as "the wild olive," Rom. xi. 17. The church of God is compared to the olive in a state of cultivation, Rom. xi. 24. Among the judgments with which God threatened the Israelites for their sins, it was denounced, though they had olive-trees through all their coasts, yet they should not anoint themselves with the oil, for the olive should cast her fruit; being blasted in the very blossom, the buds should drop off for want of rain, or the fruit should be eaten with worms, Deut. xxviii. 40.

OLIVET, mount. This mountain stands on the east of Jerusalem, and only parted from it by the brook Kidron and the valley of Jehoshaphat. It commanded a noble prospect of the temple, Matt. xxiv. 2, 3. Luke xix. 37—41. as it does to this day of the whole city, over whose streets and walls the eye roves as if in the survey of a model. The mount of Olives, which is frequently noticed in the evangelical history, stretches from north to south, and is about a mile in length. On the descent of this mountain our Saviour stood when he beheld the city and wept over it; on this mountain it was that he delivered his prediction concerning the downfall of Jerusalem, Luke xix. 41—44. and, according to some, the army of Titus encamped upon the very spot where its destruction had been foretold.

O-LYM'-PAS: ŏlimpăs. [*Heavenly.*] A believer whom Paul salutes in his epistle to the Romans, chap. xvi. 15.

O'-MAR: ōmăr. [*Speaking, exalting.*] The second son of Eliphaz, Gen. xxxvi. 11.

O-ME'-GA: ōmăgà. The last letter of the Greek alphabet, Rev. i. 8, 11. xxi. 6.

OMER. See *Homer.*

OMNIPOTENCE of God is his Almighty power, Rev. xix. 6. This is essential to his nature as an infinite, independent, and perfect being. The omnipotence of God appears, (1.) In the works of creation, Rom. i. 20. Gen. i. (2.) In the preservation of his creatures, Heb. i. 3. Col. i. 16, 17. Job xxvi. (3.) In the redemption of men by Christ, Luke i. 35, 37. Eph. i. 19. (4.) In the conversion of sinners, Psalm cx. 3. 2 Cor. iv. 7. Rom. i. 16. (5.) In the continuation and success of the Gospel in the world, Matt. xiii. 31, 32. (6.) In the resurrection of the dead, 1 Cor. xv. (7.) In making the righteous happy for ever, and punishing the wicked, Phil. iii. 21. Matt. xxv. 34, &c.

OMNIPRESENCE of God may be argued from his infinity, Psalm cxxxix. his power, which is every where, Heb. i. 3. his providence, Acts xvii. 27, 28. which supplies all. As he is a Spirit, he is so omnipresent as not to be mixed with the creature, or divided, part in one place, and part in another; nor is he multiplied or extended, but is essentially present every where. From the consideration of this attribute we should learn to fear and reverence God, Psalm lxxxix. 7. to derive consolation in the hour of distress, Isa. xlii. 2. Psalm xlvi. 1. to be active and diligent in his holy services, Psalm cxix. 168.

OMNISCIENCE of God is that perfection by which he knows all things, and is (1.) infinite in knowledge, Psalm cxlvii. 5. (2.) Universal, extending to all persons, times, places, and things, Heb. iv. 13. Psalm l. 10, &c. (3.) Perfect, relating to what is past, present, and to come. He knows all by his own essence, and not derived

from any other; not successively, as we do, but independently, distinctly, infallibly, and perpetually, Jer. x. 6, 7. Rom. xi. 33. (4.) This knowledge is peculiar to himself, Mark xiii. 32. Job xxxvi. 4. and not communicable to any creature. (5.) It is incomprehensible to us how God knows all things, yet it is evident that he does; for to suppose otherwise is to suppose him an imperfect being, and directly contrary to the revelation he has given of himself, 1 John iii. 20. Job xxviii. 24. Job xxi. 22.

OM'-RI: ōmrȳ. [*A sheaf of corn, a rebellious people.*] General of the army of Elah, king of Israel; who, being slain by Zimri, at the siege of Gibbethon, was succeeded in his kingdom by Omri, 1 Kings xvi. Omri did evil in the sight of the Lord, and his crimes exceeded even those of his predecessors. He died at Samaria, A. M. 3086, and was succeeded by his son Ahab. (2.) Son of Michael, of the tribe of Issachar, 1 Chron. xxvii. 18.

ON: ōnn. [*Pain, sorrow, strength, iniquity.*] Aun, Heliopolis, a city of Egypt. The father-in-law of Joseph was high-priest of On, Gen. xli. 45. The Heliopolitans were reckoned the wisest of the Egyptians. This was the city of Moses, according to Berosus; and accounts for his scriptural character, that "he was learned in all the wisdom of the Egyptians," Acts vii. 22. Heliopolis was the Greek translation of Beth-shemesh, "the house or city of the sun," as it was called by Jeremiah, ch. xliii. 13. "Beth-shemesh in the land of Egypt," to distinguish it from another Beth-shemesh, in the land of Canaan. It was nicknamed Beth-aven, "the house of vanity," or idolatry, by the Jews, Ezek. xxx. 17.

O'-NAM: ōnām. [Same as the former.] 1 Chron. ii. 26.

O'-NAN: ōnān. [The same as On.] The son of Judah, and grandson of the patriarch Jacob, Genesis xxxviii. 8.

ONCE, one time, Psalm lxxvi. 7. "And who may stand in thy sight when once thou art angry?" In the moment thy wrath is kindled, in that moment judgment is executed. How awful is this consideration! If one hundred and eighty-five thousand men were in one moment destroyed by the wrath of God, canst thou, miserable, feeble sinner, resist his will, and turn aside his thunder? Job xxxiii. 14. Isa. xlii. 14. Prov. xxviii. 18.

ONE signifies the very same, Gen. xi. 1. "The whole earth was of one language," in all likelihood the Hebrew; "and of one speech;" articulating the same words in the same way. "How should one chase a thousand," Deut. xxxii. 30. i. e. one of the enemies of Israel chase a thousand Israelites, except God, who was, and would have been their rock of defence and refuge, had given them up to ruin. See Josh. xxiii. 10. The like, 1 Sam. vi. 4. "That they all may be one," John xvii. 21. May be one in mind, love, design, and interest; being first united by faith to me, and by me to thee, that so their union may in some sort resemble that inexpressible union between thyself and me. "That they may be one in us," (1.) By the communication and inhabitation of the Spirit that proceeds from us. (2.) In ways of holiness. (3.) By keeping communion with us. (4.) By following our example. (5.) Being united to us by faith, they may be united to one another by love. "In one day," Rev. xviii. i. e. suddenly and unexpectedly. See *Needful*.

O-NĒS'-I-MUS: ōnēssēmŭs.—[*Profitable, useful.*] Whom Paul mentions, was the slave of Philemon, a member of the church of the Colossians, ch. iv. 9. He ran away from

his master, and came to Rome, at the time Paul was a prisoner there, and being brought under the apostle's ministry, became a convert to the Christian faith, Phil. ver. 9. If Onesimus had robbed his master, as many suppose from what is said, ver. 18; and if the apostle had been assured of this, he certainly would not have spoken in this hypothetical way:—"If he has wronged thee, or oweth thee ought, put that to mine account." The wrong might be simply the loss of his service. As Onesimus was very useful to the apostle, he had detained him for some time at Rome; afterwards he sent him back to his master, with the letter, entitled "the epistle to Philemon."

O-NE-SIPH'-O-RUS: ŏnĕsĭffĕ-rŭs. [*Bringing profit.*] Of whom mention is made by Paul, 2 Tim. i. 16. came from Asia to Paul, then at Rome, A. D. 65, and was very serviceable to the apostle, being then in prison for the faith, and almost forsaken by every person. The affectionate heart of Paul was quite overwhelmed by a sense of his kindness, and he poured it out in the most ardent wishes, "that the Lord would grant mercy to him and his household in the last day," a day in which all the human race will stand in need of mercy, 2 Tim. i. 18

O'-NO: ōnō. [*Grief, strength, iniquity of him.*] A city of Benjamin, five miles from Lod, or Lydda, 1 Chron. viii. 12. Neh. vi. 2.

O-NY'-CHA: ŏnÿkà. A perfume made of the outward crust of the shell-fish, murex, Exod. xxx. 34.

ONION, a well-known plant, Numb. xi. 5. The Hebrews longed for onions, &c. Their onions, garlic, &c. exquisitely flavoured, says Dr. A. Clarke, differed as much from vegetables of the same species in these northern climes, as a bad turnip does from a good apple.

ONYX, in natural history, a semi-pellucid gem, with variously coloured zones. It was the eleventh stone in the breast-plate of the high-priest, Exod. xxviii. 20.

OPEN, to unlock that which was fastened, Acts xvi. 26. to interpret, unfold, or explain, Luke xxiv. 32. to receive an answer to our prayers, Matt. vii. 7. to receive Christ into the heart by faith and love, Cant. v. 2. "If any man hear my voice, and *open* the door," Rev. iii. 20. By this may be meant, the mind being prepared to receive the doctrine of Christ, so as to see the necessity and excellency of the way of salvation by him; or the heart being open to the love and authority of Christ, so as to produce cordial esteem for him, and universal subjection to his commands. It includes the whole soul, all the avenues of which are thrown open to the Saviour; so that however despised or rejected before, he is now received in all his offices; and as no rest can be found out of him, so a full contentment and satisfaction is taken in him. To uncover or lay open, Exod xxi. 33. to cleave, rend, or divide, Numb. xvi. 32. Ezek. i. 1. to open the book, Rev. v. 3, 9. to unseal, declare, and reveal, such secret mysteries as were hidden in God's counsel, to open their eyes, Acts xxvi. 18. to preach the gospel to them, whereby they may attain to a spiritual understanding of their duty: to open the heart, Acts xvi. 14. "Whose heart the Lord *opened*." He alone who made the heart can find his way into it. All the human faculties lie open to the stroke of his Spirit: he can wound and heal, break down and build up, and make what impressions he pleases upon them. Doors, locks, bolts, and bars, are not so much to him as they were to Samson, who bore them away from the Philistines with perfect ease. The promise made to Cyrus is also true of Christ: "I will open before

him the two-leaved gates, and the gates shall not be shut. I will break in pieces the gates of brass, and cut in sunder the bars of iron," Isa. xlv. 1. To open the lips, Psal. li. 15. to give occasion and ability, both of heart and tongue, to praise God. "O ye Corinthians, our mouth is opened to you," chap. vi. 11. especially in speaking to God in prayer, we are encouraged to do it with enlargedness of heart, so as to ask for much and expect much at his hands.

O'-PHEL: ŏfĕl. [*A tower, darkness, a little white cloud.*] The name given to a part of mount Zion rising higher than the rest; at the eastern extremity near to the temple, and a little to the south of Sit, 2 Chron. xxvii. 3. Neh. iii. 26. ch. xi. 21. It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Zion.

O'-PHIR: ŏfĭr. [*Making fruitful.*] The son of Joktan, Gen. x. 29. Moses does not inform us who were the descendants of Ophir, nor what province they peopled; but it is probable that the country of Ophir, wherever situated, was that which was peopled by the posterity of Ophir the son of Joktan.

OPHIR, a country whither Solomon sent a fleet, aided by the subjects of Hiram, king of Tyre. See art. *Navy*. Not fewer than fifteen or sixteen countries have been assigned by various commentators and critics, as to the site of Ophir; but the most probable is that of M. Huet, bishop of Avranches, who is of opinion that it was an eastern coast of Africa, by the Arabians termed Zanguebar; that the name of Ophir was more particularly given to the small country of Sofala on the same coast; that Solomon's fleet went out from the Red Sea, and from the port of Ezion-geber entered the Mediterranean by a canal of communication; and doubling Cape Guardafui, coasted along Africa to Sofala, where was found in abundance whatever was brought to the Hebrew monarch by this voyage. The opinion of Huet is adopted by Mr. Bruce, who has confirmed it by various additional considerations.

OPH'-NI: ŏfnī. [*Wearisomeness, a folding together.*] A city in the tribe of Benjamin, Josh. xviii. 24.

OPH'-RAH: ŏfrà. [*Dust, lead, a fawn.*] A city, Josh. xviii. 23.

OPINIONS, thoughts, 1 Kings xviii. 21. "How long halt ye between two opinions?" Some read, "how long hop ye about upon two boughs?" This is a metaphor taken from birds hopping about from bough to bough; not knowing on which to settle.

OPPORTUNITY. "As we have opportunity," Gal. vi. 10. While it is the time of sowing, we should sow the good seed; and let our love be, as the love of Christ is, free, manifested to all.

OPPOSE, to resist, to strive against, 2 Tim. ii. 25. "Those that oppose," this seems to refer to those who opposed the apostle's authority; hence the propriety of the allusion to the rebellion of Korah and his company.

OPPRESSION is the spoiling or taking away of men's goods or estates by constraint, terror, or force, without having any right thereto; working upon the ignorance, weakness, or fearfulness of the oppressed. Men are guilty of oppression, when they offer any violence to men's bodies, estates, or consciences; when they crush or over-burden others, as the Egyptians did the Hebrews, Exod. iii. 9. The poor in spirit, the meek and lowly penitent, however "oppressed in times of trouble," Psalm ix. 9. by worldly and ungodly men, and by the frequent assaults of the wicked one, still finds a re-

fuge in Jesus; who renews his strength by fresh supplies of grace, arms him with faith and patience, and animates him with the hope of glory, Psalm x. 18. lxxiv. 21. cxix. 134.

ORACLE is by some taken for the mercy-seat, or cover of the ark of the covenant; and by others for the sanctuary or the most holy place, wherein the ark was deposited; and lastly, for the oracles of the false gods, the most famous of which in Palestine was that of Beelzebub, 2 Kings i. 2, 3, 6, 16. The Jews had several sorts of real oracles, as, first, Those which were delivered immediately by God himself, Numb. xii. 8. With Moses Jehovah spake "mouth to mouth." Secondly, Prophetical dreams sent by God; as the dreams which God sent to Joseph, and which foretold his future greatness, Gen. xxvii. 5, 6. Thirdly, Visions; as when a prophet in an ecstasy, being neither properly asleep nor awake, had supernatural revelations, Gen. xv. 1. xlvi. 2. Fourthly, The oracle of the Urim and Thummim, which was accompanied with the ephod, or the pectoral worn by the high priest, and which God had endued with the gift of foretelling things to come, Num. xii. 6. Joel ii. 28. This manner of inquiring of the Lord was often made use of, from Joshua's time to the erection of the temple at Jerusalem. Fifthly, After the building of the temple, they generally consulted the prophets, who were frequent in the kingdoms of Judah and Israel. From Haggai, Zechariah, and Malachi, who are the last of the prophets that have any of their writings remaining, the Jews pretend that God gave them what they call *Bathkol*, the Daughter of the Voice, which was a supernatural manifestation of the will of God, which was performed either by a strong inspiration or internal voice, or else by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony of it. For example, such was the voice that was heard at the baptism of Jesus Christ, saying, This is my beloved Son, &c. Matt. iii. 17.

The scripture affords us examples likewise of profane oracles. Balaam, at the instigation of his own spirit, and urged on by his avarice, fearing to lose the recompense that he was promised by Balak, king of the Moabites, suggests a diabolical expedient to this prince of making the Israelites fall into idolatry and fornication, Numb. xxiv. 14. Numb. xxxi. 16. by which he assures him of a certain victory, or at least of considerable advantage against the people of God. Micaiah, the son of Imlah, a prophet of the Lord, says, 1 Kings xxii. 20, &c. that he saw the Almighty sitting upon his throne, and all the host of heaven round about him; and the Lord said, Who shall tempt Ahab king of Israel, that he may go to war with Ramoth-gilead, and fall in the battle? One answered after one manner, and another in another. At the same time an evil spirit presented himself before the Lord, and said, I will seduce him. And the Lord asked him, how? To which Satan answered, I will go and be a lying spirit in the mouth of his prophets. And the Lord said, Go, and thou shalt prevail. This dialogue proves these two things, first, that the devil could do nothing by his own power; and secondly, that with the permission of God, he could inspire the false prophets, sorcerers, and magicians, and make them deliver false oracles. At the time of the planting of the Christian church, the gifts of prophecy and inspiration were very common. Christ Jesus, our great prophet and high-priest, has himself taught us the mind and will

of God about the way of our salvation, and by his holy Spirit has inspired persons, chosen on purpose, to pen the doctrine which he taught in the scriptures of the New Testament, and to open up and unfold the mysteries of the Old. These revelations are the oracles, which Christians are to consult at all times, especially in all matters of moment and difficulty, and in the great affairs relating to their souls and another life. See Heb. i. 1, 2. v. 12. 1 Pet. iv. 11.

ORATION. "And made an oration," Acts xii. 21. A set speech to them, probably delivered to the Tyrian and Sidonian commissioners about the peace.

ORATOR, one skilful of speech, Isa. iii. 3. Acts xxiv. 1. See *Tertullus*.

ORCHARDS. "I made me orchards," Eccl. ii. 5. How well Solomon was qualified to form gardens, orchards, vineyards, &c. may be at once conceived when we recollect his knowledge of natural history; and that he wrote treatises on vegetables, and their properties, from the cedar to the hyssop.

ORDAIN signifies to command or enjoin, 1 Cor. ix. 14. to appoint or design to a certain end or use, Rom. vii. 10. to choose or set apart for an office or employment, Mark iii. 14. to foreordain, Acts x. 42. xiii. 48. to found, 1 Chron. ix. 22. Psalm viii. 2. to give, Jer. i. 5. to order, Romans xiii. 1. to prepare, Isa. xxx. 33. Eph. ii. 10. "Which God hath before *ordained* that we should walk in them." The before ordaining, or rather preparing, must refer to the time when God began the new creation in the hearts of the Ephesians; for, from the first inspiration of God upon the soul, it begins to love holiness: and obedience to the will of God is the very element in which a holy or regenerated soul lives.

ORDER, method; the established manner of performing a thing. Nothing can be more beautiful in religion and morals than order. The neglect of it exposes us to the inroads of vice, and often brings upon us the most perplexing events. Whether we consider it in reference to ourselves, our families, or the church, it is of the greatest importance. As to the first, order should be attended to as it respects our principles, Heb. xiii. 9. James i. 8. our tempers, Prov. xvii. 14. Eph. iv. 31. our conversation, Col. iv. 6. our business, Prov. xxii. 29. our time, Psalm xc. 12. Eccl. iii. 1. our recreations; and our general conduct, Philippians i. 27. 2 Peter i. 5, &c. (2.) As it regards our families, there should be order; as to the economy or management of its concerns, Matt. xii. 25. as to devotion, and the time of it, Josh. xxiv. 15. as to the instruction thereof, Eph. vi. 1. Gen. xviii. 19. 2 Tim. i. 5. (3.) In respect to the church, order should be observed as to the admission of members, 2 Cor. vi. 15. as to the administration of its ordinances, 1 Cor. xiv. 33, 40. as to the attendance on its worship, Psalm xxvii. 4. as to our behaviour therein. Col. i. 10. Matt. v. 16. To excite us to the practice of this duty we should consider that God is a God of order, 1 Cor. xiv. 33. his works are all in the exactest order, Eph. i. 11. Psalm civ. 25. Eccl. iii. 11. heaven is a place of order, Rev. vii. 9. Jesus Christ was a most beautiful example of regularity. The advantages of order are numerous. "The observance of it," says Dr. Blair, "serves to correct that negligence which makes us omit some duties, and that hurry and precipitancy which makes us perform others imperfectly. Our attention is thereby directed to its proper objects. We follow the straight path which Providence has pointed

out to us; in the course of which all the different business of life presents itself regularly to us on every side." *Ser.* vol. ii. p. 23.

ORDINANCE signifies any decree, statute, or law made by civil governors, 1 Pet. ii. 13. the laws, statutes, and commandments of God, Lev. xviii. 4. appointment and determination, Psalm cxix. 91. laws, directions, rites, institutions, and constitutions, in the worship of God, Heb. ix. 1, 10. Ordinances of the gospel are, (1.) Baptism, Matt. xxviii. 19. (2.) The Lord's supper, 1 Cor. xi. 24, &c. (3.) Public ministry, or preaching and reading the word, Rom. x. 15. Eph. iv. 13. Mark xvi. 15. (4.) Hearing the gospel, Mark iv. 24. Rom. x. 17. (5.) Public prayer, 1 Cor. xiv. 15, 19. Matt. vi. 6. Ps. v. 1, 7. (6.) Singing of psalms, Col. iii. 16. Eph. v. 19. (7.) Fasting, James iv. 9. Matthew ix. 15. Joel ii. 12. (8.) Solemn thanksgiving, Psalm l. 14. 1 Thess. v. 18.

O'-REB: ôrèb. [*A raven, mixture, or evening.*] A prince of the Midianites, slain on the rock Oreb, Judges vii. 25. Isa. x. 26.

O'-REN: ôrèn. [*A coffer, rejoicing, the slander of them.*] 1 Chron. ii. 25.

ORGAN. An organ is the largest, most noble, and harmonious instrument of all wind music. "They rejoice at the sound of the *organ*," Job xxi. 12. Dr. Clarke observes, that "Ugab means nothing like the instrument now called the organ, though thus translated both by the Septuagint and Vulgate: it probably means the Syrinx, composed of several unequal pipes, close at the bottom, which, when blown into at the tops, give a very shrill and lively sound." See Psalm cl. 4. Gen. iv. 21.

O-RI'-ON: ôrÿôn. [*To trouble.*] A southern constellation of stars, Job ix. 9. xxxviii. 31. Amos v. 8.

ORNAMENT, spoken of filial duties, Prov. i. 9. "They shall be an ornament of grace upon thy head"—that is, treat thy father and mother with that respect and obedience which are due to the parental character, for this conduct will be as ornamental to thee as crowns, diadems, and golden chains, and pearls, are to others. Of reproof given in due season, and in a proper spirit, Prov. xxv. 12. "As an ornament of fine gold, so is a wise reprover upon an obedient ear." An observation, or caution, that comes in naturally; runs smoothly along; that appears to be without design; to rise out of the conversation; and, though particularly relative to one point, will appear to the company to suit all. "As a bridegroom decketh himself with ornaments," Isaiah lxi. 10. An allusion to the magnificent dress of the high-priest, when performing his functions; and particularly to the mitre, and crown, or plate of gold, on the front of it, Exodus xxix. 6. True humility is an ornament which decorates the mind much more than the most costly garment does the body. The humility of Christians is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and this amiable grace should be so closely connected with their persons, that no occurrence, temptation, or calamity, should be able to strip them of it, 1 Peter iii. 4. v. 5.

OR'-NAN: ôrnàn. [*Rejoicing, an ark, light*] 1 Chron. xxi. 15. See *Araunah*.

OR'-PHAH: ôrfâ. [*A skull, nakedness of the place.*] A Moabitess, daughter-in-law to Naomi, and wife of Chilion, Ruth i. 4.

ORPHAN. "We are orphans and fatherless," Lam. v. 3. i. e. Without king or ruler, Hosea iii. 4. Some read, John xiv. 18.

"I will not leave you orphans," or fatherless. An orphan, one deprived of father and mother, is little esteemed, often neglected, and obliged to wander about in obscurity: sometimes left destitute of comfort, direction, and support. But God never leaves his children thus: they may be sorrowful, yet never comfortless, because they are never orphans; for the blessed being who is their Father, is an everlasting Father. Take nothing that belongs to an orphan child, Prov. xxiii. 10. The heaviest curse of God will fall upon them that do so. See Exodus xxii. 22—24.

O-SHE'-A: ôshåå. [Same as Joshua.] Num. xiii. 8.

OSSIFRAGE, or OSPRAY, a bird of the falcon kind, declared unclean by the law of Moses, Lev. xi. 13.

OSTRICH, is said to be the tallest of all the bird kind, measuring seven or eight feet when it stands erect. Its legs are very long and naked, and the structure of the foot, having only two toes, is quite singular. When the ostrich is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage, also, upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark greyish colour, now becomes as black as jet, whilst the rest of the feathers retain an exquisite whiteness. They are the very feathers and plumage of the stork. Though the wings of the ostrich, it is said, cannot raise it from the ground; yet by a perpetual vibration, or flapping, they give it a rapidity of running beyond that possessed by any other animal. The ostrich lays from thirty to fifty eggs: the first egg is deposited in the centre, the rest are placed as conveniently as possible round about it. In this manner she is said to "lay," deposit, or trust, "her eggs in the earth, and to warm them in the sand; and forgetteth," as they are not placed, like those of some other birds, upon trees, or in the clefts of rocks, &c. "that the foot of the traveller may crush them, or that the wild beast may break them." See Job xxxix. 13—18. A very little share of that natural affection, which so strongly exerts itself in most other creatures, is observable in the ostrich: for upon the least distant noise or trivial occasion, she forsakes her eggs or her young ones, to which, perhaps she never returns; or, if she does, it may be too late either to restore life to the one, or preserve the lives of the others. The Arabs meet sometimes with whole nests of their eggs undisturbed; some of which are sweet and good, others are addle and corrupted: others again have their young ones of different growths, according to the time it may be presumed they have been forsaken by their dams. They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mother. Thus the ostrich may be said to be "hardened against her young ones, as though they were not her's; her labour," in hatching and attending them thus far, "being in vain, without fear," or the least concern of what becomes of them afterwards. This want of affection is also recorded Lam. iv. 3. The want of that natural instinct to provide for, and nurse up, her young, which most other creatures are endowed with, is here attributed to God: "Because God hath deprived her of wisdom, &c." And the singular care of the Creator in this case is very remarkable, in supplying in some other way the want of the parent animal's care and affection; so that the young should, notwithstanding, be bred up in those large and barren deserts of

Arabia and Africa, and similar places, where those birds dwell; the most unlikely, in all human opinion, to afford sustenance to young helpless creatures; the fittest, therefore, to give demonstration of the wisdom, care, and especial providence of the infinite creator and conservator of the world.

The ostrich usually appears in a couchant posture, but rises suddenly to her full height, when alarmed and preparing to move forward. When these birds are surprised by persons coming suddenly upon them, whilst they are feeding in some valley, or behind some rocky or sandy eminence in the deserts, they will not stay to be curiously viewed and examined. Nor are the Arabs ever dexterous enough to overtake them, even when they are mounted on their most esteemed horses. "They, when they raise themselves up for flight, laugh at the horse and his rider." They afford him an opportunity only of admiring at a distance the extraordinary agility and the stateliness likewise of their motions, the richness of their plumage, and the great propriety of ascribing to them "an expanded quivering wing," verse 13. Nothing certainly can be more beautiful and extraordinary than such a sight. The wings, by their repeated, though unwearied, vibrations, equally serving them for sails and oars; whilst their feet, no less assisting in conveying them out of sight, are no less insensible of fatigue.

Adanson, in his voyage to Senegal, speaking of two ostriches taken in Africa, gives this account of their motion, which he had particularly observed. "To try their strength, I made a full-grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first they went a pretty high trot: when they were heated a little, they expanded their wings, as if it were to catch the wind, and they moved with such fleetness as to seem to be off the ground. Every body must have seen a partridge run, and must know that there is no man whatever able to keep up with it: and it is easy to imagine, that, if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with both these advantages; and would distance the fleetest race horses that ever were bred in England." For a more extended account see *Shaw's Travels*, pages 340—349. vol. ii. 3d Edit. 1808.

OTH'-NI: ôthnȳ. [*My time, my hour.*] 1 Chron. xxvi. 7.

OTH'-NI-EL: ôthnêêl. [*The time or hour of God.*] Son of Kenaz, of the tribe of Judah, who married Achsah, daughter of Caleb; and some time after the death of Joshua he became a judge, the first in Israel, and delivered the people from the tyranny of Cushan-rishathaim, king of Mesopotamia, to whom they had continued in subjection for eight years, Judges iii. 4—9.

OUCHES, a collar, or boss of gold, set with precious stones, Exod. xxxix. 6, 13.

OVEN is a place for baking, Lev. ii. 4. The oven was sometimes only an earthen pot in which fire was put to heat it, and on the outside of which the batter or dough was spread, and almost instantly baked. See *Introduction to the Critical Study and Knowledge of the Scriptures*, by T. H. Horne, M. A. vol. iii. p. 403. 3d. edit. Wicked persons, who are slaves to the lust of the flesh, are compared to "an oven heated by the baker," Hos. vii. 4. The time of God's anger often begins in this life, especially towards the close of it, and, like flame confined in an oven, torments the sinner, as a prelude to punishments future and unknown, which the wrath of God

is preparing to inflict on the incorrigible and impenitent, Psalm xxi. 9. The day of judgment, when the judgment of God will fall dreadfully and terribly upon the wicked and ungodly, Mal. iv. 1.

OVER, spoken of exceeding joy, Psalm xxiii. 5. "My cup runneth over." This is one, among a set of images, borrowed from a feast, introduced to give us ideas of those cordials and comforts prepared to cheer and invigorate the fainting soul, while it is accomplishing its pilgrimage through life; during which time, its sorrows are sweetened by the consolation of the Holy One; by the bread of life, the oil of gladness, and the cup of salvation, still full, and running over.

OVERCHARGE signifies to burden, 2 Cor. ii. 5. "That I may not overcharge you all." As only a part of you has put me to pain, it would be unreasonable that I should load you all with the blame which attaches to some only. "Take heed —lest your hearts be overcharged," Luke xxi. 34. Made heavy, as is generally the case with those who eat and drink too much. Take heed that ye be not rendered secure by an improper use of lawful things: do not make this earth your portion: expect its dissolution, and prepare to meet your God.

——————If thou well observ'st
The rule of not too much, by temp'rance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return,
So may'st thou live till like ripe fruit thou drop'st
Into thy mother's lap.—*Milton.*

OVERCOME signifies to repay an enemy with acts of kindness, Rom. xiii. 21. "*Overcome* evil with good:" however frequently an enemy may grieve and injure thee, endeavour to repay him with kindness; thy good-will, in the end, may overcome his evil. The Redeemer's victory, John xvi. 33. "I have overcome the world;" I am just now going by my death to put it and its god to the rout—my apparent weakness shall be my victory; my ignominy shall be my glory; and the victory which the world, the devil, and my adversaries in general shall appear to gain over me, shall be their lasting defeat, and my eternal triumph. The conquest of the saints, 1 John v. 4, 5. Rev. ii. 7, 11, 17. iii. 5, 12, 21. xxi. 7.

OVERFLOW, spoken of the Red Sea, Deut. xi. 4. of Jordan, Josh. iii. 15. of Noah's flood, 2 Pet. iii. 6. of the water that came out of the rock, Psalm lxxviii. 20. of God's judgments, Isa. xxviii. 17. of great dangers, Isa. xliii. 2. the Redeemer's sufferings, Psalm lxix. 2. "I am come into deep waters, where the floods *overflow* me:" the divine displeasure, like a stormy tempest, was let loose upon him; the sins of the world, as deep mire, enclosed and detained him; whilst all the waters of affliction went over his head, and penetrated to his vitals. Of plentiful blessings, Joel ii. 24.

OVERMUCH, more than is needful, 2 Cor. ii. 7. "Be not righteous overmuch," Eccl. vii. 16. Censure not good men, because God suffers them to be afflicted, ver. 15; nor presume to be wicked, ver. 17, because wicked men prosper, ver. 15. Keep both these instructions, so shalt thou show that thou fearest God indeed, by avoiding both extremes of censoriousness and profaneness, ver. 18. Jer. xii. 1, 2. Or, in other words, "Why shouldst thou be so singular? There is no need of all this watching, fasting, praying, and self-denial; you carry things to extremes."

OVERSEER, one who holds some office in civil life, Gen. xxxix. 4. In the church, Neh. xii. 42. Acts xx. 28. "Over the which the Holy Ghost hath made you overseers," or inspectors. See art. *Bishop.*

OVERSHADOW, to surround, Matt. xvii. 5. A cloud was fre-

quently the symbol of the divine presence, but such a cloud had always something very remarkable in its appearance. See Ezek. i. 4, 28. Exod. xvi. 10. xl. 33. 1 Chron. v. 14. But it was generally under a thick, dark cloud, that God manifested himself under the law. See Exod. xix. 9. xx. 21. This might be designed as emblematical of the old covenant, which was but the shadow of the good things which were to come, Heb. x. 1. and the cloud of light mentioned by St. Matthew, and by Mark, ch. ix. 7. and Luke, ch. ix. 34. the emblem of that glorious display of God in his gospel, by which life and immortality were brought to light, 2 Tim. i. 10.

OVERTAKE, to come at, Gen. xliv. 4. to come upon, Judges xx. 42. Jer. xlii. 16. to find favour, Hosea ii. 7. to prevent, Amos ix. 10. "Brethren, if a man be overtaken in a fault," Gal. vi. 1. If he be surprised—taken before he is aware. There is a great difference between a man, who being suddenly assailed, falls into sin, and who is already deeply humbled and distressed; and the man who transgressed in consequence of having walked in the counsel of the ungodly, or stood in the way of sinners.

OVERTHROW, to overturn, Matt. xxi. 12. to subvert, 2 Tim. ii. 18. "But if it be of God, ye cannot overthrow it," Acts v. 39. Because his counsel cannot fail, and his work cannot be counteracted. If he be determined that this doctrine shall prevail, it is vain for us to attempt to suppress it.

OVERWHELM, to cover, Psalm lv. 5. "Horror hath overwhelmed me:" such was the state of David's mind when he went over the brook Cedron, and up mount Olivet, "weeping as he went," and expecting speedily to be cut off, 2 Sam. xv. 23. 30. and such the sorrow of the Son of David, when he likewise went over the same brook, John xviii. 1. Mark xiv. 33, 34. To swallow up, Psalm cxxiv. 4. "Then the waters had overwhelmed us:" the redeemed are astonished, upon looking back, at the greatness of the danger to which they had been exposed. They can compare the fury of their adversaries to nothing but overwhelming floods and desolating torrents; and they consider themselves as snatched by a miracle from instant destruction. "Ye overwhelm the fatherless," Job vi. 27. Ye see that I am as destitute as the most miserable orphan:—would ye overwhelm such an one? and would ye dig a pit for your friend?

OUGHT signifies needful, Luke xxiv. 26. reasonable, Luke xiii. 16. 2 Cor. xii. 11. matter and manner, Rom. viii. 26. 1 Cor. viii. 2. a Christian duty, Luke xviii. 1. "Men *ought* always to pray." Acts v. 29. "We ought to obey God rather than men." Acts xx. 35. Eph. v. 28.

OUTCASTS: spoken of the outcasts of Israel, those who had been in captivity, Psalm cxlvii. 2. "He gathereth together the outcasts of Israel," to rebuild Jerusalem. But the ideas apply to a more important restoration from a much worse captivity than that of Babylon, and to the building up of the church under the gospel, when Christ "gathered together in one the children of God that were scattered abroad," John xi. 52. So shall he again, at the resurrection, gather together his elect from the four winds, Matt. xxiv. 31. and build up a Jerusalem, in which they shall serve and praise him for ever.

OUT-GOINGS, spoken of the situation of the tribe of Manasseh, Josh. xvii. 9. of the tokens or signs of divine power, Psalm lxv. 8. "Thou makest the *out-goings* of the morning and evening to rejoice;" the rising and setting sun, the morning and evening twilight, the invariable succession of day and night,

are all ordained by thee, and contribute to the happiness and continuance of man and beast; or all that fear thee praise thee in the morning, when they go to their work, and in the evening when they return home, for thy great goodness manifested in the continuance of their strength, and the success of their labour.

OWE. The apostle charges the Romans to "owe no man any thing," Rom. xiii. 8. pay all your just and lawful debts, and owe no man any thing, but mutual love; because that debt can never be fully discharged. Love will prevent you from doing any thing by which a brother may sustain any kind of injury; he who injures another knowingly is not under the influence of Christian love.

OWL, a genus of birds having the beak of an hooked figure. The feet have each of them four toes, three of which stand forward, and one backward. The owl was reckoned unclean by the law, Lev. xi. 16 When Isaiah speaks of Babylon being reduced to a wilderness, he says that the owls shall dwell there: and the Psalmist in his affliction says, he was as an owl in the desert, Isa. xliii. 20. Psalm cii. 6.

OX. The ox was used for sacrifice, Exod. xxiv. 5. treading out the corn, Deut. xxv. 4. food, 1 Kings iv. 23. draught, 1 Chron. xiii. 9. and for ploughing the ground, 1 Kings xix. 19. He lives long—is liable to few diseases—and maintains his strength on what a horse will not eat. In large farms, oxen are in several respects preferred to horses. Have but patience with this most patient animal, and you will soon find that there is "much increase in the strength of the ox," Proverbs xiv. 4.

O'-ZEM: ôzèm. [*That fasts, their eagerness.*] The sixth son of Jesse, and brother of David, 1 Chron. ii. 15.

O-ZĪ'-AS: ôzÿ̂as. [*Strength of the Lord.*] Matt. i. 8.

OZ'-NI: ôznÿ̂. [*An ear, my hearkening.*] The son of Gad, chief of the family of Oznites, Numb. xxvi. 16.

P

hât, hâte, hâll—bèt, bêar, bèer—fit, fight, field—nôt, nôte, nôose—bût, bûsh, blûe—lovelў, lўe.

PA'-A-RAI: pâârâў. [*A gaping, or opening.*] The Arbite, one of David's valiant men, 2 Sam. xxiii. 35.

PACE, a measure of five feet in length; but perhaps only a step, 2 Sam. vi. 13.

PA'-DAN-A'-RAM: pâdân-ârâm. [*The field of Syria.*] Gen. xxv. 20. See *Mesopotamia.*

PADDLE, a small instrument for digging, Deut. xxiii. 13.

PA'-DON: pâdôn. [*His redemption, the yoke of an ox.*] Neh. vii. 47.

PA'-GI-EL: pâjêêl. [*God hath met, or requiring pardon of God.*] Son of Ocran, head of the tribe of Asher, Numb. vii. 72,

PA'-HATH-MO'-AB: pâhâth-môâb. [*A duke of Moab.*] The father of Hashub, Neh. iii. 11. See Ezra ii. 6. viii. 4.

PA'-I; pâў. [*Howling, sighing, or appearing.*] A city, 1 Chron. i. 50.

PAIN signifies any bodily disease, Job xxxiii. 19. disquiet or uneasiness of mind, Psalm xxv. 18. lv. 4. travail in child-birth, 1 Sam. iv. 19. fear, Ezek. xxx. 4. "The wicked man travelleth with pain all his days," Job xv. 20. He lives a life of care, fear, and grief, by reason of God's wrath, and the torments of his own mind, and his manifold and dreadful outward calamities. "They blasphemed the God of heaven, because of their pains," Rev. xvi. 11. Some observe from hence, the contrary effects that trouble produces in the godly and in the wicked; the one blesseth, the other blasphemeth the Lord. In tribulation the godly rejoice, the wicked rage; for the one in suffering communicates with the cross of Christ, the other with the curse of Adam. Stars shine in the night, which in the day are not seen; and grace is manifested by trouble, which in prosperity lies secret. Trouble tries true religion from false, and discerns grace from nature. "Neither shall there be any more pain," Rev. xxi. 4. In the new earth dwelleth righteousness; and for that reason, there is no more sorrow, pain, nor crying, 2 Peter iii. 13.

> "Alas! by some degree of woe,
> We ev'ry bliss must gain;
> The heart can ne'er a transport know,
> That never feels a pain."—*Lord Lyttleton.*

PAINTING. Dr. Shaw furnishes us with the following remarks on the subject of painting among ladies in the east. None of these ladies think themselves completely dressed, till they have tinged their eye-lids with the powder of lead-ore. Now, as this is performed by first dipping into this powder a small

wooden bodkin of the thickness of a quill, and drawing it afterwards through the eye-lids, over the ball of the eye, we have a lively image of what the prophet may be supposed to mean by "rending the eyes with painting," Jer. iv. 30. The sooty colour which in this manner is communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity; for beside the instance already taken notice of, we find that Jezebel "painted her face," 2 Kings ix. 30. i.e. she adjusted, or set off, her eyes with the powder of lead-ore. See Ezek. xxiii. 40. *Dr. Shaw's Travels in Barbary*, vol. i. p. 403—414.

PALACE signifies a dwelling for kings or great men, 2 Chron. xxxvi. 19. Isaiah xxxix. 7. "Out of the ivory palaces," Psalm xlv. 8. i. e. palaces adorned, or inlaid, with ivory. The house of God at Jerusalem, 1 Chron. xxix. 1, 19. "The palace is not for man;" not prepared for the name of a son of man, but, as some read, for the name of the word of the Lord God. Josephus says, that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance. "Consider her palaces," Psalm xlviii. 13. Her courts, chambers, altars, &c. &c. make an exact register of the whole, that ye may have to tell your children how Jerusalem was built up in troublesome times. The fabric of the spiritual Jerusalem has been wonderfully raised, and as wonderfully preserved; and believers do well to present that prayer, Psalm cxxii. 7. "Peace be within thy walls, and prosperity within thy palaces!"

PA'-LAL: pâlâl. [*Thinking, judging.*] Neh. iii. 25.

PALE, spoken of the house of Jacob, Isa. xxix. 22. "Neither shall his face now wax pale;" i.e. his face shall no more be covered with confusion. The general appearance of plague, disease, and death, Rev. vi. 8. "Behold a pale horse—and his name that sat on him was Death, and Hell followed him." Death rides on a pale horse, and this colour may denote the general appearance of mortality. The effect produced on the persons of men is such that we often see death in them before they themselves feel it. "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth. Thou changest his countenance, and sendest him away." Herein the beauty of the soul exceeds that of the body; the one is vanishing and fading, while the other is abiding.

PAL-ES-TI'-NA: pâlêstŷnâ.—[*Covered with ashes or dust, to cause rain.*] Exod. xv. 14. or Palestine, Joel iii. 4. signifies properly the country of the Philistines, which comprehends all that part of the Land of Promise, extending along the Mediterranean Sea, from Gaza southward, as far as Lydda to the north; but in a more general sense, it is taken for the whole country of Canaan. See *Canaan* and *Judea*.

PAL'-LU: pâllû. [*Marvellous, wonderful, hidden.*] Numb. xxvi. 8.

PALM-TREE is an upright, tall, fruit-bearing, and shadowy tree. It grows by the springs of waters, and continues long. It will not be pressed or bound downward, or grow crooked, though heavy weights be laid on it. This tree is one of the most famous of all the forest, and is the usual emblem of constancy, fruitfulness, patience, and victory; which the more it is oppressed, the more it flourishes; the higher it grows, the stronger and broader it is in the top. Some think it is the same with the date-tree, which is not only of a beautiful aspect, but of a delightful taste, and is fit both for food and drink; and

this was perhaps the reason why the children of Israel pitched their camp at Elim, Numb. xxxiii. 9. because there were not only twelve fountains of water there, but also threescore and ten palm trees. The Hebrews called it Thamar, and Greeks Phœnix: the finest and best palm trees were about Jericho, En-gedi, and along the banks of Jordan. Palm trees, from the same root, produce a great number of suckers, which form upwards a kind of forest by their spreading. It was under a little wood of palm trees of this kind, that the prophetess Deborah dwelt between Ramah and Beth-el, Judges iv. 5. 'Twas probably to this multiplication of the palm tree that the prophet makes allusion, when he says, "The righteous shall flourish like the palm tree," Psal. xcii. 12. Or, it is made an emblem of a just man's person and condition, because it is constantly green, flourishing, and fruitful. Palms are symbols of joy after a victory, attended with antecedent sufferings, Rev. vii. 9. "I beheld, and lo, a great multitude, clothed with white robes, and palms in their hands."

PALSY. This distemper is a preclusion or stoppage of one or more of the limbs, which deprives them of motion, and makes them useless to the patient. There are some palsies that are very painful, and others not so much, from the nature of the humours that cause them. Our Saviour cured several paralyticks, by his word alone, Mat. iv. 24. viii. 6, 7. ix. 2. The word paralytick is derived from the Greek word, *paraluo*, which signifies to resolve or relax; as if it was to show, that the palsy is a relaxation of the nerves: but it may be produced by other causes.

PAL'-TI: pâltȳ. [*Deliverance, banishment, flight.*] Numb. xiii. 9.

PAL'-TI-EL: pâltēēl. [*Deliverance of God.*] Son of Azran, of the tribe of Issachar, appointed to share out the Land of Promise, Numb. xxxiv. 26.

PAM-PHYL'-I-A: pămfillēă. [*A nation made up of every tribe.*] A province of Asia Minor, which gives name to that part of the Mediterranean Sea which washes its coasts, Acts xxvii. 5. On the south it is bounded by the Mediterranean, and the north by Pisidia, having Lydia to the west, and Cilicia to the east.

PANT signifies ardent desire after the waters of spiritual comfort, Psalm xlii. 1. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Nothing can calm the troubled conscience, or content the disquieted mind, but Christ: it longs for discoveries of redeeming love and grace. As Absalom was not satisfied to dwell in Jerusalem unless he saw the king's face; so neither duties, ordinances, nor heaven itself, can satisfy a distressed soul without the presence of Christ.

PAPER, so called from papyrus, a plant, which is a kind of bulrush; so prepared by the ancients, as they could write upon it, Isa. xix. 7. See Art. *Book*.

PA'-PHOS: pāfŏs. [*Which boils, or is very hot.*] A celebrated city of Cyprus, lying on the western coast of the island, where Venus, who from hence took the name of Paphia, had her most ancient and celebrated temple: and here the Roman Proconsul Sergius Paulus, whom St. Paul converted to Christianity, had his seat of residence, Acts xiii. 7.

PARABLE, a similitude taken from natural things in order to instruct us in things spiritual. The word, however, is variously used in the scriptures, to denote a proverb or short saying, Luke iv. 23. a famous or received saying, 1 Sam. x. 12. Ezek. xviii. 2. a thing gravely spoken, and comprehending important matters in a few words, Job

xxvii. 1. Numb. xxiii. 7, 18. xxiv. 3, 15. Psal. xlix. 4. and lxxviii. 2. a thing dark or figuratively expressed, Ezek. xx. 49. Matt. xv. 15. a special instruction, Luke xiv. 7. and a similitude or comparison, Matt. xxiv. 32. Mark iii. 23. According to Bishop Lowth, a parable is that kind of allegory which consists of a continued narration of a fictitious event, applied by way of simile to the illustration of some important truth.

In the early ages of the world, when the art of reasoning was little known, and the minds of men were not accustomed to nice and curious speculations, we find that the most ancient mode of instruction was by parable and fable; its advantages, indeed, are many and obvious. The prophets made use of parables, to give a stronger impression to prince and people of the threatenings, or of the promises they made to them. Nathan reproved David under the parable of a rich man that had taken away and killed the lamb of a poor man. 2 Samuel xii. 2, 3, &c. The woman of Tekoah, that was hired by Joab to reconcile the mind of the same prince towards his son Absalom, proposed to him the parable of her two sons that fought together in the field; and one of which having killed the other, they were going to put the murderer to death, and so to deprive her of both her sons at once, 2 Sam. xiv. 2, 3, &c. Jotham, son of Gideon, proposed to the men of Shechem the parable of the bramble, whom the trees had a mind to choose for their king, Judges ix. 7, 8, &c. The prophets often reprove the infidelity of Jerusalem under the parable of an adulterous wife. They describe the violence of such princes as are enemies to the people of God, under the representation of lions, eagles, bears, &c. Nor did our Saviour himself disdain to adopt the same method of instruction; of whose parables it is doubtful, whether they excel most in wisdom and utility, or in sweetness, elegance, and perspicuity.—Every parable is composed of three parts; (1.) The sensible similitude. (2.) The explanation or mystical sense. This is frequently not expressed; for, though our Lord sometimes condescended to unveil the hidden sense, by disclosing the moral meaning of his parable, as in Matt. xiii. 3—8, 18—23. compared with Luke viii. 4—15. and Matt. xiii. 24—30. 36—43. yet he usually left the application to those whom he designed to instruct by his doctrine. (3.) The constituent part of a parable is the root or scope to which it tends.

PAR'-A-DISE: pàrrádȳse. [*A garden of pleasure.*] The garden of Eden, mentioned Gen. ii. 8. is also called in the Septuagint, the garden of Paradise. Several places were thus called; see Genesis iv. 16. 2 Kings xix. 12. Isa. xxxvii. 12. and Amos i. 5. Paradise was, in the beginning, the habitation of man in his state of innocence, in which he enjoyed that presence of his Maker, which constituted his supreme happiness.

——————It was a place
Chos'n by the sovereign planter, when he fram'd
All things to man's delightful use: The roof
Of thickest covert, was inwoven shade,
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf. On either side
Acanthus, and each od'rous bushy shrub,
Fenc'd up the verdant wall. Each beauteous flow'r,
Iris, all hues, roses, and jessamin,
Rear'd high their flourish'd heads between, and wrought
Mosaic: underfoot the violet,
Crocus, and hyacinth, with rich inlay,
Broider'd the ground, more coloured than with stone
Of costliest emblem. Other creatures here,
Beast, bird, insect, or worm, durst enter none;
Such was their awe of man!—*Paradise Lost*, b. 4.

In the New Testament, Paradise signifies the invisible residence of the blessed, Luke xxiii. 43. "To-day shalt thou be with me in Paradise;" in the abode of the spirits of the just, to enjoy the presence and approbation of the Most High, Rev. ii. 7. "To him that overcometh

will I give to eat of the tree of life which is in the midst of the *Paradise* of God." See *Eden*.

PA'-RAH: pårå. [*A cow, increasing, stirring up.*] Josh. xviii. 23.

PARAMOURS, concubines, Ezek. xxiii. 20. "She doted upon her paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses."

PA'-RAN: pårän. [*Beauty, praise, ornament.*] A city, Deut. i. 1. 1 Kings xi. 18. a mount, Deut. xxxiii. 2. Hab. iii. 3. a desert of Arabia Petræa, lying to the southward of Palestine, and to the northeast of the Elanitic gulf, Gen. xiv. 6. xxi. 21. Numb. x. 12. xiii. 3, 26.

PAR'-BAR: pårbår. [*A gate belonging to the temple.*] 1 Chron. xxvi. 18.

PARCH. Spoken of corn, Ruth ii. "He reached her parched corn, and she did eat." See 2 Sam. xvii. 28. Of ground, Isa. xxxv. 7.

PARCHMENT, 2 Tim. iv. 13. "Bring with thee the books, but especially the parchments." The books and parchments sent for, were most likely not for Saint Paul's own use, as he was now on the eve of his martyrdom. He probably intended to bequeath them to the faithful; that they might be preserved for the use of the church.

PARDON, the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted, Exodus xxxiv. 9. Numb. xiv. 19. 1 Sam. xv. 25. Isa. lv. 7. Psalm xxv. 11. The pardon of sin is to be asked, and obtained, through that gracious name in which mercy and truth are met together; and so great is our sin, that pardon can be had through no other name. The atonement of Christ is the foundation of pardon; and faith in that atonement appropriate, the benefit to the earnest seeker of salvation. See *Forgiveness*.

PARENTS, a name appropriated to immediate progenitors, as father and mother, Matt. x. 21. Luke ii. 27. John ix. 2. Rom. i. 30. The duties of parents to children relate to their health, their maintenance, their education, and morals. Many rules have been delivered respecting the health of children, which cannot be inserted here; yet we shall just observe, that, if a parent wishes to see his progeny healthy, he must not indulge them in every thing their little appetites desire; nor give them too much sleep, nor ever give them strong liquors. He must accustom them to industry and moderate exercise. Their food and clothing should be rather light. They should go to rest soon, and rise early; and, above all, should, if possible, be inspired with a love of cleanliness. As to their maintenance, it is the parent's duty to provide every thing for them that is necessary, until they be capable of providing for themselves. They, therefore, who live in habits of idleness, desert their families, or by their negligent conduct reduce them to a state of indigence and distress, are violating the law of nature and of revelation, 1 Tim. v. 8. In respect to their education and morals, great care should be taken. As it relates to the present life, habits of courage, application, trade, prudence, labour, justice, contentment, temperance, truth, benevolence, &c. should be formed. Their capacities, age, temper, strength, inclination, should be consulted, and advice given suitable to these. As it relates to a future life, their minds should be informed as to the being of God, his perfections, glory, and the mode of salvation by Jesus Christ. They should be catechised; allured to a cheerful attendance on divine worship; instructed in the Scriptures; kept from bad company; prayed with and for; and, above all, a good example set them, Prov. xxii. 6. Eph.

vi. 1, 2. Nothing can be more criminal than the conduct of some parents in the inferior classes of the community, who never restrain the desires and passions of their children, suffer them to live in idleness, dishonesty, and profanation of the Lord's day, the consequence of which is often an ignominious end. So, among the great, permitting their children to spend their time and their money as they please, indulging them in perpetual public diversions, and setting before them awful examples of gambling, indolence, blasphemy, drinking, and almost every other vice; what is this but ruining their children, and "bequeathing to posterity a nuisance?" But, while we would call upon parents to exercise their authority, it must not be understood that children are to be at their disposal under all circumstances, especially when they begin to think for themselves. Though a parent has a right over his children, yet he is not to be a domestic tyrant, consulting his own will and passions in preference to their interest. In fact, his right over them is at an end when he goes beyond his duty to them. "Parents have no right," says the late Dr. Paley, "to urge children to marriages to which they are averse, with the view of exalting or enriching the family, or for the sake of connecting estates, parties, or interests; nor to oppose a marriage in which the child would probably find his happiness, from a motive of pride or avarice, of family hostility or personal pique." See *Paley's Moral Philosophy*, vol. i. p. 345, &c.

Miscellaneous pieces on Parents. —Against disrepect, and disobedience to parents. "There is a degree of affectionate respect which is owing to parents, that no persons else can properly claim. For a considerable time, parents stand, as it were, in the place of God to their children; and therefore rebellion against their lawful commands has been considered as rebellion against God. The precept, "Honour thy father and thy mother, Exod. xx. 12. prohibits not only all injurious acts, irreverent and unkind speeches to parents; but enjoins all necessary acts of kindness, filial respect, and obedience. We can scarcely suppose that a man honours his parents, who, when they fall weak, blind, or sick, does not exert himself to the uttermost in their support. In such cases, God as truly requires the children to provide for the parents, as he required the parents to feed, nourish, support, instruct, and defend the children, when they were in the lowest state of helpless infancy."—*Dr. A. Clarke.*

The cursing of parents, i. e. not only the imprecation of evil on them, but probably also all rude and reproachful language towards them, was punished with death, Exod. xxi. 17. Lev. xx. 9. as likewise was the striking of them, Exod. xxi. 15. An example of the crime of cursing a parent, which is fully in point, is given by Jesus Christ in Matt. xv. 4—6. Mark vii. 9—12. See art. *Corban.*

As the vexations which parents receive from undutiful children hasten the approach of old age, and double the force of years, so the comforts which they reap from them when kind and dutiful are balm to all other sorrows, and in some degree disappoint the injuries of time. Parents as it were repeat their lives in their offspring; and their concern for them is so great, that they feel all their sufferings, and taste all their enjoyments. However strong we may suppose the fondness of a father for his children, yet they will in general find more lively marks of tenderness in the bosom of a mother. There are no ties in nature to compare with those which unite an af-

fectionate mother to her children, especially when they repay her tenderness with obedience and love.—*Stretch.*

PARLOUR, Judges iii. 20. "He was sitting in a summer parlour," or a parlour of cooling. See Amos iii. 15.

PAR-MASH'-TA: pârmâshtâ.—[*A bull of one year old.*] The seventh son of Haman, Esth. ix. 9.

PAR'-ME-NAS: pârmênâs.—[*Continuing, permanent.*] One of the seven deacons of the church in Jerusalem, Acts vi. 5.

PAR'-NACH: pârnâk. [*A bull, or smiting.*] Numb. xxxiv. 25.

PA'-ROSH: pârôsh. [*A gnat, or the fruit of the moth.*] Ezra ii. 3.

PAR-SHAN-DA'-THA: pârshândâthâ. [*Of his trouble, or dung of impur'ty.*] Esth. ix. 6.

PART signifies fellowship, Acts viii. 21. "Thou hast neither *part* nor lot in this matter;" no part among the faithful; no spiritual portion. Sinful dealing, Psal. v. 9. "Their inward part is very wickedness;" their thoughts and imaginations were defiled, and the stream was poisoned at the fountain. Sincerity, Ps. li. 6. "Thou desirest truth in the inward part; thou art not contented with a superficial appearance of goodness; thou lovest truth in the bottom of the heart. Portion, or inheritance, Rev. xxii. 19. to separate, 2 Kings ii. 11. to divide, Gen. ii. 10. Matt. xxvii. 35.

PARTAKERS, sharers in the same spiritual blessings, Rom. xv. 27. "If the Gentiles have been made partakers of their spiritual things:" it was through, and by means of the Jews, that the Gentiles were brought to the knowledge of God, and the gospel of Christ. See Ephes. iii. 6. Phil. i. 7. Heb. iii. 1. vi. 4. xii. 10. 2 Peter i. 4. "That by these ye might be partakers of the divine nature;" i. e. the graces of the divine Spirit, whereby the soul is renewed in righteousness and true holiness, and prepared for a glorious immortality. See Eph. iv. 24. Col. iii. 10.

PAR'-THI-ANS: pârthêâns.—[*Horsemen, banished men.*] Are mentioned in Acts ii. 9. in conjunction with the Medes. The empire of Parthia subsisted four hundred years, and disputed for the dominion of the east with the Romans. The Parthians were celebrated for their veneration of their kings, and for their way of fighting by flight, and shooting their arrows backwards. They dwelt between Media and Mesopotamia: Jews from among them were at Jerusalem when the Holy Ghost fell on the apostles.

PARTIALITY, an inclining to one party or side more than another, 1 Tim. v. 21. "Doing nothing by partiality;" treating no man, in religious matters, according to the rank he holds in life; or according to any personal attachment thou mayest have for him. Every man should be dealt with in the church, as he will be dealt with at the judgment-seat of Christ. "Wisdom—is without *partiality*," James iii. 17.

PARTITION, that which divided the Jews from the Gentiles, Eph. ii. 14. "Hath broken down the middle wall of partition between us." By abolishing the law of Jewish ordinances, Jesus has removed that which kept the two parties not only in a state of separation, but also at variance.

PARTRIDGE, a bird mentioned by the prophet Jeremiah, ch. xvii. 9. It is contended by Bochart, that the Hebrew word *Kore*, which our translators have rendered "the partridge," is not the bird which we call by that name, nor any bird known in these parts. That it is a bird which frequents the mountains may be inferred from 1 Sam. xxvi. 20.

PA-RU'-AH: pârûâ. [*Fresh, flourishing, or flying away.*] Father of Jehoshaphat, head of the

tribe of Issachar, 1 Kings iv. 17.

PAR-VA'-IM: pârvâim. [*A country of gold.*] 2 Chron. iii. 6.

PA'-SACH: pâsâk. [*Thy diminishing.*] 1 Chron. vii. 33.

PAS-DAM'-MIM: pâsdâmmim. [*A portion, diminishing of blood.*] 1 Chron. xi. 13.

PA-SE'-AH: pâssâă. [*A passing over, a halting.*] Neh. iii. 6.

PASH'-UR: pâshûr. [*Increasing liberty, or spreading out whiteness.*] Neh. xi. 12.

PASSAGE, a ford or pass, Judg. xii. 6. 1 Sam. xiii. 23. Jer. xxii. 20.

PASSION signifies (1.) Natural and sinful affections, Acts xiv. 15. James v. 17. (2.) The sufferings of Christ, Acts i. 3.

PASSOVER, a solemn festival of the Jews, was instituted in memory of the departure of the Israelites out of Egypt, and of the favour shown to them by the God of their fathers, when the destroying angel, passing through the land, spared their first-born, while he put to death all those of the Egyptians, Exod. xii. 14, 29, 30—51. This festival was also called the feast or the days of unleavened bread, Exod. xxiii. 15. Mark xiv. 1. Acts xii. 3. because it was unlawful to eat any other bread during the seven days the feast lasted. (1.) The passover commenced on the evening subsequent to the fourteenth day of the month Nisan, the first in the Jewish sacred or ecclesiastical year, Exod. xii. 6, 8, 18. Lev. xxiii. 4—8. Num. xxviii. 16. with eating what was called the paschal lamb; and it was to continue until the twenty-first. The day preceding its commencement was called the preparation of the passover, John xix. 14. (2.) The paschal lamb was to be a male, without blemish, of the first year, either from the sheep or the goats, Exod. xii. 5. It was to be taken from the flocks four days before it was killed; and one lamb was to be offered for each family; and if its members were too few to eat a whole lamb, two families were to join together. In the time of Josephus, a paschal society consisted at least of ten persons to one lamb, and not more than twenty. Our Saviour's society was composed of himself and the twelve disciples, Matt. xxvi. 20. Luke xxii. 14. (3.) With regard to the mystical signification of the passover, we know generally from St. Paul, who calls Jesus our passover, 1 Cor. v. 7. "Christ our passover was sacrificed for us." The holiness of his nature, or the spotless purity of his heart and life, was prefigured by the paschal lamb's being without blemish; and in reference to this, the apostle Peter tells his Christian brethren, that "they were not redeemed with silver and gold—but with the precious blood of Christ—as of a lamb without blemish and without spot," 1 Pet. i. 19. "The lamb of God which taketh away the sin of the world," John i. 29. The paschal lamb was to be killed by the effusion of its blood—and the Saviour laid down his life, or poured out his soul unto death, and shed his blood for the remission of the sins of many, John x. 17, 18. Matt. xxvi. 28. The Israelites enjoyed protection and safety through sprinkling the blood of the victim on the posts of their doors, and eating of the sacrifice. "By faith Moses kept the *passover*, and the sprinkling of blood, lest he that destroyed the first-born should touch them," Heb. xi. 28. So Jesus Christ gave himself for the life of the world, and hence he said, "Unless ye eat the flesh and drink the blood of the Son of Man, ye have no life in you," John vi. 51, 52. Luke xxii. 20. Matt. xxvi. 27. See *Feast*.

PASTOR, literally a shepherd; figuratively a stated minister appointed to watch over and instruct a congregation, Jer. iii. 15. xxiii.

1, 2. Eph. iv. 11. Pastors of churches are to be obeyed and submitted to, Heb. xiii. 17. to be held in reputation, or in honour, Phil. ii. 29. and to be esteemed very highly in love for their works' sake, 1 Thess. v. 12, 13. The ground of this is, the resemblance they bear in their work and office to Jesus Christ, who is the chief Shepherd and Bishop of souls, Heb. xiii. 20. 1 Pet. ii. 25. chap. v. 4. See art. *Feed*, *Minister*, and *Shepherd*.

PASTURE signifies unploughed land kept for feeding of cattle, 1 Chron. iv. 40. Job xxxix. 8. the land of Canaan, in which God placed his people, as sheep in a pasture, Hosea xiii. 6. all necessary and delightful provisions both for soul and body, Psalm. xxiii. 2. "He maketh me to lie down in green pastures." The loveliest image afforded by the natural world is here presented to the imagination; that of a flock, feeding in verdant meadows, and reposing, in quietness, by the rivers of waters running gently through them. It is selected to convey an idea made of the provision made for the souls, as well as the bodies of men, by his goodness, who opens his hand, and fills all things living with plenteousness. "By me, if any man enter in, he shall be saved, and shall go in and out, and find pasture," John x. 9. Every flock that we see should remind us of our necessities; and every pasture should excite us to praise that love by which they are so bountifully supplied. The church of God, Psalm lxxiv. 1.

PAT-A'-RA: pâtârâ. [*Trodden under foot, bringing to death.*]—One of the chief sea-port towns of Syria, Acts xxi. 1. St. Paul visited it in his way from Philippi to Jerusalem.

PATH is spoken of God, and signifies his precepts, Psalm xvii. 5. his dealings and dispensations, Psal. xxv. 10. the clouds which distil the rain, Psalm lxv. 11. of good men, and signifies their holy conversation and good example, Prov. ii. 20. the affairs they undertake, Prov. iii. 6. their actions and course of life, Job xiii. 27. xxxiii. 11. "The path of the just is as the shining light;" it is open, luminous, and instructive; that of the wicked is gloomy, dark, and dangerous, Isa. lix. 7. Prov. iv. 14.

PA'-THROS: pâthrôs. [*A morsel of dough, a persuasion of decay.*] A city and canton of Egypt, mentioned by the prophets Isaiah, Jeremiah, and Ezekiel, Isa. xi. 11. Jer. xliv. 1, 15. Ezek. xxix. 14. chap. xxx. 14. Its precise situation is now uncertain.

PATH-RU'-SIM: pâthrûsim.—[The same as Pathros.] The sixth son of Mizraim, Gen. x. 14.

PATIENCE, that calm and unruffled temper with which the righteous bear the evils of life. Patience must be displayed (1.) Under provocations. People in general love to sting the passionate: they who are easily provoked, commit their repose to the keeping of their enemies; they lie down at their feet, and invite them to strike. The man of temper places himself beyond vexatious interruption. "He that hath no rule over his own spirit, is like a city that is broken down, and without walls," into which enter over the ruins, serpents, vagrants, thieves, enemies; while the man who in patience possesses his soul, has the command of himself, places a defence all around him, and forbids the entrance of such unwelcome company to offend or discompose. His wisdom requires it. "He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly." Wisdom gives us large, various, comprehensive views of things; the very exercise operates as a diversion, affords the mind time to cool, and furnishes numberless circumstances tending to

soften severity. His dignity requires it. "It is the glory of a man to pass by a transgression." The man provoked to revenge is conquered, and loses the glory of the struggle; while he who forbears comes off victor, crowned with no common laurels. A flood assails a rock, and rolls off unable to make an impression; while straws and boughs are borne off in triumph, carried down the stream, driven and tossed. What provocations had Joseph received from his brethren! but he scarcely mentions the crime; so eager is he to announce the pardon. David says, "They rewarded me evil for good; but as for me, when they were sick, my clothing was sackcloth." Stephen, dying under a shower of stones, prays for his enemies: "Lord, lay not this sin to their charge." But a greater than Joseph, or David, or Stephen, is here. Go to the foot of the cross, and behold Jesus, suffering for us. Every thing conspired to render the provocation heinous; the nature of the offence, the meanness and obligation of the offenders, the righteousness of his cause, the grandeur of his person; and all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword; the sun resolved to shine on such criminals no longer; the rocks asked to crush them; the earth trembles under the sinful load; the very dead cannot remain in their graves. He suffers them all to testify their sympathy, but forbids their revenge; and, lest the Judge of all should pour forth his fury, he cries, "Father, forgive them, for they know not what they do!" (2.) Patience is to be displayed in suffering affliction. This is another field in which patience gathers glory. Affliction comes to exercise our patience, and to distinguish it. "The trial of your faith worketh patience," not only in consequence of the divine blessing, but by the natural operation of things; use makes perfect; the yoke is rendered easy by being worn, and those parts of the body which are most in action are the most strong and solid; and, therefore, we are not to excuse improper dispositions under affliction, by saying, "It was so trying, who could help it?" This is to justify impatience by what God sends on purpose to make you patient. (3.) Patience is to be exercised under delays. We as naturally pursue a desired good as we shun an apprehended evil: the want of such a good is as grievous as the pressure of such an evil; and an ability to bear the one is as needful a qualification as the fortitude by which we endure the other. It therefore equally belongs to patience to wait, as to suffer. God does not always immediately indulge us with an answer to our prayers. He hears, indeed, as soon as we knock; but he does not open the door: to stand there resolved not to go without a blessing requires patience; and patience cries, "Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." We have, however, the most powerful motives to excite us to the attainment of this grace. (1.) God is a God of patience, Rom. xv. 5. (2.) It is enjoined by the gospel, Rom. xii. 12. Luke xxi. 19. (3.) The present state of man renders the practice of it absolutely necessary, Heb. x. 36. (4.) The manifold inconvenience of impatience is a strong motive, Psalm cvi. (5.) Eminent examples of it, Heb. xii. 2. Heb. vi. 12. Job i. 22. (6.) Reflect that all our trials will terminate in triumph, James v. 7, 8. Rom. ii. 7.

With patient mind thy course of duty run;
God nothing does, nor suffers to be done,
But thou would'st do thyself, couldst thou but see
The end of all events as well as He.—*Byrom.*

See art. *Forbear* and *Long*.

PAT'-MOS : pătmŏs. [*Mortal, deadly.*] An island of the Ægean Sea, one of the Sporades, whither the apostle and evangelist John, Rev. i. 9. was banished, A. D. 94, and where he had his revelations which he has recorded in the Apocalypse. Patmos is situated between Icaria and the promontory of Miletus.

PATRIARCHS, a name applied to those chiefly who lived before Moses, properly denoting heads of families who were both priests and princes, without peculiar places allotted for worship. Abraham, Jacob and his sons, and David, are called patriarchs, Acts ii. 29. vii. 8, 9. Heb. vii. 4.

PATRIMONY, the estate left by a father to his child, Deut. xviii. 8.

PAT'-RO-BAS : păttrŏbăs. [*Paternal, or who pursues the steps of his father.*] A disciple mentioned by Paul, Rom. xvi. 14.

PATTERN, an example, Exodus xxv. 9. Tit. ii. 7. Heb. viii. 5.

PA'-U: păŭ. [The same as Pai.] A city of Edom, Gen. xxxvi. 39.

PAVEMENT, a floor, 2 Chron. vii. 3. of stones, 2 Kings xvi. 17. of sapphires, Exodus xxiv. 10. of marble, Esth. i. 6.

PAVILION signifies a tent made of cloth, stretched out on poles, Jer. xliii. 10. "And he shall spread his royal pavilion over them." When David expressed his desire to dwell in the house of the Lord all the days of his life, he added, "for in the time of trouble he shall hide me in his pavilion," Psalm xxvii. 5. Thick heavy clouds deeply charged, and with louring aspects, spread about the Almighty as a tent, Psalm xviii. 11. "His pavilion round about him were dark waters and thick clouds of the skies." The representation is truly grand and poetic. See Deut. iv. 11. Psalm xcvii. 2.

PAUL : păll. [In Hebrew, *marvellous;* in Greek, *rest;* in Latin, *little.*] Originally named Saul, was a Hebrew of the Hebrews, a descendant of the patriarch Abraham, of the tribe of Benjamin, and a native of Tarsus, then the chief city of Cilicia. By birth he was a citizen of Rome, a distinguished honour and privilege, which had probably been conferred on some of his ancestors for services rendered to the commonwealth during the wars, Phil. iii. 5. 2 Cor. xi. 22. Acts xvi. 37, 38. xxii. 25, 29. xxiii. 27. His father was a Pharisee, and he himself was educated in the most rigid principles of that sect, Acts xxiii. 6. xxvi. 5. His sister's son and some others of his relations were Christians, and had embraced the gospel before his conversion, Acts xxiii. 16—22. Rom. xvi. 7, 11, 21. That he was early educated in Greek literature at Tarsus, some have inferred from that place being celebrated for polite learning, and also from his quotations of several Greek poets, Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12.

From Tarsus, Saul removed to Jerusalem, where he made considerable proficiency in the study of the law, and the Jewish traditions, under Gamaliel, a celebrated teacher of that day, Acts xxii. 3. Gal. i. 14. He appears to have been a person of great natural ability, of quick apprehension, strong passions, and firm resolution; and was thus qualified for signal service, as a teacher of whatever principles he might embrace. He was also conscientious in his life, and strictly faithful to the dictates of his conscience, according to the knowledge which he possessed: this is evident from his appeals to the Jews, and from the undissembled testimony which he bore on a serious comparison and recollection of his former and latter conduct, Acts xxiii. 1. xxvi. 4, 5. Phil. iii. 6. 1 Tim. i. 13. 2 Tim. i. 3. His parents completed his education by having him taught the art of tent-making,

in conformity with the practice of the Jews, with whom it was customary to teach youth of the highest birth some mechanical employment; by which, in cases of necessity, they might maintain themselves without being burthensome to others. For some time after the appearance of Christianity in the world, he was a bitter enemy and a furious opposer of all who professed that faith; and when the first martyr Stephen was stoned, Saul was not only consenting to his death, but actually took care of the clothes of the witnesses who had stoned him, A. D. 34. After this event, Saul took an active part in the persecution of the Christians, not only at Jerusalem, but also throughout Judea, Acts viii. 3. xxii. 4. xxvi. 10, 11. and procured letters of commission from the high-priest and elders, or Sanhedrim, to the synagogue of the Jews at Damascus, empowering him to bring to Jerusalem any Christians, whether men or women, whom he might find there. He also obtained letters to the governor of Damascus, we may presume, to permit them to be removed from his jurisdiction, Acts ix. 2. xxii. 5. xxvi. 12. 2 Cor. xi. 32. While Saul was on his journey thither for this purpose, his miraculous conversion took place, A. D. 35, in the manner recorded in the ninth chapter of the Acts of the Apostles, and to which Saint Paul himself has numerous references in his epistles, 1 Cor. xv. 9. 1 Tim. i. 12, 13. The conversion of such a man, at such a time, and by such means, furnishes one of the most complete proofs that ever has been given of the divine origin of Christianity. That Saul, who possessed such distinguished talents and acquirements, from being a zealous persecutor of the disciples of Christ, became all at once a disciple himself, is a fact which cannot be controverted without overturning the credit of all history.

Not long after his baptism, and the descent of the Holy Ghost upon him, Saul went into Arabia, Gal. i. 17. And during his residence in that country he was fully instructed, as we may reasonably think, by divine revelation, and by diligent study of the Old Testament, in the doctrines and duties of the gospel. Three years after his conversion he returned to Damascus, A. D. 38, Gal. i. 18. and boldly preached the gospel to the Jews, who rejecting his testimony, as an apostate, conspired to kill him; but, the plot being communicated to Saul, he escaped from Damascus privately by night, and went up to Jerusalem for the first time since his conversion, Acts ix. 23—25. Gal. i. 17, 18. 2 Cor. 32, 33. After some hesitation on the part of the Christians in that city, he was acknowledged to be a disciple: he remained at Jerusalem only fifteen days, during which his boldness in preaching the gospel so irritated the Hellenistic Jews, that they conspired against him; which when the brethren knew, they brought him down to Cæsarea Philippi, and sent him forth to Tarsus, Acts ix. 28—30. A. D. 39. While Paul was in Cilicia, he had those divine visions and revelations of which he speaks, 2 Cor. xii. On which occasion "there was given him a thorn in the flesh, lest he should have been exalted above measure, through the abundance of the revelations." In the year 42, Saul, accompanied by Barnabas, proceeded to Antioch, where they taught with great success for one year, Acts xi. 26. During their abode in this city, there came prophets from Jerusalem, one of whom, named Agabus, signified by the spirit that there should be a great dearth throughout the land of Judæa, which came to pass in the days of Claudius Cæsar, commencing in the fourth, but raging chiefly

in the fifth and sixth years of that emperor. In order to relieve their suffering brethren in Judæa, a collection was made by the Christians at Antioch, each according to his ability; and was sent to the church at Jerusalem by the hands of Barnabas and Saul, Acts xi. 27—30. Having discharged this trust, Barnabas and Saul returned from Jerusalem to Antioch, taking with them Mark, afterwards the evangelist, as an assistant in their approaching mission to the Gentiles, to which Barnabas and Saul were soon after separated by the solemn and express appointment of the Holy Spirit. Being thus sent forth, they departed, with John Mark as their minister, to Seleucia, a sea-port town near the mouth of the Orontes, twelve miles below Antioch, and about five from the sea; whence they sailed to Cyprus, the native country of Barnabas, and preached the word of God at Salamis, the nearest port to Syria, at first in the Jewish synagogues, according to their custom. Thence they crossed to Paphos, the capital of the island, where Sergius Paulus, the Roman proconsul, resided. This magistrate, being desirous to hear the word of God, sent for the apostles; but Barjesus, a Jewish false prophet and sorcerer, opposed them, and sought to pervert the proconsul from the faith. But Saul, full of the Holy Spirit, struck the sorcerer with blindness for a season, as a punishment for his wicked interference. This astonishing judgment confirming the doctrine of the Lord, converted the proconsul to the faith, Acts xiii. 1—12.

As St. Luke, who has recorded the labours of the great apostle of the Gentiles, calls him no longer Saul, but Paul, the learned have conjectured that the change was made by Saul himself in honour of the proconsul, who was probably his first convert from among the idolatrous Gentiles, or perhaps the first Gentile of high rank who was converted. A. D. 46. Paul and his company sailed from Cyprus to the coast of Asia Minor, and preached at Perga, a city of Pamphylia, situated about twelve miles from the sea. Here Mark separated from them, and returned to Jerusalem. Thence they proceeded to Antioch, the capital of Pisidia, where, notwithstanding the opposition of the Jews, Paul and Barnabas were the means of converting great numbers, both of the proselyted and of the idolatrous Gentiles; but, being driven thence by the machinations of the unbelieving Jews, they proceeded to Iconium in Lycaonia, Acts xiii. 13—52. Here they converted many to the faith; but, being in danger of being stoned, they proceeded to Lystra, where Paul, working a miracle on a cripple, was at first considered as a god, but was afterwards dragged out of the city, stoned, and left for dead, xiv. 1—20. He rose up, however, perfectly whole; and, quitting Lystra, on the following day he proceeded to Derbe, and preached the gospel in Galatia and Phrygia, regions adjoining to Lycaonia, whence Paul and his assistants returned through Lystra and Iconium to Antioch in Pisidia, confirming the new converts in the faith, and ordaining elders in every church. Having thus traversed all Pisidia, they retraced their way to Perga in Pamphylia, and, embarking at Attalia, returned to Antioch in Syria, after a circuit of about two years, xiv. 21—27. A. D. 47, 48. During their residence at Antioch, which is supposed to have been two full years, certain persons came from Judea, and taught that there was no salvation without circumcision and other ceremonies. These false teachers Paul and Barnabas withstood; and it was at length agreed to send a deputation to Jerusalem, to obtain

the decision of the apostles and elders on this question. For this purpose Paul and Barnabas were deputed: and, travelling through Phenice and Samaria, they arrived at Jerusalem, A. D. 49, where it was decreed that the proselyted Gentiles were not obliged to observe the law of Moses as a term of salvation, Acts xv. 1—29. After the council of Jerusalem, Paul and Barnabas returned to Antioch, and made some stay there, teaching and preaching the word of the Lord, with many assistants, ver. 30—35. About the beginning of the year 50, Paul proposed to Barnabas to take another circuit throughout the churches they had planted in Asia Minor. But Barnabas being desirous to have his nephew Mark for their minister, Paul objected to him who had deserted them in their former journey to Pamphylia, Acts xiii. 13. A sharp contention arose, which terminated in their separation; and Barnabas sailed with Mark to Cyprus, to visit the churches which had been planted there by Paul and himself; while Paul choosing Silas for his companion, departed from Antioch with the approbation of the church. Passing through Syria and Cilicia, they confirmed the churches in those countries; and thence proceeded to Derbe and Lystra in Lycaonia, to preach the gospel a second time to the Gentiles, and to publish the decrees of the council held at Jerusalam. At Lystra Paul took Timothy as his assistant; and departing thence with Silas, they went through Phrygia and Galatia, publishing the word of the Lord, Acts xv. 35—41. xvi. 1—6. Being forbidden by the Holy Spirit to preach the gospel in Asia, strictly so called, they arrived at Mysia; and being in like manner forbidden to proceed to Bithynia, they passed by the Lesser Mysia, which separated Bithynia from the region of Troas, and came to the city and port of Troas. Here they were joined by the evangelist Luke, Acts xvi. 7, 8.

While they were at Troas, A. D. 50, Paul and his assistants were called to preach the gospel in Macedonia by a vision that appeared to Paul during the night. In obedience to the heavenly monition, they sailed directly from Troas to Samothracia, and the next day to Neapolis, and thence to Philippi, a city of Macedonia Prima, and a Roman colony. Here, under the ministry of Paul, Lydia was converted, and here a damsel was dispossessed who had a spirit of divination, for which last transaction Paul and Silas were beaten with rods and imprisoned; but being liberated, Acts xvi. 9—40. they passed through Amphipolis and Apollonia to Thessalonica. Here they preached in the synagogue, and some believed, while others persecuted them. Being about to quit that city, Paul and his companions went to Beræa, where they preached with great success; but the unbelieving Jews, coming from Thessalonica, stirred up the people against them. Paul therefore, leaving Silas and Timothy at Beræa, departed to Athens; where he disputed daily in the synagogue with the Jews, and in the market-place with Epicurean and Stoic philosophers. These men carried him before the supreme court of Areopagus for trial, on the capital charge of being a setter forth of strange demons. Before this tribunal, composed of senators, philosophers, rhetoricians, and statesmen, St. Paul delivered his most eloquent and masterly apology; in which, while he retorted the charge of his accusers, he instructed the people, to whom he preached the living God, to them unknown. Although many of his hearers ridiculed the sublime doctrines which he taught, particularly that of the resurrection, yet some of his audience were better

disposed, and desirous of further information; and one among his judges was converted, together with Damaris, a woman of some rank, besides others of inferior note, Acts xvii. A. D. 51—53. From Athens, St. Paul proceeded to Corinth, the capital of Achaia, and distinguished for the number, quality, opulence, and learning of its inhabitants. Here he tarried a year and six months, i. e. the latter part of the year 51, the whole of 52, and early part of 53. His principal associates in the ministry, besides Timothy and Silas who came to him from Thessalonica, were Aquila, a Jew of Pontus, and his wife Priscilla, who had lately come thither from Rome, whence the emperor Claudius had banished all the Jews on account of their turbulence, and with whom he worked at their common trade of tent-makers for his livelihood. From this city he wrote his two Epistles to the Thessalonians, and perhaps also that to the Galatians. The success of St. Paul, in preaching the gospel at Corinth and in Peloponnesus, so irritated the unbelieving Jews, that they dragged him before Gallio, the proconsul of Achaia; who, prudently refusing to interfere in religious opinions that were not detrimental to the state, drove them from his tribunal, xviii. 1—17. After continuing some further time at Corinth, St. Paul embarked at Cenchrea, the eastern port of Corinth, for Ephesus, where he left Aquila and Priscilla, and proceeded thence to Cæsarea and Jerusalem: from which latter city he returned to Antioch, Acts xviii. 22. A. D. 54—56. After some stay at Antioch, St. Paul visited the churches of Galatia and Phrygia, and came to Ephesus, where he found Aquila and Priscilla, Acts xviii. 24—28. St. Paul, as usual, preached first in the synagogues; but, being opposed by the Jews, he afterwards taught in the school of one Tyrannus with great success, and wrought numerous miracles, xix. 1—20. During this residence, St. Paul received a letter from the Corinthians, to whom he wrote his first epistle. But being assaulted by Demetrius, a silversmith, and others of his profession, who were employed in making silver shrines in which images of Diana were to be enclosed, and were apprehensive that their trade would suffer from his preaching, St. Paul quitted that city, where he had gathered a numerous church, verses 21—41. xx. 1.

On his departure from Ephesus, A. D. 56, St. Paul went first to Troas, expecting to meet Titus on his return from Corinth, 2 Cor. ii. 12, 13. Here he preached a short time with great success, and then proceeded to Macedonia, where he received the collections of the Macedonian Christians for their poor brethren in Judea. A. D. 57, in his progress from Macedonia into Greece, he is supposed to have preached the gospel on the confines of Illyricum, as mentioned in Rom. xv. 19. St. Paul continued three months in Greece, principally, it is supposed, at Corinth, whence he wrote his Epistle to the Romans; and having received the money which the churches had collected for the poor Christians in Judea, he sailed from Philippi to Troas, and thence to Miletus, whither the elders of the Ephesian church had come to meet him by his appointment, to which the apostle gave a most affecting farewell charge, Acts xx. 17—36. A. D. 58. From Miletus Paul and his companions sailed directly to Coos, next to Rhodes, and thence to Patara; here, finding a vessel bound to Phœnicia, they embarked, and leaving Cyprus on their left, they landed at Tyre. After waiting seven days they sailed to Ptolemais, from which port they

went on foot to Cæsarea, where they lodged with Philip the evangelist. During their stay here for several days, the prophet Agabus foretold the imprisonment of Paul, who, persisting in his determination to go to Jerusalem, was at length permitted to depart: he accordingly arrived there, for the fifth time, just before the feast of Pentecost, and was gladly received by the brethren, Acts xxi. 1—18. The day after their arrival at Jerusalem, Paul and his assistants related to James and the elders of the church, "what things God had wrought among the Gentiles by his ministry; and when they heard it, they glorified the Lord." Shortly after this, some Asiatic Jews, probably from Ephesus, seeing Paul in the temple, whither he had gone to assist some of the brethren to discharge a vow of Nazariteship, excited the multitude to kill the apostle, who was with difficulty rescued from their fury by Lysias, the chief captain or tribune of the temple guard. On the following morning Paul was conducted before the council, when he declared himself to be a Pharisee. A contest having arisen between the Pharisees and Sadducees, members of the Sanhedrim, Lysias, being apprehensive for Paul's safety, commanded the soldiers to rescue him, and directed the council to accuse him before Felix the procurator at Cæsarea, Acts xxii. xxiii. Five days after, Ananias the high-priest, accompanied by the elders and by a certain orator named Tertullus, proceeded to that city, and accused him to Felix of sedition, heresy, and profanation of the temple. These charges were denied by St. Paul, who gave an account of his faith; but the governor, though convinced of his innocence, being unwilling to displease the Jews, and also hoping that Paul would have given money to be liberated, ordered the apostle to be kept in a state of confinement, and allowed his friends to visit him. A few days after this transaction, Felix, at the request of his wife Drusilla, sent for Paul, who gave them an account of his faith in Christ, and reasoned so forcibly concerning righteousness, temperance, and judgment to come, that the profligate governor's conscience was alarmed. See art. *Felix*. "Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." That season, however, never came; and Felix, two years afterwards, when recalled from his government, left Paul in prison, in order to gratify the Jews, Acts xxiv.

Felix was succeeded in the government of Judea by Festus, A. D. 60, who sat in judgment on St. Paul; and having the accusations of the Jews against him, and his defence, proposed a new trial at Jerusalem, in order to ingratiate himself with the Jews. But this was declined by Paul, who appealed to the emperor. Shortly after this, Agrippa king of Chalcis, and his sister Bernice, having come to Cæsarea to congratulate Festus, the latter communicated Paul's case to him, and brought the apostle forth to plead his cause before Agrippa. Accordingly the apostle vindicated himself in so masterly a manner, as to extort an acknowledgment of his innocence from Agrippa himself, Acts xxv. xxvi. but, having appealed to the emperor, it became necessary to send him to Rome, where he at length arrived in the spring of the year 61, after a very tempestuous passage, the particulars of which are related in Acts xxvii. and xxviii. 1—16. Here he was permitted to reside in his own hired house, with the soldier to whose custody he was committed. On the third day of his arrival, he sent for the chief of the unbelieving Jews, to whom he explained the cause of his imprisonment, though

with little success; and afterwards, during the two years of his confinement, he received all that came to his house, preaching the gospel without any impediment whatever, Acts xxviii. 17—31. During this visit to Rome, St. Paul wrote his Epistles to the Ephesians, Philippians, Colossians, and to Philemon.

As St. Luke has not continued St. Paul's history beyond his first imprisonment at Rome, we have no authentic record of his subsequent travels and labours from the spring of A. D. 63, when he was released; neither is it known by what means his release was accomplished. What countries this indefatigable servant of God visited after his liberation cannot be determined, though from his own declaration five years before, of his intention to go into Spain, it is likely that he now took the opportunity of visiting that country. In the general persecution of the Christians by Nero, the apostle was at Rome, where he is said to have been confined in the same prison with Peter, and to have converted three of the soldiers appointed to guard him. The ancients vary in their accounts of the precise time of his death, though all agree as to the manner of his martyrdom. Being a Roman citizen, he was beheaded at a place called the Salvian waters, about three miles from the city, and his body was interred in the Ostium way, where Constantine the Great erected a church, which was afterwards enlarged by Theodosius, and highly ornamented by the empress Placigia. This glorious light of the church did not confine his ministry to preaching the gospel; he wrote fourteen epistles, in which the doctrines and duties of our religion are explained and inculcated with peculiar sublimity and force of language. If his style is sometimes abrupt, it arises from the warmth of the writer, who was so full of his important subject, as to neglect the exact rules of composition, and the harmony of his periods. These epistles exhibit the character of the apostle in a beautiful light. We here behold him continually bent upon the advancement of the cause in which he was engaged; ever ardent in proclaiming the glory of his master; always lowly when speaking of himself. If at times he "magnified his office," and mentioned the "signs and wonders which he had wrought," his motive was not to exalt himself, but the grace of God which was in him, against the deceivers and schismatics, who were corrupting and dividing the church. These men had attacked the apostolical dignity, and therefore not to have asserted and defended it, would have been a betraying of the office and duty committed to him by God. He was constrained to do himself justice, and not let down that character, upon the authority of which, the whole success and efficacy of the ministry depended. Yet upon all occasions his modesty shines forth, and when he is under the necessity of alleging his privileges and power, it is accompanied by this confession, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." As the fervour and perseverance, the fortitude and humility of this apostle have few parallels, in the extent and magnitude of his labours he stands unrivalled. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers; yet when driven from one city, preaching in the next, spending his whole time in the em-

ployment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. See 2 Tim. iv. 6–8.

PAY signifies to make satisfaction, Exod. xxi. 19. A just price, Num. xx. 19. "The wicked borroweth, and *payeth* not again," Psal. xxxvii. 21. He may refuse to do it, because he is a wicked man; or be unable to do it, because he is reduced to beggary.

PEACE, that state of mind in which persons are exposed to no open violence to interrupt their happiness, either in their persons or property. As by sin mankind are at enmity with God, or in a state of war with heaven; so to be delivered from its guilt is called peace with God, Rom. v. 1. Isa. xxvii. 5. and from this peace arises that of conscience, Heb. x. 22. This peace is the gift of God through Jesus Christ, 2 Thess. iii. 16. It is a blessing of great importance, Psalm cxix. 165. It is denominated perfect, Isaiah xxvi. 3. inexpressible, Phil. iv. 7. eternal, Isaiah lvii. 2. 2 Pet. iii. 14. Peace sometimes means a league between princes, 1 Kings v. 12. a cessation of hostilities, Judges iv. 17. Peace is an apostolical salutation and benediction, including all true peace, Rom. i. 7. Phil. iv. 7. 2 Thess. iii. 16. 2 Cor. xiii. 11. To preserve peace in domestic life, the Christian will do well to observe the following directions:—(1.) Never take offence at small things.—This shows great pride, but it shows humility to pass over many affronts or injuries. (2.) Be ready to forgive real injuries.—It is revenge or resentment that disturbs the peace so much; but when persons condescend and forgive, peace is soon restored. (3.) Use soft words, and be kind to all.—Harsh and spiteful words always stir up strife, and break the peace; but gentleness and a candid disposition will keep the peace. (4.) Be a mediator wherever you can.—A talebearer always disturbs the peace; but a peculiar blessing is pronounced upon those who make peace.—No person is a greater blessing to mankind than one who endeavours to heal breaches and reconcile parted friends, Matt. v. 9.

PEACOCK, a tame bird, remarkable for the extraordinary beauty of its feathers, 1 Kings x. 22. Job xxxix. 13.

PEARL, the production of a shell-fish of the oyster kind, found chiefly in the East Indies, and called Berberi: but pearls are said to be occasionally found in common oysters, and in the muscle also. They are of a brilliant sparkling white, perfectly round in general, and formed of coats in the manner of an onion. "Out of one oyster," says Dr. A. Clarke, "I once took six pearls. I have seen one that formed the whole of a Hindoo idol, Creeshna, more than an inch in length, and valued at three hundred guineas." When large, fine, and without spots, they are valuable. The pearl is put, (1.) For the precious truths of the gospel, or godly admonitions, Matt. vii. 6. (2.) The Lord Jesus, or his church, Matt. xiii. 45. (3.) The glorious state of saints in heaven, Rev. xxi. 21.

PECULIAR. The people of God are said to be his peculiar treasure, Exod. xix. 5. "Ye shall be a peculiar treasure unto me."—Though all the inhabitants of the world were his by right of creation and providence, yet these should be peculiarly his, as receiving his revelation, and entering into his covenant. See 1 Peter ii. 5, 9. Rev. i. 6. xx. 6. Psalm cxxxv. 4.

PED'-A-HEL: pĕddâhĕl. [*The redemption of God.*] Son of Ammihud, of the tribe of Naphtali, appointed to the distribution of the land, Numb. xxxiv. 28.

PED-AH'-ZUR: pĕdâhzûr. [*A strong redeemer, stone of redemption.*] Father of Gamaliel, head of the tribe of Manasseh when the Hebrews came out of Egypt, Num. i. 10.

PED-AI'-AH: pĕdâỳâ. [*Redemption of the Lord.*] Son of Jeconiah, king of Judah, and father of Zerubbabel and Shimei, 1 Chron. iii. 18, 19.

PEELED. "A nation scattered and *peeled*," Isaiah xviii. 2. Either relating to the practice of the Egyptian priests, who made their bodies smooth, by shaving off their hair, or rather to the country's being made smooth, perfectly plain and level, by the overflowing Nile.

PE'-KAH: pâkâ. [*He that opens the eye, or is at liberty.*] Son of Remaliah, general of the army of Pekahiah, king of Israel; against whom he conspired, usurped the throne, and reigned in his stead. He was a wicked prince; and, following the example of Jeroboam son of Nebat, 2 Kings xv. 25. was slain, and succeeded by Hoshea.

PE-KA-HI'-AH: pĕkâhỳâ. [*The Lord opening.*] The son and successor of Menahem, king of Israel, 2 Kings xv. 22, 23. His reign was wicked, and of short duration, for at the end of two years he was assassinated in his own palace by Pekah, one of his generals.

PE'-KOD: pâkôd. [*Noble, rulers.*] Jer. l. 21.

PE-LAI'-AH: pĕlâỳâ. [*The miracle, or secret of the Lord.*] A Levite, Neh. viii. 7.

PE-LA LI'-AH: pĕlâlỳâ. [*Entreating the Lord, the judgment of the Lord.*] Son of Amzi, Neh. xi. 12.

PEL-A-TI'-AH: pĕlâtỳâ. [*Deliverance of the Lord, or banishment of the Lord.*] Son of Benaiah, a prince who lived in the time of Zedekiah king of Judah, and opposed the advice which the prophet Jeremiah gave him relative to his submission to Nebuchadnezzar king of Babylon, Ezek. xi. 1, 13.

PE'-LEG: pâlĕg. [*A division.*] The son of Eber, was born in the year of the world, 1757, or about a hundred after the deluge, Gen. x. 25. xi. 16.

PE'-LET: pâlĕt. [*Deliverance, banishment.*] 1 Chron. xii. 3.

PE'-LETH: pâlĕth. [*Decay, judging.*] Numb. xvi. 1.

PE'-LETH'-ITES: pâlĕthỳtz.—2 Sam. viii. 18. They were the most valorous soldiers in the army of David, and had the guard of his person.

PELICAN is a fowl as large as a swan, which resides in the wilderness, or by rivers, Psalm cii. 6. The pelican receives its food into the pouch under the lower jaw, and by pressing it on its breast with its bill, throws it up for the nourishment of its young. Hence the fable which represents the pelican wounding her breast with her bill, that she might feed her young with her own blood; a fiction which has no foundation but in the above circumstance. The pelican was declared unclean by the law of Moses, Lev. xi. 18. Deut. xiv. 17.

PE'-LON-ITE: pâlônỳte. [*Falling, hidden, secret.*] 1 Chron. xi. 27.

PEN. In Job xix. 24. mention is made of an "iron pen:" i. e. an instrument with a steel point, with which letters were cut, or engraved, on the leaves of the palm tree, and afterwards some black colouring matter was rubbed in, in order to make the letters apparent. This, Dr. A. Clarke thinks, was the oldest mode of writing, and it continues among the Cingalese to the present day. "Write it with a man's pen," Isa. viii. 1. Though the prophecy be given in the visions of God, yet the writing must be real; the words

must be transcribed on the roll, that they may be read and consulted. "My tongue is the pen of a ready writer," Psalm xlvi. 1. I shall compose and speak as fluently the divine matter which is now in my heart, as the most expert scribe can write from my recitation.

PE-NI'-EL: pănŷĕl. [*Seeing God, the face of God.*] A city beyond Jordan, near the ford or brook of Jabbok, Gen. xxxii. 30.

PE-NIN'-NAH: pĕninnâ. [*Pearl, precious stone, or face*] The second wife of Elkanah, father of Samuel, 1 Sam. i. 2.

PENNY, a Roman coin, worth about sevenpence halfpenny or sevenpence three farthings of our money, Matt. xx. 2. This appears to have been the ordinary price of a day's labour at that time.

PENTECOST. The feast of Pentecost was celebrated on the fiftieth day after the passover, in commemoration of the giving of the law on Mount Sinai, which happened fifty days after the departure out of Egypt. They computed seven weeks from the passover to Pentecost, beginning at the day after the passover. Lev. xxiii. Numb. xxxix. Exod. xxiii. 14. The Jews for this reason called it the feast of weeks, and the Christians Pentecost, which signifies the fiftieth day. The number of Jews assembled at Jerusalem on this joyous occasion was very great, Acts ii. 9—11. This festival had a typical reference to the miraculous effusion of the Holy Spirit upon the apostles, and first-fruits of the Christian church, on the day of Pentecost, the fiftieth day after the resurrection of Jesus Christ.

PEN-U'-EL: pĕnûĕl. [See Peniel.] Gen. xxxii. 31. Judges viii. 17. Here God graciously manifested himself to Jacob.

PEOPLE signifies the whole body of persons that make up a nation, being governed by a certain magistrate, and regulated by the same laws, Gen. xli. 40. 1 Sam. xv. 30. godly progenitors and forefathers departed this life, Genesis xxv. 8. Deut. xxxii. 50. the vulgar or inferior sort of persons in a city or nation, Mark xii. 37. Luke xxiii. 14. Jacob's children and posterity, Gen. l. 20. the Gentiles, Psalm cxvii. 1. both Jews and Gentiles, Luke ii. 10. the army or soldiers of the Romans, Daniel ix. 26. It is also applied to unreasonable creatures, Prov. xxx. 25. God's people are formed for himself, Isaiah xliii. 21. his peculiar people, 1 Peter ii. 9. his treasure, Exodus xix. 5. a people near unto him, Psalm cxlviii. 14. The law of God is in their hearts, Isaiah li. 7. they are saved of the Lord, Deut. xxxiii. 29. they are also called the Lord's portion, Deut. xxxii. 9.

PE'-OR: pâôr. [*Gaping, opening.*] A mountain beyond Jordan, placed by Eusebius between Heshbon and Livias. The mountains Nebo, Pisgah, and Peor, lay contiguous to each other, and probably made the same chain of mountains, Numb. xxv. 3. Deut. iv. 3. Psal. cv. 28.

PER'-A-ZIM: pĕrâzim. [*Divisions.*] Isa. xxviii. 21.

PERCEIVE signifies to discover or find out, 2 Samuel xiv. 1. Jer. xxxviii. 27. spiritually to] discern and understand, so as to make improvement, Deut. xxix. 4. to know, 2 Kings iv. 9. Acts viii. 23. x. 34.

PERDITION signifies utter ruin, Rev. xvii. 8. Judas was the son of perdition, John xvii. 12. because of his wilful malice, his abuse of the grace and instructions of Christ; and was condemned through his own avarice, perfidy, insensibility, and despair. His crime appears to have been an attempt to destroy not only the Saviour of the world, but also the whole human race: and all this he was capable of through the love of money! Antichrist is like-

wise called by this name, 2 Thess. ii. 3. because he brings destruction upon others, and is himself devoted to perdition.

PE'-RESH: pârèsh. [*A horseman, casting out to be slain.*] 1 Chron. vii. 16.

PE'-REZ: pârèz. [*Thy kingdom divided, and given to the Persians.*] Dan. v. 28. Neh. xi. 4.

PE'-REZ-UZ'-ZA: pârèz-ùzzà.—[*Division of Uzza, or division of strength.*] 2 Sam. vi.

PERFECT, and perfection, applied (1.) To God, who is infinitely perfect, Matt. v. 48. to his way, Psalm xviii. 30. his law, Psalm xix. 7. his will, Rom. xii. 2. his gift, James i. 17. and his work, Deut. xxxii. 4. (2.) To things, Deut. xxv. 15. (3.) To man, Job i. 1. Isa. xxxviii. 3. "We speak wisdom among them that are perfect," 1 Cor. ii. 8. Those Christians of the highest knowledge and attainments: persons who were fully instructed in the knowledge of God through Christ Jesus, having received the grace of the gospel, they were termed perfect. "Be ye therefore perfect as your Father," Matt. v. 48. God himself is the grand law, sole giver, and only pattern of the perfection which he recommends to his children. The law of the spirit of life in Christ Jesus, shall make you free from the law of sin and death, Rom. viii. 2. God shall live in, fill, and rule your hearts; and in what he fills and influences, neither Satan nor sin can have any part. "I have seen an end of all perfection," Psalm cxix. 96. As if one should say, every thing of human origin has its bounds and limits, and end, however extensive, noble, and excellent. All arts and sciences, languages, inventions, have their respective principles; but as they came from man, and relate to man, they shall end with man. Of all perfection in this sense, whether of beauty, wit, learning, pleasure, honour, or riches, experience will soon show us the end.

PERFORM signifies to put in execution, John v. 12. to fulfil or make good, Deut. ix. 5. Jer. xxviii. 6. to grant or yield to, Esth. v. 8. to keep and observe, Psalm cxix. 112. to finish, Phil. i. 6.

PERFUME, sweet odour, see Exod. xxx. 34—37. The use of perfumes at eastern marriages is common, and, upon great occasions, very profuse. Not only are the garments scented till they "smell of myrrh, aloes, and cassia, Psal. xlv. 8. but it is customary for virgins to meet and lead the procession with silver-gilt pots of perfumes; and sometimes even the air around is rendered fragrant, by the burning of aromatics in the windows of all the houses in the streets, through which the procession is to pass. See Song iii. 6. *Harmer on Song*, p. 123.

PER'-GA: pèrgà. [*Very earthy.*] A city of Pamphylia, Acts xiii. 13. memorable among the heathens for a temple of Diana built there; and among the Christians for the departure thence of John Mark from Barnabas and Paul, to Jerusalem, which occasioned the disagreement between them for a season, Acts xv. 37—40.

PER'-GA-MOS: pèrgàmòs.—[*Height, elevation.*] A city of the province of Troas, in Asia Minor. The apostle John was directed to address one of his epistles to the Christian church in this city, Rev. i. 11. ii. 12.

PE-RI'-DA: pèrỳdà. [*A division.*] Neh. vii. 57.

PERISH signifies to die, or lose life, Jonah i. 6. to be rooted out, 2 Kings ix. 8. to starve, Luke xv. 17. to be damned, 2 Cor. ii. 15. 2 Pet. ii. 12. to be taken away, Mic. vii. 2. to be without being, 1 Cor. xv. 18. "Lord, save us—we perish," Matthew viii. 25. All good

perishes in us without Christ; without his grace, there is not so much as one moment in which we are not in danger of utter ruin. How proper then is this short prayer for us, and how familiar should it be to us!

PERJURED persons, 1 Tim. i. 10. Such as do, or leave undone, any thing contrary to an oath, or moral engagement; whether that engagement be made by what is called swearing, or by an affirmation, or promise of any kind.

PE-RIZ'-ZITES: pĕrrizẏtz.—[*Dwelling in unwalled villages, dispersed.*] One of the seven Canaanitish nations who inhabited Palestine, in the days of Moses and Joshua, Gen. xiii. 7. Josh. xvii. 15.

PERMISSION, sufferance, leave, grant, 1 Cor. vii. 6.

PERPETUAL signifies everlasting or endless, Psalm ix. 6. "Destructions are come to a perpetual end;" desolations have consumed the enemy for ever; and as to the cities which thou, O God, hast destroyed, their memory is perished with them. To the end of time, Gen. ix. 12. Hab. iii. 6. during the continuance of the legal dispensation, Exod. xxix 9.

PERSECUTION is any pain or affliction which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion, Acts viii. 1. xi. 19. xiii. 50. Gal. v. 11. 2 Thess. i. 4. The unlawfulness of persecution for conscience sake must appear plain to every one that possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in." "It is to be greatly lamented that some, who have professed the excellent sentiments of the reformation, have persecuted others who have held erroneous sentiments, in order to make them embrace the truth; but instead of having that effect, it has embittered their minds, and filled them with inveterate prejudices against the purest principles."—*Spectator.*

"True religion
Is always mild, propitious, and humble,
Plays not the tyrant, plants no faith in blood,
Nor beats destruction on her chariot wheels,
But stoops to polish, succour, and redress,
And builds her grandeur on the public good."

PERSEVERANCE, continuance, Eph. vi. 18. "Praying always—with all perseverance;" being always intent on your object, and never losing sight of your danger, or of your interest.

PER'-SI-A: pĕrshēa. [*Dividing, a horsehoof, a horseman.*] A country of Asia, bounded on the west by Media and Susiana; on the south, by the Persian Gulf; on the north, by the great desert that lay between it and Parthia Proper; and on the east, by another still greater, that lay between it and the river Indus. According to some, there are computed in the dominions of Persia upwards of five hundred considerable cities, walled towns, and castles, about sixty thousand villages, and forty millions of inhabitants. In variety, excellence, and beauty of its vegetable productions, Persia exceeds other countries. The plantane, the willow, the fir, the cornel, the almond-tree, and the wild chesnut, are found in the woods. Trees which produce gums, mastich, incense, and manna, are common to Persia. Most of the European vegetables flourish here in great perfection; and their aromatic herbs are famed all over the east. The finest and most delicious fruits which

have been transplanted to Europe, which are reared with industry in the garden, and matured with artificial heat, are scattered here in profusion by the hand of nature. Melons, grapes, dates of the palm-trees, and peaches, grow here in the greatest abundance, particularly in Bactria, which may be looked upon as the garden of the east. Until the time of Cyrus, and his succession to the Median empire, Persia was an inconsiderable country, always subject to the Assyrians, Babylonians, or Medes. Its capital city was Persepolis, now Chelminar. This once famous city lies about fifty miles north of Shiraz; three walls of its palace are yet standing, and the broken columns and mutilated staircases may convey a faint idea of its former magnificence. In the neighbourhood of which, to the south-east, was Passagardæ, where was the tomb of Cyrus. The ruins of Persepolis are remarkable, among other things, for the figures, or symbols, to be seen on the walls and pillars of the temple. Sir John Charding observed there rams' heads with horns, one higher and the other lower, exactly corresponding to Daniel's vision of the Medo-Persian empire: the lower horn denoting the Medes, the higher, which came up last, the Persians, Dan. viii. 3. a winged lion, with a crown on his heads; alluding, perhaps, to the symbolical representation of the Assyrian empire, by "a lion with eagle's wings;" denoting their ferocious strength and cruelty, and the rapidity of their conquest, Dan. vii. 4. How full of truth is the inscription which some thoughtful Arabian traveller is said to have engraved on one of the ruined walls in the palace of Darius: —

> "Every thing shall pass away,
> God alone shall endure for ever."

See *Cyrus*.

PER'SIS: pérsis. [The same as Persia.] A Roman lady, whom Paul mentions, as having "laboured much in the Lord," Rom. xvi. 12.

PERSON, spoken of outward qualities, Acts x. 34. "God is no respecter of persons;" he does not esteem a Jew, because he is a Jew; nor does he detest a Gentile, because he is a Gentile. As all must stand before the judgment-seat, to be judged according to the deeds done in the body; so no nation or people, or individual, could expect to find a more favourable decision than another, who was precisely in the same moral state: for the phrase, respect of persons, is used in reference to unjust decisions in a court of justice, where through favour, or interest, or bribe, a culprit is acquitted; and a righteous or innocent person condemned, Lev. xix. 15. Deut. i. 16, 17. and xvi. 19. Of the person of Christ, 2 Cor. ii. 10. Heb. i. 3. In the person of Christ there is a conjunction of such excellencies, that are so various, that would be incompatible in any one but himself; that is to say, in him we see infinite glory as God, and yet the lowest humility as man and Mediator; divine majesty, and yet transcendent meekness; equality with the Father, and yet the deepest reverence to him; the greatest worthiness of good, and yet the utmost patience under suffering of evil; absolute sovereignty over all persons and things, and yet perfect resignation to poverty.

PERSUADE signifies to deceive, 1 Kings xxii. 20. to pacify, Prov. xxv. 15. to convince and convert, Luke xvi. 31. to be assured, Rom. viii. 38. to provoke or stir up, Acts xiv. 19. "We persuade men," 2 Cor. v. 11. to become Christians, and to labour to be acceptable to God, because they must all stand before the judgment-seat; and if they receive not the grace of the gospel

here, they must there give up their accounts with sorrow, and not with joy. This is a powerful motive to persuade the different branches of our families to accept the salvation provided for them by Christ Jesus.

PER-U'-DA: pèrûdà. [*Separation, division.*] Ezra ii. 55.

PERVERSE, spoken of persons, Job ix. 20. 1 Sam. xx. 30. of things, Job vi. 30. of lips, Prov. iv. 24. of disputings, 1 Tim. vi. 5. of the heart, Prov. xii. 8. of a generation, Deut. xxxii. 5. Matthew xvii. 17. a contrary or froward disposition, Prov. xi. 3.

PERVERT, to render corrupt, or to lead astray, Isa. xlvii. 10. Luke xxiii. 2.

PESTILENCE, a dreadful disease sent of God upon men for their sins, Lev. xxvi. 25. Deut. xxviii. 21. Figuratively, put for destruction, Hab. iii. 5. "Before him went the pestilence, and burning coals went forth at his feet." Jer. xxix. 17. A deadly evil, Psalm xci. "Surely he shall deliver thee—from the noisome pestilence;" applied to the man Christ Jesus, the Almighty was his preserver from the snares of the devil, and from the universal contagion of sin, that spiritual pestilence. In all dangers, whether spiritual or corporeal, the members of Christ's mystical body may reflect with comfort, that they are under the same almighty protector.

PE'-TER: pètèr. [*A stone, or rock.*] Simon, surnamed Cephas, was the son of Jonas or Jonah, and was born at Bethsaida, on the coast of the sea of Galilee. He had a brother, called Andrew, and they jointly pursued the occupation of fishermen on that lake. These two brothers were hearers of John the Baptist; from whose express testimony, and their own personal conversation with Jesus Christ, they were fully convinced that he was the Messiah, John i. 35—42. and from this time it is probable that they had frequent intercourse with our Saviour, and were witnesses of some of the miracles wrought by him, particularly that performed at Cana in Galilee, John ii. 1, 2. Both Peter and Andrew seemed to have followed their trade, until Jesus Christ called them to "follow him," and promised to make them both "fishers of men," Matt. iv. 18, 19. Mark i. 17. Luke v. 10. From this time they became his companions, and when he completed the number of his apostles, they were included among them. Peter, in particular, was honoured with his master's intimacy, together with James and John. With them Peter was present when our Lord restored the daughter of Jairus to life, Mark v. 37. Luke viii. 51. when he was transfigured on the mount, Matt. xvii. 1. Mark ix. 2. Luke ix. 28. and during his agony in the garden, Matt. xxvi. 36—56. Mark xiv. 32—42. and on various other occasions Peter received peculiar marks of his master's confidence. At the time when Peter was called to the apostleship, he was married, and seems to have removed, in consequence, from Bethsaida to Capernaum, where his wife's family resided. It appears also, that when our Lord went to Nazareth, and came and dwelt at Capernaum, Matt. iv. 13. he took up his occasional residence at Peter's house, whither the people resorted to him, Luke iv. 40. Matt. viii. 16. xvii. 24—27. Mark i 32, 34.

In the evangelical history of this apostle, the distinguishing features of his character are very signally pourtrayed; and it in no small degree enhances the credibility of the sacred historians, that they blended without disguise several traits of his precipitance and presumption, with the honourable testimony which the narration of facts affords to the sincerity of his attachment to Christ, and the

fervour of his zeal in the cause of his master. His ardour and forwardness are apparent on many occasions. He is the first to reply to all questions proposed by our Lord to the whole collective body of disciples, of which we have a memorable instance in Matt. xvi. 13—16. He hesitates not to rebuke our Lord himself, when he first announced his future sufferings. The ardour of his spirit is strikingly evinced in his venturing to walk on the sea to meet his master, Matt. xv. 28—31. and still more decisively in his conduct towards the high-priest's servant, whom he smote with the sword, and whose right ear he cut off, when the Jewish officers were about to apprehend our Lord, Matt. xxvi. 51—54. Mark xiv. 46, 47. Luke xxii. 50, 51. John xviii. 10, 11. Peter's presumption and self-confidence sufficiently appear in his solemn asseverations that he would never abandon his master, Matt. xxvi. 33. and his weakness, in the subsequent denial of Christ: for, though Peter followed him afar off to the high-priest's palace, when all the other disciples forsook him and fled, yet he thrice disowned him, each time under circumstances of peculiar aggravation, Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 54—62. John xvii. 15—18. It does not appear that Peter followed Christ any further; probably remorse and shame prevented him from attending the crucifixion, as we find St. John did. On the day of Christ's resurrection, after appearing to Mary Magdalen and some other women, the next person to whom he showed himself was Peter. On another occasion, our Lord afforded him an opportunity of thrice professing his love to him, and charged him to feed the flock of Christ with fidelity and tenderness, John xxi. 15—17.

After our Saviour's ascension, Peter took an active part in the affairs of the infant church. It was Peter who proposed the election of a successor to the traitor Judas, Acts i. 15—26. and on the ensuing day of Pentecost he preached Christ so effectually, that three thousand souls were deeply awakened and brought to seek salvation, Acts ii. 14—41. We next find him, in company with John, healing a lame man at the gate of the temple, which was followed by an address to the people, many of whom were convinced, and embraced the gospel, Acts iii. Peter was next imprisoned, brought before the sanhedrim, threatened, and dismissed, chap. iv. After the death of Ananias and Sapphira, whose fraud Peter detected and reprehended chap. iv. Peter and John preached successively at Samaria, chap. viii. and performed various miracles, chap. ix. x. During his apostolical travels in Judea, Samaria, and Galilee, he was the honoured instrument of converting Cornelius the Roman centurion, the first Gentile convert who was admitted into the church without circumcision, or any injunction to comply with the Mosaic observances, chap. x. and, on his return to Jerusalem, he satisfied the Jewish Christians that God had granted repentance unto life to the Gentiles as well as to the Jews, Acts xi. 18. Soon after this, being apprehended by Herod Agrippa, A. D. 44, who designed to put him to death, Peter was miraculously delivered by an angel, in answer to the prayers of the faithful, chap. xii. In the apostolic council held at Jerusalem, A. D. 49, Peter took an active part, declaring his opinion most explicitly, that the yoke of the ceremonial law ought not to be imposed on the Gentiles, Acts xv. 7—10. From this time Peter is not mentioned in the Acts of the Apostles, nor have we any certain information respecting his subsequent labours. It appears however that

he afterwards preached at Antioch, Gal. ii. 11. and, from his inscribing his first epistle to the Hebrew Christians dispersed in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, 1 Pet. i. 1, 2. he is supposed to have preached in those countries. At length he arrived at Rome, in the course of the year 63, subsequently to Paul's departure from that city, during the reign of the emperor Nero; and, after preaching the gospel for some time, he was crucified there with his head downwards. Clement of Alexandria adds, from an ancient tradition current in his time, that Peter's wife suffered martyrdom a short time before him.

We are indebted to this apostle for two epistles, which constitute a valuable part of the inspired writings. The style of Saint Peter, says a biblical critic, expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and his strong assurance of the truth and certainty of his doctrine. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, that you can scarcely perceive the pauses of his discourse, or the distinction of his periods. The great Joseph Scaliger calls Peter's first epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it. A noble majesty and becoming freedom is what distinguishes the apostle Peter; a devout and judicious person cannot read him without solemn attention and awful concern. The conflagration of this lower world, and the future judgment of angels and men, in the second epistle, are described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrapped up with devouring flames; we hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin.

PE-THA-HI'-AH: pĕthâhȳ'a. — [*The Lord opening, or the gate of the Lord.*] 1 Chron. xxiv. 16.

PE'-THOR: pâthôr. [*A table.*] A city of Mesopotamia, of which the prophet Balaam was a native, Numb. xxii. 5. Deut. xxiii. 4.

PE-THU'-EL: pĕthûĕl. [*The persuasion of God, or the enlarging of God.*] The father of the prophet Joel, chap. i. 1.

PETITION, according to Dr. Watts, is the fourth part of prayer, and includes a desire of deliverance from evil, and a request of good things to be bestowed. On both these accounts, petitions are to be offered up to God, not only for ourselves, but for our fellow-creatures also, 1 Sam. i. 17. Psalm xx. 5. 1 John v. 15. Eph. vi. 18. 1 Tim. ii. 1. This part of prayer is frequently called intercession.

PE-UL'-THAI: pĕûlthâȳ. [*My works.*] The son of Obed-edom, 1 Chron. xxvi. 5.

PHA'-LEC: fâlĕk. [*Division.*] Luke iii. 35.

PHAL'-TI: fâltȳ. [*Deliverance, flight, banishment.*] The son of Laish, married Michal, after Saul had taken her from David; but the latter recovered her again from Phalti, 1 Sam. xxv. 44. 2 Sam. iii. 15.

PHAL'-TI-EL: fâltĕĕl. [*Deliverance of God.*] The son of Laish, 2 Sam. iii. 15.

PHAN-U'-EL: fânnûĕl. [*Seeing God, or the face of God.*] Of the tribe of Asher, was the father of Anna, the prophetess, who was in the temple when the holy child Jesus was presented there by his parents, Luke ii. 36—38.

PHA'-RA-OH: fârō. [*That disperses, uncovers, spoils, a destroyer.*] The name of a race of monarchs who successively sat upon the throne of Egypt. It is probable that the Egyptians gave the name

of Pharaoh to their kings as long as the Egyptian language was in common use, and as long as their kings were of their own nation; but after the conquest of that country by Alexander the Great, and the Greeks introduced their language with their government, the name of Pharaoh was no longer known among them. The first king of this name, of whom we read in scripture, was he in whose time Abraham went down into Egypt, and who attempted to take Sarah to him as his wife. The second Pharaoh, mentioned by Moses, is he that reigned when Joseph arrived there. This prince, or his successor, had the dream of the fat and lean kine, and the seven full and barren ears of corn, which Joseph explained. This is the same Pharaoh that entertained the patriarch Jacob and his family, and gave the land of Goshen to them for the place of their residence. The third Pharaoh mentioned in scripture is he that persecuted the Israelites. Moses speaks of him as "a new king who knew not Joseph," Exodus i. 8. It is not easy to determine whether this monarch, who published a decree that all the male children of Hebrew extraction should be cast into the Nile, Exodus i. 22. be the same person before whom Moses and Aaron wrought the miracles which have been related under the article Moses. It is most probable that the latter was a successor, and of course a fourth Pharaoh. The fifth Pharaoh known to us, is he that gave protection to Hadad, son of the king of Edom, and who was cotemporary with David. The sixth Pharaoh is he who gave his daughter in marriage to king Solomon, 1 Kings iii. 1. He is the same monarch who, having taken Gezer, set it on fire, drove the Canaanites out of it, and presented it to Solomon, as a dowry with his daughter, 1 Kings ix. 16. The seventh is Shishak, who entertained Jeroboam in his dominions, a rebellious subject of Solomon, and granted him an asylum in opposition to the mind of the king of Israel. This monarch declared war against Rehoboam, the son and successor of Solomon, besieged and took Jerusalem, carried away all the treasures of the king's house and the temple. The eighth Pharaoh is he with whom Hezekiah made a league against Sennacherib, king of Assyria, in the year of the world 3290. The ninth is Pharaoh-Necho, the son of Psammiticus, who made war against Josiah, and subdued him. The tenth is Pharaoh-Hophrah, who entered into an alliance with Zedekiah, king of Judah, and attempted to come to his assistance against Nebuchadnezzar, king of Babylon. It was against this Pharaoh that the prophet Ezekiel delivered many of his predictions. See Ezek. xxix. xxx. xxxi. xxxii. He is also mentioned Hab. ii. 15, 16. likewise Isa. xix. xx. and Jer. xlvi. 16.

PHA'-REZ: fârèz. [*Rupture, that breaks forth violently.*] The son of Judah and Tamar, Genesis xxxviii. 27—29.

PHAR'-I-SEES: fârèsèez. [*A division, or set apart.*] A famous sect of the Jews who distinguished themselves by their zeal for the traditions of the elders, which they derived from the same fountain with the written word itself; pretending that both were delivered to Moses from Mount Sinai, and were therefore both of equal authority. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men, and therefore separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them.

This sect was one of the most ancient and most considerable among the Jews, but its original is not very well known; however, it was in

great repute in the time of our Saviour, and most probably had its original at the same time with the traditions. The extraordinary pretences of the Pharisees to righteousness drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently, however, charges them with hypocrisy, and making the law of God of no effect through their traditions, Matt. ix. 12. xv. 1, 6. xxiii. 13, 33. Luke xi. 39, 52. Several of these traditions are particularly mentioned in the gospel; but they had a vast number more, which may be seen in the Talmud, the whole subject whereof is to dictate and explain those traditions which this sect imposed to be believed and observed. The Pharisees, contrary to the opinion of the Sadducees, held a resurrection from the dead, and the existence of angels and spirits, Acts xxiii. 8. But, according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection, that is, of the soul only, by its transmigration into another body, and being born anew with it. From this resurrection they excluded all who were notoriously wicked, being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the bodies which the souls of those who committed them were next sent into. The sect of the Pharisees was not extinguished by the ruin of the Jewish commonwealth; the greatest part of the modern Jews continue still of this sect, being as much wedded to traditions, or the oral law, as were their ancestors. From the Pharisees the Essenes are said to have had their rise, whom Josephus makes the third Jewish sect. See *Essenes*.

PHAR'-PHAR: fărfăr. [*Diminished, that produces fruits.*] One of the rivers of Damascus, or rather a branch of the Barady or Chrysorrhoas, which waters the city of Damascus and the adjacent country. When the prophet Elisha directed Naaman the Syrian to go and dip himself seven times in the river Jordan, he indignantly asked, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" 2 Kings v. 12. The river of Damascus rises in the mountains of Lebanon.

PHE'-BE: fœbē. [*Clear, shining, bright, pure.*] A deaconness of the church of Cenchrea, near Corinth. She is supposed to have been the bearer of Paul's letter to the church of Rome, and the opinion is founded on Rom. xvi. 1, 2.

PHE-NI'-CE: fănȳsē. [*Red, purple, or palm-tree.*] A sea-port town in the island of Crete, lying on the western shore. Paul and his companions touched at it in their voyage to Rome, Acts xxvii. 12.

PHE-NI'-CI-A: fănishēă. A province of Syria, which extended from the gulf of Issus, where it bounded Cilicia on the north, along the coast southward, to the termination of the ridges of Libanus and Antilibanus near Tyre, where it met the border of Palestine. In breadth it only comprehended the narrow tract between the continuation of Mount Libanus and the sea. Sacred and profane history agree in extolling the opulence and power of the Phenicians. When the Israelites invaded Palestine, gold and silver abounded in that country; magnificence and luxury reigned in private apartments; the sovereigns of the little districts into which it was divided were clothed in purple; the people wore golden earrings; and even the camels were adorned with studs, chains, and plates of gold. The Babylonian cloak, the most superb article of dress among the Romans, in the period of their greatest luxury was frequent among the spoils of Canaan.

At the time of the Trojan war, the immense riches of Sidon were diffused among the neighbouring nations, and supplied them with all that could contribute to regal pomp and ostentatious magnificence. The commerce, opulence, and splendour of Phenicia, continued to increase till the reign of Nebuchadnezzar. Its principal cities were Sidon and Tyre, which articles see.

PHIB'-E-SETH: fibbèsèth.—[*Dispute from the mouth.*] A city mentioned Ezek. xxx. 17.

PHI'-COL: fỳkol. [*The mouth of all, or perfection of the mouth.*] A general of the army of Abimelech, king of Gerar, in the days of Abraham, Gen. xxi. 22.

PHI-LA-DEL'-PHI-A: fillàdèlfèà. [*The love of a brother, or of brotherhood.*] A noted city of Mysia, or Lydia, at the north foot of mount Imolus; it derived its name either from Attalus Philadelphus, who at least greatly adorned, if he did not build it; or it was so called, because there the Asiatic Greeks held their kind and brotherly feast. It stood about twenty-four miles east of Sardis, and seventy-two from Smyrna. Here was a Christian church very early planted, to which John was directed to write one of the seven epistles, Rev. iii. 7—13.

PHI-LE'-MON: filàmòn. [*Who kisses, or is affectionate.*] Was an inhabitant of Colosse, as appears from Paul's mentioning Onesimus, in his epistle to the Colossians, chap. iv. 9. as "one of them." Philemon appears to have been a citizen of some consideration, and highly exemplary as a Christian; but whether an elder of the church of the Colossians, as some imagine, or a deacon according to others, we have no clear evidence; perhaps he was no more than a worthy member of the church. See *Onesimus*. The epistle to Philemon was written by Paul from Rome.

PHI-LE'-TUS: filàtùs. [*Beloved, amiable.*] Of whom Paul speaks, 2 Tim. ii. 16—18. He is described as "a profane babbler," and was probably one of those who denied that Jesus Christ came in the flesh, 1 John iv. 2.

PHIL'-IP: fillip. [*Warlike, lover of horses.*] The son of Herod the Great, and of Mariamne, daughter of Simon the high-priest, Matt. xiv. 3. Mark vi. 17. He was appointed by his father's will heir to the kingdom, after the decease of Alexander and Aristobulus; but when Herod found that Mariamne was concerned in a conspiracy which Antipater had formed against him, he erased the name of Philip from his will, and substituted that of Archelaus in its stead. Philip married Herodias, grand-daughter to Herod the Great, by whom he had Salome, mentioned in the New Testament as a graceful dancer.

PHILIP, one of the twelve apostles, was a native of Bethsaida in Galilee, John i. 43, 44. Jesus called him at the commencement of his public ministry; but though his name is several times mentioned in the evangelical history, the incidents that are recorded of him do not claim any particular amplification. See Luke vi. 13. Matt. x. 2. John vi 5—7. chap. xii. 21, 22, and xiv. 8—10.

PHILIP, the evangelist, was one of the seven deacons chosen by the church in Jerusalem soon after its first institution, Acts vi. 5. He was sent by that church to preach the gospel in Samaria, in which he was very successful, Acts viii. After discharging his mission in that quarter, he was instructed by an angel to go towards the south of Palestine, and on his way to Gaza he met with the Ethiopian eunuch, who was returning from Jerusalem into his own country, and Philip was happily instrumental in bringing him to the

knowledge of the truth. Having professed the faith, Philip at his request baptized him; and as soon as they were come out of the water, the Spirit of the Lord took away Philip, who was next found at Azotus, from whence he proceeded, preaching the gospel in all the cities and villages that he was called to pass through in his way to Cæsarea, where he appears to have ultimately settled and spent the residue of his life, probably as one of the elders of the Christian church in that city. We find from Acts xxi. 4, 5. that he was father of four daughters, and that he had a house in which he entertained Paul and his companions.

PHIL-IP'-PI: filippȳ. Was a city of Macedonia Prima, or the first of the four parts into which that province was divided. It was of moderate extent, and situated on the confines of Thrace. It was formerly called Crenides, from its numerous springs, and afterwards Datus from the gold mines in its vicinity. The name of Philippi is derived from Philip the father of Alexander, who fortified it, and made it a frontier town against the Thracians. Julius Cæsar planted a colony here, which was afterwards enlarged by Augustus, and hence its inhabitants were considered as freemen of Rome. Christianity was first planted at Philippi, by St. Paul, A. D. 50, the particulars of which are related in Acts xvi. 9—40. About ten years afterwards he wrote his epistle to the Christian church in this city, and it is remarkable that it is the only one, of all Paul's letters to the churches, in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of the epistle. Its style is singularly animated, affectionate, and pleasing.

PHI-LIS'-TI-A: filistēā. [*The country of the Philistines.*] Psalm lx. 8. lxxxvii. 4. See *Palestine.*

PHI-LIS'-TINES: filistȳnz.—A people who inhabited Palestine, at the time it was taken possession of by the Hebrews. They were a powerful people so early as the days of Abraham, and were in possession of several considerable cities. They are not comprehended in the class of nations devoted to extermination. Nevertheless Joshua gave their lands to the children of Israel, Josh. xv. 45—47. and chap. xiii. 2, 3. The conquests of Joshua, however, must have been imperfectly maintained, for in the times of the Judges, during the reign of Saul, and at the beginning of that of David, the Philistines were frequently at war with the Israelites, whom they conquered, and held in servitude. We indeed find that Samson, Samuel, and others, were raised up to deliver them out of the hands of the Philistines, but they continued to maintain their independency until the times of David, who entirely subjected them to his government.

PHI-LOL'-O-GUS: filŏllŏgŭs. [*A lover of learning, a lover of the word.*] A person mentioned by Paul, Rom. xvi. 15. of whom nothing particular is known.

PHILOSOPHY properly denotes love, or desire of wisdom. Pythagoras was the first who devised this name, because he thought no man was wise, but God only; and that learned men ought rather to be considered as lovers of wisdom than really wise. (1.) Natural philosophy is that art or science which leads us to contemplate the nature, causes, and effects of the material works of God. (2.) Moral philosophy is the science of manners, the knowledge of our duty and felicity. It discovers and teaches those principles by means of which happiness may be acquired, preserved, and increased; wisdom applies these principles to

the benefit of individuals and of society. Philosophers are more indebted to revelation than reason for what they know of God and divine things. "It is difficult, if not utterly impossible, to prove that any discoveries of divine truth, or truths respecting the nature of God, have ever been made to unassisted reason; thus in the writings of Ovid we may perceive that he has borrowed from Moses, and Virgil does from Isaiah; also with respect to the ancient philosophers, as Tertullian says, 'which of the sophists was there which did not drink of the prophet's fountain, so that what they had some way or other from our scripture, that we receive again from them by tradition.' Justin Martyr calls Plato the Hebrew philosopher; and another says, that he lived among the Jews, and drew many things from the Hebrew fountains, especially his pious conceptions of God and his worship. Hermippus, in his life of Pythagoras, says that he transferred many things from the Jewish institutions into his own philosophy, and styles him the imitator of the Jewish dogmas; and many things in the writings of the poets and philosophers are so very much like the account of the creation in our Bible, that it is very plain that they had read some of the books of Moses. If there be any that think that there is a greater probability of finding the extent of the power of human reason among those people who are cut off by immense oceans from all communications with other lands, what advantage will their arguments gain from this consideration? Nothing; for if we believe that they all sprang from one stock, it is natural to think that, however they were separated, yet they carried with them the traditions, notions, and ceremonies to which they had been before habituated, and taught these to their children. By degrees these, however pure at first, became clouded with superstition, and defiled with idolatry; yet still they retain some feeble traits of their divine origin. In this view of the matter therefore, the doctrines, worship, and practice of these remote inhabitants of the earth will not prove what reason can do for man. But if, for the sake of argument, we agree that these nations do present us with a fair view of what unassisted reason is able to effect, it is not such a view that will gratify the pride of reason; let them behold the Mexican in the midst of his horrid cruelties, besmeared with the blood of fellow-creatures, offering up sacrifices to his grim, terrific god; let them see the inhabitants of the South Sea offering up human sacrifices, as well as impure and dishonest; also let them go among the wild Indians, the Hottentots, and the negroes, and behold what base and filthy, what shocking rites they observe, and then they will see what reason of itself will do. Upon the whole it appears, that the great ancient poets, philosophers, &c. by some means got at some parts of the sacred records, and mixing them with their own errors, they were thus handed down through different nations from one generation to another, and therefore *now* whatever right ideas of God, providence, &c. deists or others, who boast so much of reason, may have, they actually came, in the first place, from the Bible.—*Evangelical Magazine.* "After grazing," as one expresses it, "in the pastures of revelation, they boast of growing fat by nature." We frequently find the apostles in their writings warning their Christian brethren against the danger they were in from the philosophy that was prevalent in their day. See Coloss. ii. 8. 1 Cor. i. 20—25. 1 Tim. vi. 20. Also articles *Epicureans, Pharisees, Sadducees,* and *Stoics.* Likewise *Dr.*

Macknight on Rom. i. 27. Phil. i. 23. *Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. i. p. 5, &c.

PHIN'-E-HAS: finnèhàs. [*A bold countenance, or face of trust.*] Son of Eleazar, and grandson of Aaron; the third high-priest of the Jews, and much commended for the zeal he showed in vindicating the glory of God, in the affair of Zimri and Cozbi; the former having publicly entered into the tent of the latter, Phinehas rose up from among his brethren, took a javelin in his hand, and detecting the parties in the act of illicit commerce, he at one blow of the javelin perforated both the man and woman so that they died. On this, the plague which had already broken out among the Israelites was instantly stayed, Num. xxv. 7—18. Psal. cvi. 30. Hence God promised that the priesthood should be given to his posterity by a perpetual covenant; this condition being included, (as interpreters observe,) that his children should behave faithful and obedient. The time of Phinehas's death is not exactly known. The name also of a son of Eli, and brother of Hophni, 1 Sam. i. 3. degenerate priests.

PHLE'-GON: flàgon. [*Zealous, burning,*] Mentioned by Paul, Rom. xvi. 14.

PHRY'-GI-A: frŷjèà. [*Dry, barren,*] Is a province of Asia Minor, divided into the Greater and Lesser. The former had Bithynia on the north, Galatia on the east, Pamphylia and Lycia on the south, Lydia and Mysia on the west. Its chief cities mentioned in scripture are Laodicea and Hierapolis, Col. ii. 1. Acts ii. 10. In Acts xvi. 6. Saint Luke means Phrygia Minor. The inhabitants are said to have been a servile people, kept in their duty by stripes, and made wise only by sufferings. In all these parts of Asia Minor, even to Bithynia and the Euxine Sea, the Jews anciently were very numerous.

PHU'-RAH: fûrà. [*That bears fruit, that grows.*] Judg. vii. 10. The servant of Gideon, who went with him to spy the camp of the Midianites.

PHUT: fût. The third son of Ham, Gen. x. 6. His descendants peopled a district in Lower Egypt, inclining toward Lybia. In the days of Jeremiah, they were subject to Pharaoh-Necho, king of Egypt; and the prophet Nahum reckons up this people among those who ought to have come to the relief of No-Ammon or Diospolis, Nah. iii. 9.

PHY-GEL'-LUS: fŷjèllûs. [*Fugitive.*] One that "turned away from Paul," 2 Tim. i. 16.

PHY-LAC'-TE-RIES: fŷlàktèrèez. [*Things to be especially observed.*] These were pieces of parchment, or the dressed skin of some clean animal, inscribed with four paragraphs of the law, taken from Exod. xiii. 1—10. and vi. 4—9. and xi. 13—21. all inclusive; which the Pharisees, interpreting literally, tied to the fronts of their caps and on their arms; and affected to have their phylacteries broader than the other Jews wore, as a badge of distinction, and through ostentation, which is that our Saviour reprehends them for, Matt. xxiii. 5.

PHYSICIANS signify healers, Mark v. 26. Gen. l. 2. those whose business it was to heal or restore the body from sickness by the administration of proper medicines; and when death took place, to heal or preserve it from dissolution, by embalming. In the east, when the king dies, the physicians and astrologers are displaced; the first, for not having driven away death; and the other, for not having predicted it. See *Harmer*, vol. ii. p. 165. According to some, each distinct distemper has its own physician, who confines himself to the study and

care of that alone, and meddles with no other; so that every great family, as well as city, must swarm with the faculty. This may illustrate the saying of Joseph, "his servants the physicians;" and that of the prophet, "in vain shalt thou use many medicines, for thou shalt not be cured," Jer. xlvi. 11. See *Oriental Customs*, No. 657. "Is there no physician there?" Jer. viii. 22. Our priests and prophets, residing at Gilead, afford us now no help or comfort, Hos. vi. 8. "Physicians of no value," Job xiii. Ye are as feeble in your reasonings as ye are inefficient in your skill. Ye can neither heal the wound of my mind, nor the disease of my body. "They that be whole need not a physician, Matt. ix. 12. a common proverb, of which the reader may make the following use:—(1.) Jesus Christ represents himself here as the sovereign Physician of souls. (2.) That all stand in need of his healing power. (3.) That men must acknowledge their spiritual maladies, and the need they have of his mercy, in order to be healed by him. (4.) That it is the most inveterate and dangerous disease the soul can be afflicted with, to imagine itself whole, when the sting of death, which is sin, has pierced it through, in every part.

PICTURES signify images, Isa. ii. 17. Numbers xxxiii. 52. "Ye shall destroy all their pictures." Whether pictures, carved work, or embroidery, as far as these things were employed to exhibit the abominations of idolatry, the Hebrews were commanded to destroy them utterly.

PIECES signify grievous oppression, Isa. iii. 15. "Ye beat my people to pieces." The expression is strong; but is exceeded by the prophet Micah, chap. iii. 2, 3.

"Ye that hate good, and love evil:
Who tear their skin from off them,
And their flesh from off their bones:
Who devour the flesh of my people;
And flay from off them their skin;
And their bones they dash in pieces;
And chop them asunder, as morsels for the pot;
And as flesh thrown into the midst of the caldron."

The punishment of sin, Psalm l. 22. "Consider this, lest I tear you in *pieces*, and there be none to deliver;" none can deliver you, but the Saviour you reject. And how can ye escape, if ye neglect so great a salvation?

PIERCE, spoken of rash words, Proverbs xii. 18. extreme pain of body, Job xxx. 17. snares and sorrows, 1 Tim. vi. 10. "And pierced themselves through." Some read, and stabbed themselves, as it were from head to foot, and all around, so as to be covered with wounds. The sufferings of Christ for our sins, Ps. xxii. 16. compare with Zech. xii. 10. John xix. 34. Rev. i. 7.

PIETY consists in a firm belief, and in right conceptions of the being, perfections, and providence of God; with suitable affections to him, resemblance of his moral perfections, and a constant obedience to his will. Youth is the period which presents the fewest obstacles to the practice of real piety, whether we consider our external circumstances, our nature, powers, or our moral habits. In that season we are most free from those troubles which imbitter, those schemes which engross, those engagements which hinder us in more advanced and connected life. Then the body possesses health and strength; the memory is receptive and tenacious; the fancy glows; the mind is lively and vigorous; the understanding is more docile; the affections are more easily touched and moved: we are more accessible to the influence of joy and sorrow, hope and fear: we engage in an enterprise with more expectation, and ardour, and zeal. Under the legal economy, the first was to be chosen for God; the first-born of

man, the first-born of beasts, the first-fruits of the field. It was an honour becoming the God they worshipped, to serve him first. This duty the young alone can spiritualize and fulfil, by giving him who deserves all their lives the first-born of their days, and the first-fruits of their reason and their affection: and never have they such an opportunity to prove the goodness of their motives as they then possess. See an old man: what does he offer? His riches? but he can use them no longer. His pleasures? but he can enjoy them no longer. His honour? but it is withered on his brow. His authority? but it has dropped from his feeble hand. He leaves his sins; but it is because they will no longer bear him company. He flies from the world; but it is because he is burnt out. He enters the temple; but it is as a sanctuary; it is only to take hold of the horns of the altar; it is a refuge, not a place of devotion, he seeks. But they who consecrate to him their youth, they do not profanely tell him to suspend his claims till the rest are served; till they have satisfied the world and the flesh, his degrading rivals. They do not send him forth to gather among the stubble the gleanings of life, after the enemy had secured the harvest. They are not like those, who, if they reach Immanuel's land, are forced thither by shipwreck: they sail thither by intention. Consider the beneficial influence of early piety over the remainder of our days. Youth is the spring of life, and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life; and if the sun of righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overspread and gloomy. Piety in youth will have a good influence over our bodies; it will preserve them from disease and deformity. Sin variously tends to the injury of health; and often by intemperance the constitution is so impaired, that late religion is unable to restore what early religion would have prevented. Early piety will have a good influence to secure us from all those dangers to which we are exposed in a season of life the most perilous. Conceive of a youth entering a world like this, destitute of the presiding, governing care of religion; his passions high, his prudence weak, impatient, rash, confident, without experience; a thousand avenues of seduction opening around him, and a siren voice singing at the entrance of each; pleased with appearances, and embracing them for realities; joined by evil company, and ensnared by erroneous publications: these hazards exceed all the alarm that can be given. How necessary, therefore, that we should trust in the Lord with all our hearts, and lean not to our own understanding; but in all our ways acknowledge him, that he may direct our paths! Early piety will have a beneficial influence in forming our connexions, and establishing our plans for life. It will teach us to ask counsel of the Lord, and arrange all under the superintendency of scripture. Those changes which a person who becomes religious in manhood is obliged to make, are always very embarrassing. With what difficulty do some good men establish family worship, after living, in the view of children and servants, so long in the neglect of it!—But this would have been avoided, had they early followed the example of Joshua: "As for me and my house, we will serve the Lord." How hard is it to disentangle ourselves from associates with whom we have been long familiar, and who have proved a snare to our souls! Some evils, indeed, are remediless; persons have formed alliances which they cannot dissolve:

but they did not walk by the rule, "Be ye not unequally yoked together with unbelievers:" they are now wedded to misery all their days; and repentance, instead of visiting them like a faithful friend, to chide them when they do wrong, and withdraw, is quartered upon them for life. An early dedication to God, therefore, renders a religious life more easy, pleasant, and safe. It is of unspeakable advantage also under the calamities of life. It turns the curse into a blessing; it enters the house of mourning, and soothes the troubled mind; it prepares us for all, sustains us in all, sanctifies us by all, and delivers us from all. Finally, it will bless old age: we shall look back with pleasure on some instances of usefulness; to some poor traveller, to whom we have been a refreshing stream; some deluded wanderer we guided into the path of peace. We shall look forward, and see the God who has guided us with his counsel, and be enabled to say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." "Let them learn first to show *piety* at home," 1 Tim. v. 4. Let these children and nephews provide for their aged or helpless parents or relatives, and not burthen others with them, while they are able to support them. This is called showing piety, and doubtless alludes to Exod. xx. 12.

PIGEON, see the article *Dove*.

PI-HA-HI'-ROTH: pȳhȧhȳrȯth. [*The mouth or pass of Hiroth, or the opening of liberty.*] One of the encampments of the Hebrews in passing through the wilderness, Exodus xiv. 2. Numb. xxxiii. 8.

PI'-LATE: pȳlȧt. [*Who is armed with a dart.*] Or PONTIUS PILATE, was governor of Judea at the period of the crucifixion of the Son of God. He is supposed to have been a native of Italy, and was sent to govern Judea about the A. D. 26 or 27, and continued in office ten years, namely, from the twelfth or thirteenth year of the reign of the emperor Tiberius to the twenty-second or twenty-third of the same emperor. Pilate is represented, both by Philo and Josephus, as a man of an impetuous and obstinate temper, unjust as a judge, and so much under the dominion of avarice, that for a bribe he would pervert justice, and pronounce any sentence that was desired. One of his cruel transactions is intimated by the evangelist Luke, chap. xiii. 1, &c. where he speaks of his "mingling the blood of certain Galileans with their sacrifices." It is not known upon what occasion this was done, nor the circumstances that induced him to this horrid procedure; but it is at least probable, that Pilate caused these unhappy persons to be put to death while they were in the very act of sacrificing at the altar; for that seems to be the import of the phrase. And in his conduct towards Jesus of Nazareth, of whose innocence he declared himself fully satisfied, it is plain that he was prepared to sacrifice conscience and the integrity which was due to his judicial character, out of deference to the clamour of the Jews, John xix. 12—15. Matt. xxvii. 18—24. About three years after the death of Christ, Pilate was deposed by Vitellius, the proconsul of Syria, who sent him to Rome, to give an account of his conduct to the emperor. And though Tiberius died before Pilate arrived at Rome, his successor, Caius Caligula, banished him to Vienne in Gaul, where he was reduced to such extremity, that he terminated his existence by his own hand.

PIL'-DASH: pildȧsh. Genesis xxii. 22.

PIL'-E-THA: pillēthȧ. Neh. x. 24.

PILGRIMAGE signifies sojourning or wandering, Genesis xlvii. 9. "The days of the years of my pilgrimage;" a more appropriate term could not be conceived, to express the life of Jacob; and the motive which induced him to lead such a life. The principal part of his journeys were properly pilgrimages, undertaken, in the course of God's providence, on a religious account. The body is the house of the soul's pilgrimage, in which she is confined during her state of exile. And how harsh soever the usage may be which she received from the world, she ever finds joy and comfort, as once did the fugitive and wandering son of Jesse, in making God's statutes the subjects of her psalms and hymns and spiritual songs, until death shall restore her to liberty, Psalm cxix. 54. Heb. xi. 13. 1 Pet. ii. 11.

PILLAR, properly means a column raised to support a building; but in scripture the term mostly occurs in a figurative sense. Thus we have a pillar of cloud—a pillar of fire—a pillar of smoke, &c. signifying a cloud, a fire, a smoke raised up towards heaven in the form or shape of a pillar, Exodus xiii. 21. Judges xx. 40. Job speaks of the pillars of heaven and the pillars of the earth, chap. ix. 6. and xxvi. 11. which are strong metaphorical expressions that suppose the heavens and the earth to be an edifice, raised by the hand of the almighty Creator, and founded upon its basis. Paul speaks of a Christian church under the similitude of a pillar or column on which the truth, or doctrine of the glorious gospel, is inscribed, 1 Tim. iii. 15. Peter, James, and John, are said to be *pillars*, Gal. ii. 9. i. e. supporters of the truth of God.

PILLOW, properly a sort of cushion to lie under one's head in bed, Mark iv. 38.—Figuratively, it betokens ease, rest, and quietness; such did the false prophetesses make, that they might be signs to the people of ease and rest, and thus endeavoured to render them secure, Ezek. xiii. 18, 20.

PILOT, one who steers a ship, Ezek. xxvii. 8. "Thy wise men—were thy pilots." The government of this country have prudently appointed pilots to steer his majesty's ships into and out of our principal sea-ports, because the loss of nations, and the experience of thousands of individuals, attest, that on coasts more ships are lost than at sea. Skilful pilots therefore are public safeguards, and general blessings. The Christian has set sail for the haven of eternal repose; he is on a tempestuous ocean, and his safety lies in this alone, that he whose presence calms the raging sea, and rending winds has said, "When thou passest through the waters, I will be with thee:" and "I will never leave thee nor forsake thee." Say, Christian sailor, "Why should I fear, or be dismayed? shall I not have a prosperous voyage, and a pleasant landing? since Christ is both my pilot and my pole; since his Spirit is promised to lead and guide me into all truth; since the scriptures are my compass, a light to my feet, and a lamp to my path; since my hope is my anchor, cast within the vail; faith my telescope, that gives me views of the world to come; self-examination my sounding-line, to know what depth of water I am in, to try myself, whether I be in the faith or not; and my log-book a Christian diary, that I may tell them that fear God what he has done for my soul. And since all the heavenly graces are like the extended sails, one sail being unfurled after another, my petition is:—

"Come heav'nly wind, and blow
A prosperous gale of grace,
To waft from all below,
To heav'n my destin'd place:
Then, in full sail, my port I'll find,
And leave the world and sin behind."

PIL'-TAI: piltây. Neh. xii. 17.

PINE, a tree, whose fruit is large, of a turbinated figure, and composed of a beautiful arrangement of scales. The Jews took of the branches thereof to make booths. Neh. viii. 15. It is an emblem of prosperity Isa. xli. 19. lx. 13.

PINE, to waste or wear away with grief and anxiety; to grieve; to languish for, or long after, Lam. iv. 9. Lev. xxvi. 39. Ezek. xxxiii. 10.

PINNACLE *of the Temple*, a parapet or breast-wall, surrounding the roof, which was flat; the roofs of all the houses in Palestine being with terraces or platforms, Matt. iv. 4, 5, 6. The law appointed such a parapet, Deut. xxii. 8. to prevent accidents. From this wall, or battlement, or gallery, (as some say) the devil desired Jesus to throw himself down. Though it is said that the devil set him on the pinnacle, he did not do it by flying through the air with him, as some inattentive readers are apt to imagine, but by going up with him to the roof where the people were at liberty to walk, and by assisting him in getting up upon the battlement thereof. See *Macknight* on Matt. iv. 5.

PI'-NON: pŷnôn. [*Pearl or gem, the mouth of a fish.*] Gen. xxxvi. 41.

PIPE, a musical wind instrument, 1 Sam. x. 5. "We have piped unto you," Matt. xi. 17. In Judea it was usual at feasts to have music of an airy kind, accompanied with dancing, Luke xv. 25. and at funerals melancholy airs, to which were joined the lamentations of persons hired for the purpose. The children therefore in that country, imitating these things in their diversions, while one band of them performed the musical part, if the other happening to be froward would not answer them by dancing or lamenting, as the usage directed, it naturally gave occasion to the complaint, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented;" which at length was turned into a proverb. The mourning airs in this proverb fitly represent the severity of the Baptist's manners, and the disagreeableness of the doctrine of repentance, which he preached: on the other hand, the cheerful airs beautifully represent our Lord's sweet disposition, affable conversation, and engaging method of giving instruction; so that every thing was tried that could possibly have influence to bring the Jews to repent and believe the gospel, Luke vii. 32.

PI'-RAM: pŷrâm. [*A wild ass of them.*] King of Jarmuth, Josh. x. 3.

PIR'-A-THON: pŷrâthôn. [*His dissipation, making bare, his revenge.*] A city of the tribe of Ephraim, in the mountain of Amalek. Abdon, one of the judges of Israel, was of this city, and buried there, Judges xii. 15.

PIS'-GAH: pizgâ. [*A hill, height, provision.*] A mountain beyond Jordan, in the country of Moab. Nebo, Pisgah, and Abarim, make but one chain of mountains. They adjoined Mount Peor over against Jericho, on the way to Heshbon, Numb. xxiii. 14. Deut. iii. 27. xxxiv. 1.

PI-SID'-I-A: pêsêdêâ. [*A pitch-tree, pitchy.*] Acts xiv. 24. A country in Asia Minor, having Pamphylia on the south, Galatia on the north, Isauria on the east, and Phrygia on the west. Its chief city was Antioch in Pisidia, Acts xiii. 14. so called, to distinguish it from Antioch in Syria.

PI'-SON: pŷsôn. [*Changing, or extension of the mouth.*] One of the four great rivers that watered the garden of Eden, now supposed to be the Phasis, a famous river of Colchis, Gen. ii. 11, 12. It has

its source in the mountains of Armenia, and discharges itself into the Euxine sea. There is scarcely a river in the world that has more turnings and windings, owing to the mountains it finds in its way; so that in the time of Pliny there were an hundred and twenty bridges over this river; and this, probably, is what Moses refers to when he says that "Pison encompasseth the whole land or country of Havilah," which some take to be Colchis.

PIS'-PAH: pispâ. [*A mouth diminished.*] 1 Chron. vii. 38.

PIT, a hole in the earth, Isa. xxx. 14. any mischief or evil, devised to ensnare a person, Psalm vii. 15. the grave, Psalm xxviii. 1. xxx. 3. Abraham and Sarah, from whom the Israelites sprang, even when their bodies were like a pit or rock, Isa. li. 1. hell, Rev. ix. 2. xx. 1. "An horrible pit," Psalm xl. 2. or the sounding pit, where nothing was heard except the howlings of wild beasts, or the hollow sounds of winds reverberated and broken from the craggy sides and roof. This is a figurative expression to point out the dreary, dismal, ruinous state of sin and guilt; and the utter inability of a condemned sinner to save himself either from the guilt of his conscience, or the corruption of his heart. The following address to the "Shepherd of souls" is very appropriate:—

"The pit its mouth hath opened wide,
To swallow up its careless prey!
Why should they die, when thou hast died,
Hast died to bear their sins away?"

PITCHER, a vessel to contain liquor, Gen. xxiv. 14. The blood-vessels which convey the vital juice to the several parts of the body, and keep it in a perpetual circulation from the right ventricle of the heart to the left, are called a pitcher, which is broken at the fountain when death renders it unserviceable for conveying the blood, Eccles. xii. 6.

PI'-THON: pŷthôn. [*Gift of the mouth.*] One of the cities built by the Israelites for Pharaoh, Exod. i. 11.

PITY, the exercise of compassion towards persons in distress. It is therefore often enjoined upon us in the word of God, and the exercise of it ranked among those virtues which are the fruits of the Spirit, and the indications of a renewed mind, Rom. xii. 10, 15. Col. iii. 12. Gal. vi. 2. 1 Pet. iii. 8. If we look into the scriptures on this subject, we shall find this divine disposition traced up even to the fountain of all excellence—the character of the blessed God. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy," Psalm cxlv. 8. "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust," Psal. ciii. 13, 14. It was signally displayed in the author and finisher of our faith, the captain of our salvation, who was made perfect through sufferings; and it is spoken of as one of the leading qualifications for his discharging the office of our great high-priest in the heavenly sanctuary, "that he is not insensible to the feeling of our infirmities; having been in all points tried like as we are, yet without sin. He can therefore exercise pity, or have compassion on the ignorant, and on them that are out of the way," Heb. iv. 15. and v. 2. And this is one of the things which he is said to have experimentally learned by means of his own personal sufferings, Hebrews v. 7, 8.

PLACE is put for an office, or employment, Gen. xl. 13. a seat, 1 Sam. ix. 22. a city, Gen. xviii. 26. lot, state, or condition, Job xviii. 21. room, or stead, Gen. l. 19. a text of scripture, Acts viii. 32. advantage, occasion, or opportunity, Eph. iv. 27. acceptance, or kind welcome, John

viii. 37. the house of the Lord, Isa. lx. 13. "And I will make the *place* of my feet glorious;" or, that I may glorify the place whereon I rest my feet. The temple of Jerusalem is called the house of God, and the place of his rest, or residence. The visible symbolical appearance of God, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim, above the ark. This is considered as the throne of God, presiding as king over the Jewish state; and as a footstool is a necessary appendage of a throne, the ark is considered as the footstool of God, and is so called, Psalm xcix. 5. 1 Chronicles xxviii. 2.

PLAGUE. The plagues inflicted upon the Egyptians, (1.) The water turned into blood, Exod. vii. 14—25. By this was demonstrated the superiority of Jehovah over their imaginary river-gods, and the baseness of the elements which they reverenced. The Nile was religiously honoured by the Egyptians, who valued themselves much upon the excellency of its waters, and esteemed all the natives of the river as in some degree sacred. The Nile was turned into blood, which was an object of peculiar abhorrence to the Egyptians. (2.) The plague of frogs, Exod. viii. 1—15. See article *Frog*. Frogs were deemed sacred by the Egyptians; but whether from reverence or abhorrence is uncertain. By this plague, the waters of the Nile became a second time polluted, and the land was equally defiled. (3.) The plague of lice, Exod. viii. 16--19. The judgment inflicted by this plague was so proper, that the priests and magicians immediately perceived from what hand it came, and confessed that it was "the finger of God." See art. *Lice*. (4.) The plague of flies, Exod. viii. 20—32. which was inflicted in the midst of winter, and not in the midst of summer, when Egypt swarms with flies, would show the Egyptians the folly of the god whom they worshipped, that he might drive away the gadfly, whose sting was extremely painful. See art. *Flies*. (5.) The plague of the murrain among the cattle, Exod. ix. 1—7. Destroying the living objects of their stupid worship. The sacred bull, the cow, or heifer, the ram and the he-goat, fell dead before their worshippers. See *Murrain*. (6.) The plague of boils accompanied with blains, Exod. ix. 8—12. which neither their deities could avert, nor the art of man alleviate, would further show the vanity of their gods. (7.) The plague of hail, rain, and fire, Exod. ix. 13—35. demonstrated that neither Osiris, who presided over fire, nor Isis, who presided over water, could protect the fields and climate of Egypt from the thunder, the rain, and the hail of Jehovah. (8.) The plague of locusts, Exod. x. 1—20. See *Locusts*. (9.) The plague of three days darkness, over all the land of Egypt, Exod. x. 21—27. This "darkness," says the sacred historian, "was such as might be felt;" and the author of the book of Wisdom describes it as a kind of temporary hell, in which there appeared to the wicked, or their consciences suggested to them, every thing that was dismal, Widom xvii. 2—19. (10.) The last plague was the destruction of the first born, Exod. xi. 1--8. xii. 29, 30. How great must the terror and grief of the Egyptians have been, when, "at midnight, the Lord smote all the first-born of the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle: and Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a

great cry in Egypt; for there was not a house where there was not one dead!" See art. *Pestilence*. Perpetual tribulation and affliction, Ps. lxxiii. 14. i. e. in the present world. Deep-rooted moral corruption, 1 Kings viii. 38. Dreadful judgments, Rev. xviii. 8.

PLAIN signifies a level country, Num. xxii. 1. xxvi. iii. xxxiii. 49. an honest man, Gen. xxv. 27. "The way of the righteous is made *plain*," Prov. xv. 19. The providence of God makes it so, Isa. xl. 4. "We use great *plainness* of speech," 2 Cor. iii. 12. i. e. keeping back nothing; disguising nothing; concealing nothing; we wish that all may hear; and we speak so, that all may understand.

PLANETS, such stars as revolve round the sun as their centre, 2 Kings xxiii. 5.

PLANT signifies to set trees or herbs, Gen. ix. 20. to settle a people, Psalm xliv. 2. lxxx. 8. to be made living members of Christ and his church, Psalm xcii. 13. "Planted in the house of the Lord:" believers are called "trees of righteousness, the planting of the Lord," Isa. lxi. 3. They are planted by the living waters of comfort, in the house of God; where, under the means of grace, they flourish in hope of glory, fenced and enclosed by the discipline of the church, and the protection of heaven; their verdure is conspicuous, and constant, whether in the summer of prosperity, or the winter of adversity: their leaf exhales a delightful perfume, by a holy example and conversation; their affections and desires are ever ascending towards the noblest and most sublime objects, the things which are above, the things of heaven. To lay the first foundation of Christianity among a people, and to be instrumental by the preaching of the gospel in converting them to Christ, 1 Cor. iii. 6. "He shall grow up as a tender *plant*," Isa. liii. 2. The beginnings of Messiah's kingdom shall be destitute of outward power or influence; but shall wonderfully thrive and grow up in God's sight, Isa. lii. 13, 14. Matt. xiii. 31, 32. Mark iv. 27—32. "A *plant* of renown," Ezek. xxxiv. 29. Jesus Christ, glorious in his divine majesty and strength; who shall make his church famous through his gifts and graces, being the true tree of life. See Isa. xi. 1. Jer. xxiii. 5.

PLAY, the amusement of children, Zech. viii. 5. "The streets of the city shall be full of boys and girls playing" in them; denoting a state of peace, health, and prosperity, among the inhabitants of Jerusalem. A play of mockery and insult, or perhaps of squabbling, as the word is used, 2 Sam. ii. 14. "Let the young men now arise and play before us;" let them fight as it were by way of play. But the event shows that they fought in good earnest, since they were all killed. We find play taken in another sense in Exod. xxxii. 6. When the Israelites had set up the golden calf, they began to shout, to sing, and dance about it, and to divert themselves: "The people sat down to eat and drink, and rose up to play," 1 Cor. x. 7.

PLEAD. To plead with God is a part of prayer, Jer. xii. 1. "I plead with thee," Job xxiii. 4. In this work arguments are numerous; but the chief are, (1.) A pleading with God from the greatness of our wants, our dangers, or our sorrows; whether they relate to the soul or the body, to this life or that which is to come, to ourselves, or those for whom we pray. (2.) We are to argue from the several perfections of the nature of God. (3.) From the several relations in which God stands to men, particularly to his "peculiar people." (4.) From the various and particular promises of the covenant

of grace. (5.) From the name and honour of God in the world. (6.) From the name and mediation of our Lord Jesus Christ, John xvi. 23, 24. Job xvi. 21. Our pleadings often betray our ignorance; but God's pleadings discover his wisdom and knowledge: he can neither deceive nor be deceived. If the sinner deny or conceal his guilt, God will find it out, and set it in order before him, Ezek. xx. 35. "Thou sayest, because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.—Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Let us produce ever such strong arguments, yet God's arguments will be stronger than ours, Jer. ii. 35. Isa. xliii. 26.

PLEASE, spoken of the will and pleasure of God, Isa. lv. 11. 1 Cor. i. 21. Psalm cxv. 3. What believers suffer in this probationary state is by his appointment, or permission; and, at his good time and pleasure, he both can and will relieve them: "he doeth whatsoever he pleaseth." See Psalm cxxxv. 6. Of Christ, who is pleasing to God, particularly as Mediator, and in undertaking the work of man's salvation, he was his beloved Son, Matt. iii. 17. chap. xvii. 5. John viii. 29. The sacrificial economy of the Old Testament was in itself of no worth, but as it referred to the grand atonement which Jesus was about to make; and concerning which the Father declares himself well pleased. See Isa. liii. 10. Of man, who pleases God, denoting a being approved and accepted of God, Heb. xi. 5. "He pleased God." i. e. he walked with God, Gen. v. 24. Heb. xiii. 16. "With such sacrifices God is well pleased." See Phil. iv. 18. "Let every one of us please his neighbour," Rom. xv. 2. For it should be a maxim with each of us to do all in our power to please our brethren; and especially in those things in which their spiritual edification is concerned; knowing that others had much to bear with from us before we came to our present advanced state of religious knowledge. "Thy servants take pleasure in her stones," Ps. cii. 14. Though Jerusalem was at this time a heap of ruins, yet even her rubbish was sacred in the eyes of the saints; they longed to see her rebuilt, and were ready, whenever the word of command was given, to set heart and hand to the work. The purest and sweetest pleasures in this world are the results of holiness, Prov. iii. 17. See articles *Happiness* and *Joy*. The choice of a man's pleasures or delight will best discover his real character. If he be most pleased with religious pursuits, we may pronounce him virtuous; if his chief delight is in low company, vicious or vain amusements, he is not virtuous. "No man," says Dr. Johnson, "is an hypocrite in his pleasures. Pleasure, though in itself harmless, becomes mischievous, by endearing us to a state which we know to be transient and probationary." In the state of perfection to which true believers aspire, there will be pleasure without danger, and security without restraint, Ps. xvii. 15. Rom. v. 2. Tit. i. 2. 1 Cor. xiii. 12. 1 John iii. 2. Of sensual pursuits it may be justly said:—

Pleasure but cheats us with an empty name,
Still seems to vary, yet is still the same;
Amusements, all their utmost skill can boast,
By use will lessen, and in thought are lost:
See how vain pleasures sting the lips they kiss,
How asps are hid beneath the bow'rs of bliss;
Whilst ever fair the flow'r of temp'rance blows,
Unchang'd her leaf, and without thorn her rose.
Asiatic Poems.

PLEDGE, a gage, pawn, or security, Gen. xxxviii. 17. Exod. xxii. 26. Deut. xxiv. 6. "No man shall take the nether or the upper millstone to pledge." The day's meal

was generally ground for each day, they keeping no stock beforehand; hence they were forbidden to take either of the stones to pledge, because, in such case, the family must be without bread. "Thou hast taken a pledge," Job xxii. 6. Thou hast been vexatious in all thy doings, and hast exacted where nothing was due; so that through thee the poor have been unable to provide the necessary clothing.

PLEI'-A-DES: plȳădēz. The pleiades are a constellation in the sign Taurus. They consist of six stars visible to the naked eye: to a good eye, in a clear night, seven are discernible; but with a telescope ten times the number may be readily counted. They make their appearance in the spring. See *Dr. A. Clarke* on Job xxxviii. 31.

PLENTEOUS, spoken of years, Gen. xli. 34. of fruitfulness in various respects, Deut. xxviii. 11. xxx. 9. Isa. xxx. 23. harvest, Matt. ix. 37. "Plenteous in mercy to all that call upon thee," Psalm lxxxvi. 5. The sinner, whoever or wherever he be, if he call upon the saving name of Jesus, is heard, pardoned, and accepted, upon the terms of the evangelical covenant. See Exod. xxxiii. 13, 18. xxxiv. 6. Psalm cxxx. 7. Matt. i. 21.

PLOUGH, an instrument used in husbandry. The earliest mention made in the Old Testament of a plough, is in Deut. xxii. 10. where the Israelites are prohibited from ploughing "with an ox and an ass together," a plain intimation, that it had been customary with the idolatrous nations to do so. The plough appears to have been furnished with a share and coulter, probably not very unlike those which are now in use, 1 Sam. xiii. 20, 21. Joel iii. 10. Mich. iv. 3. Jeremiah speaks of ploughing up the fallow ground; and Isaiah of harrowing or breaking up the clods, Jer. iv. 3. Isa. xxviii. 24. To plough, in a figurative sense, signifies to labour in any calling, 1 Cor. ix. 10. to contrive and practise, Job iv. 8. Hosea x. 13. cruelly to torment, wound, and mangle, Psalm cxxix. 3. For our sakes he who knew no sin gave his back to the smiters, Isa. l. 6. and permitted those ploughers to make long furrows upon it. "To put the hand to the plough," Luke ix. 62. To engage one's self in the service of God, or work of the ministry.

PLUMMET, a plumb line, 2 Kings xxi. 13. "I will stretch over Jerusalem the line and the plummet," i. e. the measure and weight, the like judgment. Isa. xxviii. 17. "Judgment will I lay to the line, and righteousness to the plummet;" I will deal in exact rigour of justice with you, as by line and level: alluding to the manner of workmen, when they observe the greatest exactness. See Amos vii. 8.

POCH'-E-RETH: pŏkĕrĕth.—[*The cutting of the mouth of warfare.*] Ezra ii. 57.

POETS, writers of poems, Acts xvii. 28. Of the poetry of the Hebrews, it is sufficient here to remark, that the effusions of the inspired Hebrew muse infinitely surpass in grandeur, sublimity, beauty, and pathos, all the most celebrated productions of Greece and Rome. The song of Moses, composed on the deliverance of the Israelites and their miraculous passage of the Red Sea, Exod. xv. 1—19. is an admirable hymn, full of strong and lively images. The song of Deborah and Barak, Judges v. and that of Hannah the mother of Samuel, 1 Sam. ii. 1—10. have many excellent flights, and some noble and sublime raptures. David's lamentation on the death of Saul and Jonathan, 2 Sam. i. 19—27. is an incomparable elegy. The gratulatory hymn, Isa. xii. and Hezekiah's song of praise,

Isa. xxviii. are worthy of every one's attention. The prayer of Habakkuk, chap. iii. contains a sublime description of the Divine majesty. Besides these single hymns we have the book of Psalms, Proverbs, Ecclesiastes, Canticles, and Lamentations; all of which are composed by different poets, according to the usage of those times. The general construction of the Hebrew poetry is of a singular nature, and peculiar to itself. It consists in dividing every period into correspondent, for the most part into equal, members, which answer to one another both in sense and sound. In the first member of the period a sentiment is expressed; and in the second member, the same sentiment is amplified, or is repeated in different terms, or sometimes contrasted with its opposite: but in such a manner that the same structure, and nearly the same number of words is preserved. This is the general strain of all the Hebrew poetry. Instances of it occur every where on opening the Old Testament. Thus, in Psalm xcvi. "Sing unto the Lord a new song—sing unto the Lord, all the earth. Sing unto the Lord, and bless his name—shew forth his salvation from day to day. Declare his glory among the heathen—his wonders among all the people. For the Lord is great, and greatly to be praised—he is to be feared above all the gods. Honour and majesty are before him—strength and beauty are in his sanctuary." It is owing, in a great measure, to this form of composition, that our version, though in prose, retains so much of a poetical cast. For the version being strictly word for word after the original, the form and order of the original sentence are preserved; which by this artificial structure, this regular alternation and correspondence of parts, makes the ear sensible of a departure from the common style and tone of prose. The origin of this form of poetical composition among the Hebrews, is clearly to be deduced from the manner in which their sacred hymns were wont to be sung. They were accompanied with music, and they were performed by choirs or bands of singers and musicians, who answered alternately to each other. When, for instance, one band began the hymn thus: "the Lord reigneth, let the earth rejoice;" the chorus, or semi-chorus, took up the corresponding versicle, "let the multitude of the isles be glad thereof." — "Clouds and darkness are round about him," sung the one; the other replied, "judgment and righteousness are the habitation of his throne." And in this manner their poetry, when set to music, naturally divided itself into a succession of strophes and antistrophes correspondent to each other; whence it is probable, the antiphon, or responsory, in the public religious service of so many Christian churches, derived its origin. *Lowth's Lectures on Hebrew Poetry. Dr. John Robinson's Theological Dictionary. Biblical Cyclopœdia. Horne's Introduction,* &c. vol. ii. p. 466. vol. iii. p. 473.

POINT signifies any one precept of the law, James ii. 10. "And yet offend in one point:" The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstanding they neglected all the rest; this corrupt doctrine the Holy Spirit expressly condemns, by declaring, that if a man were to keep the law in all other points, yet by breaking one precept he is really guilty of all.

POISON, spoken of the judgments of God for sin, Deut. xxxii. 24. "With the poison of serpents of the dust." Poisonous serpents, infesting all their steps, and whose mortal bite should produce the ut-

most anguish. Lies, error, and delusion, Psalm cxl. 3. "Adders' poison is under their lips." Psalm lviii. 3, 4. "They go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent." Rom. iii. 13, 14. "With their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness."

POLISHED, spoken of daughters, Psalm cxliv. 12. "Polished after the similitude of a palace;" fair and virtuous, like so many tall, well-proportioned, highly polished, and richly ornamented columns, gracing the house to which they belong. Messiah is compared to a polished shaft, Isaiah xlix. 2. The polished shaft denotes the same efficacious word, which is before represented by the sharp sword. The doctrine of the gospel had a mighty influence on the minds of its hearers, bringing into captivity every thought to the obedience of Christ.

"His powerful speech
Pierced the hearer's soul, and left behind
Deep in his bosom its keen point infixt."

POLL, to cut or clip, 2 Sam. xiv. 26. Micah i. 16. Ezekiel xliv. 20.

POLLUTE, to defile, infect, or envenom, Numb. xviii. 32. Ezek. vii. 21. 2 Chron. xxxvi. 14. Zeph. iii. 1.

POL'-LUX: pŏllŭx. See *Castor*.

POMEGRANATE, the fruit of a plant, by botanists termed the *punica*. Moses was commanded to fix embroidered pomegranates, with golden balls between each, at the bottom of the high-priest's robe or ephod, Exod. xxviii. 33, 34. Pomegranates were very common in Judea, and being a very beautiful fruit, the inspired writers frequently make use of similitudes taken from them, Numb. xiii. 23. Song iv. 13. Joel i. 12. Hag. ii. 19.

POMMELS, or bowls, 2 Chron. iv. 12, 13.

POMP, put for power, honour, magnificence, Ezek. vii. 24. great splendour, great parade, superb attendance, Acts xxv. 23. noise or tumult. Isa. v. 14.

PONDER, to weigh well the part we should act in life, Prov. iv. 26. to treasure up in the memory, in order to compare things one with another, Luke ii. 19. "Mary pondered them in her heart."

PON'-TI-US: pŏnshĕŭs. [*Belonging to the sea.*] See *Pilate*.

PON'-TUS: pŏntŭs. [*The sea.*] A province in Asia Minor, bounded on the north by the Euxine sea, having Cappadocia to the south, Paphlagonia and Galatia to the east, and the lesser Armenia to the west. It is generally supposed that Peter preached the gospel in this and the neighbouring provinces, because he wrote his epistles to the Christians there, 1 Pet. i. 1.

POOL, a collection of waters, Isa. xxii. 9. There were two pools in or near Jerusalem, supplied by springs: the upper pool, or the old pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30. towards the higher part of the city, near Sion, or the city of David; and the lower pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Sennacherib, he stopped up all the waters of the fountains without the city; and brought them into the city by a conduit or subterraneous passage cut through the rock; those of the old pool, to the place where he had a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege, 2 Chron. xxxii. 2—5. 2 Kings xx. 20. "I will make the wilderness a pool of water," Isa. xli. 18. To refresh and comfort them in their passage home-

ward through the desert. See Isa. xxxv. 7. xliv. 3. Psalm xxxiv. 10. cvii. 35. cxlv. 18, 19.

POOR, indigent, needy, or necessitous, Matt. xxvi. 11. Lev. xiv. 21. xix. 10. Spiritually poor, Rev. iii. 17. "And knowest not that thou art *poor*," i. e. ignorant, with a mind void of religious principle. Poverty of spirit consists in an inward sense and feeling of our wants and defects; a conviction of our wretched and forlorn condition by nature; with a dependance on divine grace and mercy for pardon and acceptance, Matt. v. 3. It must be distinguished from a poor-spiritedness, a sneaking fearfulness, which bringeth a snare. It is the effect of the operation of the Divine Spirit on the heart, John xvi. 8. is attended with submission to the divine will; contentment in our situation; meekness and forbearance as to others, and genuine humility as to ourselves. It is a spirit approved of by God, Isa. lxvi. 2. evidential of true religion, Luke xviii. 13. and terminates in endless felicity, Isa. lvii. 15. Ps. xxxiv. 18.

POPLAR, a shady tree, Genesis xxx. 37. Hos. iv. 13.

PO'-RA-THA: pŏrâthâ. [*Fruitful.*] Esth. ix. 8.

PORTER, an officer of the city, 2 Kings vii. 10. of the temple, 1 Chron. xxiii. 5. 2 Chron. viii. 14. xxxv. 15.

PORTION, spoken of land or goods, Gen. xxxi. 14. Luke xv. 12. "Give me the portion of goods;" it may seem strange that such a demand should be made, and that the parent should have acceded to it, when he knew that it was to minister to his debauches, that his profligate son made the demand here specified. But the matter will appear plain, when it is considered, that it has been an immemorial custom in the east, for sons to demand and receive their portion of the inheritance during their father's lifetime. See Dr. A. Clarke on this passage. "Sending portions one to another," Esth. ix. 19. i. e. The rich sent portions of the sacrifices slain on this occasion to the poor, that they also might be enabled to partake with them in the general joy. Of God, as the portion of his people, Psal. cxix. 57. cxlii. 5. Lam. iii. 24. Jer. x. 16. The men of the world have their portion in this life, Psalm xvii. 14. They have their treasure here, and are not to expect it hereafter.

POSSESSION signifies the possessing or actual enjoyment of any thing, 1 Kings xxi. 19. lands, houses, or habitations, Obad. 17. kingdom or dominion, Gen. xxxvi. 43. riches, whether in lands, goods, servants, or cattle, Eccl. ii. 7. Matt. xix. 22. the land of Canaan which was possessed by the Gentiles, Acts vii. 45. "I am their possession," Ezek. xliv. 28. That portion which I have reserved for myself out of the offerings, I have bestowed on them; or, I have appointed them a liberal maintenance out of my oblations. "The purchased possession," Eph. i. 14. All those who believe in Christ Jesus are considered as his peculiar people and property; and to them eternal glory is promised. The Spirit of promise which is given them, is a pledge that they shall have a resurrection from the dead, and eternal blessedness; they therefore look forward to the time when body and soul shall be glorified in the kingdom of heaven.

POSSIBLE signifies (1.) agreeable, Matt. xxvi. 39. "If it be possible," if God may be glorified, man saved, and the ends of my undertaking answered, without drinking this bitter cup, let it pass from me, otherwise not. (2.) That which may be done, Mark ix. 23. "All things are possible," i. e. will appear possible, to him that believes the almighty power of God, to which

all things are possible; or, that shall be done by the grace of God, for them that believe the promise of God, which seemed utterly impossible.

POST, a runner, Job ix. 25. "My days are swifter than a post;" than a light-footed messenger who carries messages from place to place. The couriers, or those who carried the public dispatches, Esth. iii. 15. "The posts went out;" a species of public functionaries, which have been in use in all nations of the world from the remotest antiquity. Door-posts, or gates, Deut. vi. 9. Judges xvi. 3. Wisdom is represented as having a school for the instruction of men, Prov. viii. 34. and her scholars, as coming, through an intense desire to learn, even before the gates were opened; and waiting there for admission, that they might hear every word that was uttered, and not lose one accent of the heavenly teaching—"Waiting at the *posts* of my doors."

POSTERITY, the generation following, Psalm cix. 13. "Let his posterity be cut off." The traitorous and rebellious posterity of traitorous and rebellious parents suffered an excision by the Roman sword, and in the generation following, their name, as a church and civil polity, was blotted out of the list of states and kingdoms upon earth. And it is also a fact, that the distinction among the Jewish tribes is entirely lost; and as to the royal family, it remains no where but in the person of Jesus the Messiah.

POTS, put for a contemptible state, Psalm lxviii. 13. "Though ye have lien among the pots," some read "rows of stones," on which the caldrons or pots were placed. Lying among these denotes the most abject slavery; for this was the place of rest allotted to the vilest of slaves. In Psalm lxxxi. 6. it is said, "His hands were delivered from the pots;" where pots may note all those vessels wherein they carried water, lime, straw, bricks, &c. The meaning is, I delivered him from his slavery and bondage in Egypt. And in Ezek. xxiv. 3, 6. by the similitude of a boiling pot, are showed the miseries and calamities wherewith the inhabitants of Jerusalem should be afflicted and consumed, Ezek. xi. 3.

POTENTATE is applied to secular governors; but none of these can be styled, "King of kings, and Lord of lords," 1 Timothy vi. 15. These are titles which belong to the Lord Jesus. See ver. 14.

POT'-I-PHAR: pŏttĕfâr. [*A fat bull.*] An officer of Pharaoh, and captain of the guards, Genesis xxxvii. 36. whose business, we may suppose, it was to take care of the royal person, and execute his sovereign will on all the objects of his displeasure. If a person offend one of the despotic eastern princes, the order to one of the life-guards is, "Go and bring me his head," and this command is instantly obeyed, without judge, jury, or any form of law. To Potiphar, Joseph was sold by the Midianitish merchants, Gen. xxxix. 1. See art. *Joseph.*

POT-I-PHE'-RA: pŏtĕfârâ.—[*Scattering abroad fatness, or demolishing the fat.*] Priest of On, Moses' father-in-law, Exod. xli. 45.

POTSHERD, a fragment of a broken pot, Job ii. 8. "A potsherd to scrape himself;" which may indicate that Job's disease was accompanied with intolerable itching, one of the characteristics of the small-pox. "My strength is dried up like a potsherd," Psalm xxii. 15. The intenseness of the Redeemer's passion drying up all the fluids, brought on a thirst, tormenting beyond expression; and, at last, laid him low in the grave. Men are compared to potsherds because of their frailty, Isa. xlv. 9. "A potsherd covered with silver dross,"

Prov. xxvi. 23. Lips which make great professions of friendship are like a vessel plated over with base metal, to make it resemble silver: but it is only a vile pot; and even the outside is not pure.

POTTER, one who manufactures earthenware. Frequent mention is made of the potter in scripture. Jeremiah represents him as at work upon wheels, chap. xviii. 3. and so does the author of the book of Ecclesiasticus, ch. xxxviii. 29, 30. "So doth the potter, sitting at his work, and turning the wheel about with his feet—he fashioneth the clay with his arm," &c. Jehovah is represented under the similitude of a potter, Isa. lxiv. 8. See *Vessel.*

POTTER'S FIELD. See *Aceldama.*

POURTRAY, to draw a picture of, Ezek. iv. 1. To set forth in lively colours, Ezek. xxiii. 14.

POWDER, dust, Exod. xxxii. 20. "It will grind him to powder," Matt. xxi. 44. On whomsoever the stone, i. e. Jesus Christ, falls in the way of judgment, he shall be ground so small, as to render him capable of being dispersed as chaff by the wind. Some think this alludes, not only to the dreadful crushing of the Jewish state by the Romans, but also to the general dispersion of the Jews through all the nations of the world, which continues to the present day.

POWER signifies that attribute or perfection of God, whereby he can do whatsoever he purposeth to do, and hinders what he will not have done, Matt. vi. 13. absolute right and authority, Matt. ix. 6. "The Son of man hath power on earth to forgive sins;" that is, he that is the Son of man, being God, hath this power. Right and privilege, John i. 12. "All power is given unto me in heaven and in earth," Matt. xxviii. 18. Supreme and absolute authority and ability is given me in heaven, so as to prevail with God to be reconciled to man. To send the Holy Ghost, Acts ii. 33. Over angels, Col. i. 16. Heb. i. 4. To give heaven to all that believe in me, Matt. xxv. 34. Power is also given me in earth, to prevail with men to be reconciled to God, and so to gather a church out of all nations, Matt. xvi. 15, 16. and to rule, govern, and defend the same against all its enemies, Acts x. 36, 38, 42. Eph. i. 20, 21. "The body is raised in power," 1 Cor. xv. 43. It will be able to attend the soul in the highest operations; to be continually exercised in the highest employments without weariness; to bear the weight of glory; to do whatsoever the soul would have it. It will be above the reach of inward infirmities, or outward dangers. See art. *Omnipotence.*

PRAISE is the sweetest part of divine worship; it is most expressive of the employment above, and is frequently a short heaven here on earth. God neither needs our services nor our songs, as he is all perfection, and an everlasting harmony to himself, without the slender notes that we can raise; yet through Christ he is well pleased with our imperfect praises. Where he has given his grace, the heart is an instrument of music to him, and he loves to see them kept still in tune, though he does not always play his own praises upon them. None have so much matter for praise as the saints; they can see more into the beauties of creation and the dealings of providence than others; but above all they alone see the beauties of redemption, so as to feel the great benefits and blessings of it; believers therefore have the most cause for praising God, and the most delight in the sacred employment, Psalm xxxiii. 1. l. 23. lxxi. 8. cxxxviii. 1. Praise is (1.) Mental—when we entertain admiring, adoring, affectionate thoughts of God, or meditate upon him with

pleasure and delight. (2.) Praise is vocal as well as mental, or the expression of the lips as well as of the heart. (3.) Praise is practical. This is called a "showing forth the praises of him who hath called us out of darkness into his marvellous light," 1 Pet. ii. 9. When Zion on earth shall be joined to Jerusalem above, and the family below joined to the upper house, O what voices, what songs, what joys, and what raptures, will then be heard in heaven to all eternity, when Jesus shall lead the worship, and the praises that have been growing so many hundred years shall break forth and spread themselves abroad, and all the creation shall echo to the song, "Glory to God in the highest!" This is what we wait and hope for, and long to bear a part in those pleasures and those praises.

"The church triumphant, and the church below,
In songs of praise their present union show:
Their joys are full, our expectation long;
In life we differ, but we join in song.
Angels and we, assisted by this art,
May sing together, though we dwell apart."

PRAYER is an offering up of our desires to God for things lawful and needful, in the name, or through the mediation of Jesus Christ, by the help of his Holy Spirit, with a confession of our sins, and a thankful acknowledgment of his mercies. (1.) Prayer is in itself a becoming acknowledgment of the all-sufficiency of God, and of our dependency upon him. He could bless his creatures in another way; but he will be inquired of, to do for them those things of which they stand in need, Ezek. xxxvi. 37. Psalm lxv. 2. (2.) Prayer is a spiritual exercise, and can only be performed acceptably by the assistance of the Holy Spirit, Rom. viii. 26. Zech. xii. 10. (3.) All acceptable prayer must be offered in faith, or a believing frame of mind, James i. 6—8. Heb. xi. 6. John xvi. 23. (4.) Prayer is to be offered for "things agreeable to the will of God." So the apostle says: "This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," 1 John v. 14, 15. (5.) All this must be accompanied with confession of our sins, and thankful acknowledgment of God's mercies. These are two necessary ingredients in acceptable prayer, Dan. ix. 4. 1 John i. 9. (6.) In prayer we have not only access, but a gracious hearing and acceptance; for this we have his faithful promise, Isa. lxv. 24. "Before they call I will answer, and whilst they are yet speaking I will hear." Psal. cii. 17. "He will regard the prayer of the destitute, and not despise their prayer." Psalm cxlv. 19. "He will fulfil the desire of them that fear him; he also will hear their cry, and save them." 1 John v. 14, 15. "And this is the confidence we have in him, that if we ask any thing according to his will, he heareth us—we have the petition that we desired of him." See Matt. vii. 7—12. John xvi. 23. 24. (7.) In the exercise of this duty the penitent is encouraged to look for pardon, and believers in general often have a renewed sense of that blessing communicated to the conscience, James iv. 8. Luke xv. 20—22. Hos. xiv. 1—9. Jer. xxxi. 18—21. Psalm xxxii. 5. Matt. vi. 12. (8.) In prayer believers often obtain a deliverance from all their troubles; so he hath promised, Psalm l. 15. "Call upon me in the day of trouble; I will deliver thee." Accordingly it is said, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles," Psalm xxxiv. 17. This the psalmist experienced in his own case: "I sought the Lord, and he heard me, and de-

livered me from all my fears," Psal. xxxiv. 4. Psalm cxviii. 5. Luke xviii. 1—9. 2 Cor. xii. 7—10. The different kinds of prayer have been defined in the following order: (1.) Ejaculatory, by which the mind is directed to God on any emergency; of this we have many instances in the scriptures, Exod. xiv. 15. 1 Sam. i. 13. Rom. vii. 24, 25. Gen. xliii. 29. Judges xvi. 28. Luke xxiii. 42, 43. (2.) Secret or closet prayer is another kind of prayer to which we should attend. It has its name from the manner in which Christ recommended it, Matt. vi. 6. He himself set us an example of it, Luke vi. 12. and it has been the practice of the saints in every age, Gen. xxviii. xxxii. Dan. vi. 10. Acts x. 9. (3.) Family prayer is also another part not to be neglected. It was the practice of Abraham, Gen. xviii. 19. David, 2 Sam. vi. 20. Solomon, Prov. xxii. 6. Job, i. 4, 5. Joshua, xxiv. 15. See also Eph. vi. 4. Prov. vi. 20. Jer. x. 25. Acts x. 2, 30. Acts xvi. 15. (4.) Social prayer. To this we are encouraged from the consideration of the promise, Matt. xviii. 20. the benefit of mutual supplications; from the example of the most eminent primitive saints, Mal. iii. 16. Acts xii. 12. the answers given to prayer, Acts xii. 1—12. Joshua x. Isaiah xxxvii. &c.; and the signal blessing they are to the churches, Phil. i. 19. 2 Cor. i. 11. These meetings should be attended with regularity; those who engage should study simplicity, brevity, scripture language, seriousness of spirit, and every thing that has a tendency to edification. We now come, lastly, to take notice of public prayer, or that in which the whole congregation is engaged. This is both an ancient and important part of religious exercise; it was a part of the patriarchal worship, Gen. iv. 56. it was also carried on by the Jews, Exod. xxix. 43. Luke i. 10. It was a part of the temple service, Isa. lvi. 7. 1 Kings viii. 59. Jesus Christ recommended it both by his example and instruction, Matt. xviii. 20. Luke iv. 16. The disciples also attended to it, Acts ii. 41, 42. and the scriptures in many places countenance it, Exod. xx. 24. Psalm lxiii. 1, 2. Psalm lxxxiv. 11. Psalm xxvii. 4.

The Lord's prayer illustrated. "Our Father," Isa. lxiii. 16. by right of creation, Mal. ii. 10. by bountiful provision, Psalm cxlv. 16. by gracious adoption, Eph. i. 5. "Who art in heaven," 1 Kings viii. 43. the throne of thy glory, Isaiah lxvi. 1. the portion of thy children, 1 Peter i. 4. the temple of thy angels, Isa. vi. 1. "Hallowed be thy name," Psal. cxv. 1. by the thoughts of our hearts, Psalm lxxxvi. 11. by the words of our lips, Psalm li. 15. by the work of our hands, 1 Cor. x. 31. "Thy kingdom come," Psalm cx. 2. of providence to defend us, Psalm xvii. 8. of grace to refine us, 1 Thess. v. 23. of glory to crown us, Col. iii. 4. "Thy will be done on earth, as it is in heaven," Acts xxi. 14. toward us, without resistance, 1 Sam. iii. 18. by us, without compulsion, Psalm cxix. 36. universally, without exception, Luke i. 6. eternally, without declension, Ps. cxix. 98. "Give us this day our daily bread;" of necessity, for our bodies, Prov. xxx. 8. of eternal life, for our souls, John vi. 34. "And forgive us our trespasses," Psal. xxv. 11. against the commands of thy law, 1 John iii. 4. against the grace of the gospel, 1 Tim. i. 13. "As we forgive them that trespass against us," Matt. vi. 15. by defaming our characters, Matt. v. 11. by embezzling our property, Philem. 18. by abusing our persons, Acts vii. 60. "And lead us not into temptation, but deliver us from evil," Matt. xxvi. 41. of overwhelming affliction, Psal. cxxx. 1. of worldly enticements,

John ii. 15. of Satan's devices, Tim. iii. 7. of error's seduction, Tim. vi. 10. of sinful affections, Rom. i. 26. "For thine is the kingdom, and the power, and the glory, for ever," Jude 25. Thy kingdom governs all, Psalm ciii. 19. thy power subdues all, Phil. iii. 20. thy glory is above all, Psal. cxlviii. 13. "Amen," Eph. i. 11. As it is in thy purposes, Isa. xiv. 27. so it is in thy promises, 2 Cor. i. 20. so be it in our prayers, Rev. xxii. 20. so it shall be to thy praise, Rev. xix. 4.

PREACHING is the discoursing publicly on any religious subject, Isa. lxi. 1. Jonah iii. 2. Matt. iv. 17. Mark iii. 14. Rom. x. 15. Eph. iii. 8. Col. i. 28. 1 Tim. iii. 16. Heb. iv. 2. See articles *Gospel* and *Minister*.

There are two erroneous maxims that have for some time contributed to divest our sermons of the genuine spirit and savour of Christianity; the one is, that we should not preach the doctrines of the gospel; and the other is, that we should chiefly preach moral duties. The first supposes that faith and practice are separable things, which is a gross mistake, or rather a manifest contradiction. The practice of religion will always thrive in proportion as its doctrines are understood and firmly received, and the practice will degenerate in proportion as the doctrines are misunderstood or neglected—I mean the peculiar doctrines of revelation, as the trinity of persons in the undivided godhead, the expiation of sin by the Redeemer's death, the efficacy of his intercession, and the mysterious commerce of the believer's soul with the divine Spirit. Now, although some suppose that these are above the reach of the common people, and therefore ought not to be preached, yet this cannot be true, for then they would only have natural religion; then is our preaching vain, and Christ died in vain, yea, and all the offers of mercy in the gospel are but a mockery. Blessed be God, the case is far otherwise; for in the success of the first preachers of Christianity, we have an experimental proof that there is nothing in these doctrines of godliness (which they delivered) above the capacity of the common people, since they were the first to understand and embrace them. As to preaching morality, it is true that it is the duty of a preacher of the gospel to press practical goodness upon the consciences of men, but I never hear it; without extreme concern from the lips of a divine, that practical religion and morality are one and the same thing: this is reducing practical Christianity to heathen virtue, and sermons to mere moral essays; but, on the contrary, let us make a proper use of our high commission, let us publish the word of reconciliation through our Redeemer, and propound peace and pardon to the penitent by him, and while we inculcate moral duties upon scriptural motives, we properly unite faith and practice together.—*Bishop Horsley.*

To preach practical sermons, as they are called, that is, sermons upon virtues and vices, without inculcating those great scriptural truths of redemption, grace, and the like, which alone can incite and enable us to forsake sin, and follow after righteousness, what is it but to put together the wheels and set the hands of a watch, and forgetting the spring which is to make them all go.—*Bishop Horne.*

Addressed to an assembly of preachers.]—There is a threatening directed against vain pastors, which ought to make a minister tremble.—"Wo to the idol shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly

darkened," Zech. xi. 17. Perhaps one of the greatest temptations to backsliding, in ministers, may be in this way:—being selected from their brethren, and chosen to the office of public instructors, they are in danger of indulging in self-salutations: a man may labour night and day in his study, and all to get accomplished, that he may shine before the people. Where this is the case, the preacher is his own idol, and it may be, that of the people: he feels, also, little or no regard to the charge which he has undertaken; but is ready to desert it whenever a difficulty arises, or any opportunity offers of improving his circumstances. The consequence is, the sword of the Lord is upon his arm—he does no manner of execution in his work—and upon his right eye. Whatever proficiency he may make in science or polite accomplishments, he has but little, if any, spirituality in the things of God.—*Fuller.*

PRECEPT, a rule given by a superior; a direction or command. The precepts of religion, says Saurin, are as essential as the doctrines; and religion will as certainly sink, if the morality be subverted, as if the theology be undermined. See articles *Command* and *Law.*

PRECIOUS, spoken of the blood or life of a person, Psal. lxxii. 14. the price of man's redemption, Ps. xlix. 8. 1 Peter i. 19. "The precious blood of Christ." Of Christ himself, 1 Peter ii. 7. and of the exceeding great and precious promises, which are given in Christ, and whereby we are made partakers of the divine nature, 2 Pet. i. 4. of faith, 2 Pet. i. 1. the trial of which is more precious than of gold that perisheth, though it be tried with fire, 1 Pet. i. 7.

PREDESTINATE, a term used to point out God's fixed purpose, or predetermination, to bestow on the Gentiles the blessing of the adoption of sons, by Jesus Christ, Eph. i. 5. which adoption had been before granted to the Jewish people; and without circumcision, or any other Mosaic rite, to admit the Gentiles to all the privileges of his church and people. The apostle remarks, that all this was fore-determined by God, as he had fore-determined the bounds and precincts of the land which he gave them according to the promise made to their fathers.

PRE-EMINENCE, superiority, Eccl. iii. 19. "A man hath no pre-eminence above a beast;" animal life is the same in both; as the one dieth, so dieth the other. "That in all things he might have the pre-eminence," Col. i. 18. That the Lord Jesus might be considered, in consequence of his mediatorial office, as head over men, angels, and all the creation of God. Nor is it to be wondered at, that the human nature with which the great Creator condescended to unite himself, should be set over all the works of his hands.

PREPARATION signifies provision, 1 Chron. xxii. 5. disposing, Prov. xvi. 1. the day that was before any solemn feast, Matt. xxvii. 62. Mark xv. 42. wherein they provided all needful things for the feast, Luke xxiii. 54. or wherein they prepared themselves for the solemnity, John xix. 14. "The preparation of the gospel of peace," Eph. vi. 15. A conscientious belief of the gospel, ever ready and prepared to profess the faith, and to give an account of that hope which we enjoy—the soul is thus prepared for the kingdom of heaven. To be made meet for everlasting blessedness, Rom. ix. 23. An evidence of gratitude to a father's God, Exodus xv. 2. "He is my God, and I will *prepare* him a habitation; my father's God, and I will exalt him." While contemplating chariots, and captains, and princes dashed in pieces by the right hand

of Jehovah, he thinks of the shield which the Almighty had spread over the dwelling of his parents; and while the mighty waves were rushing over the pride of Egypt, he remembers the mercy which had drawn him out of the waters. It is plain that, by this commencement of the song, Moses wished to raise a memorial of the divine goodness in every heart, and in every dwelling in Israel. Other monuments are raised to flatter national vanity, and in the praises inscribed on them the agency of God is too often overlooked; but in the piety of domestic life, his loving-kindness is declared from the fulness of the heart in the devotions of the morning and evening, and the fathers to the children make known his truth.

PRESBYTERY or ELDERSHIP, 1 Tim. iv. 14. See *Elder*.

PRESENCE is put for (1.) Being, Psalm cxxxix. 7. "Whither shall I flee from thy presence?" Had I a mind to escape the inspection of God, whither should I go? Heaven is the seat of his glory, creation the scene of his providence, and the grave itself will be the theatre of his power; so that my efforts will be equally vain, whether I ascend or descend, or fly abroad upon the wings of the morning light, which diffuses itself over the globe from east to west. (2.) Sight, 1 Sam. xviii. 11. "And David avoided out of his presence twice." (3.) Person, 2 Kings iii. 14. "Were it not that I regard the presence of Jehoshaphat the king of Judah." (4.) Face, 2 Kings xiii. 23. "Neither cast he them from his presence." (5.) The wonderful manifestation of God upon Mount Sinai, Isa. lxiv. 1—3.

PRESENT, a gift, Isa. xviii. 7. "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled." The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy Sennacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom by the destruction of the Assyrian army. Upon which wonderful event it is said, 2 Chron. xxxii. 23. that many brought gifts unto Jehovah to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified of all nations from henceforth.

PRESERVE signifies to reserve, save, or keep alive, Gen. xlv. 7. to keep safe or defend, Psalm xvi. 1. "Thou preservest man and beast;" the providence of God extends over all creatures, nourishing and preserving them, as well as man, for whose use they were made. We can never enough value and extol the loving-kindness of him, whose overshadowing wings protect and cherish us on earth, in order that his goodness may lead us to himself: see Matt. xxiii. 37. Deut. xxxii. 11. "O thou preserver of men," Job vii. 20. O thou who, as thou wast the Creator of man, delightest to be, and to be called the Preserver and Saviour of men; and that waitest to be kind and gracious to men from day to day, as occasion requires; do not deal with me in a way contrary to thine own nature and name, and to the manner of thy dealing with all the rest of mankind.

PRESS, to throng or crowd, Luke viii. 45. xix. 3. to urge, Gen. xix. 3. "He pressed upon them greatly." To pursue and seek after salvation and happiness with a holy boldness, resolution, zeal, and fervency, Luke xvi. 16. Phil. iii. 14. "I press toward the mark;" I pursue along the line: this is a reference to the white line that marked the ground in the stadium, from the starting place to the goal, on which the runners were obliged to keep their eye fixed; for they who transgress-

ed, or went beyond the line, did not run lawfully, and were not crowned, even though they got first to the goal. The word press is likewise used, not only for the instrument or machine by which grapes are squeezed, Isa. xvi. 10. but also for the vessel or vat, wherein the wine runs from the press, and in which it is received and preserved: whence are these expressions, "He digged a wine-press" in his vineyard, Matt. xxi. 33. "Thy presses shall burst out with new wine," Prov. iii. 10. "To draw out of the press," Hag. ii. 16. It was a kind of subterraneous cistern, in which the wine was received and kept, till it was put into jars or vessels of earth or wood.

PRESUMPTUOUS persons are described by Saint Peter as being self-willed and hating restraint, ch. ii. 10. 2 Epistle. The ingredients which render sin presumptuous are, knowledge, John xv. 22. deliberation and contrivance, Prov. vi. 14. Psalm xxxvi. 4. obstinacy, Jer. xliv. 16. Deut. i. 13. inattention to the remonstrances of conscience, Acts vii. 51. opposition to the dispensations of Providence, 2 Chron. xxviii. 22. and repeated commission of the same sin, Psalm lxxviii. 17. Presumptuous sins are numerous; such as profane swearing, perjury, theft, adultery, drunkenness, sabbath-breaking, &c. "Keep back thy servant from presumptuous sins," Psalm xix. 13. that I may not, by contracting evil habits, become the slave of any imperious lust, which might at length lead me on to rebellion, and final apostacy from God.

PRETORIUM, the palace, Mark xv. 16.

PREVAIL signifies to be raised, Gen. vii. 20. "Fifteen cubits upward did the waters prevail." To overcome, Num. xxii. 6. to increase and multiply, Acts xix. 20. "So mightily grew the word of God, and prevailed," i. e. triumphed over all considerations of honour or interest, that could be opposed to it. "The blessings of thy father have *prevailed* above the blessings of thy progenitors," Gen. xlix. 26. The blessings which thy father now prays for and pronounces are neither temporal nor transitory—they shall exceed in their duration the eternal mountains, and in their value and spiritual nature all the conveniences, comforts, and delicacies, which the everlasting hills can produce. They shall last when the heavens and the earth are no more, and shall extend throughout eternity. They are blessings which shall be communicated to the world by means of the Messiah. "Let not man prevail," Psalm ix. 19. Let not the man of sin prevail against thy church; but let the long-depending cause, between her and her adversaries, be judged and finally determined in thy sight.

PREVENT, spoken of the knees, Job iii. 12. "Why did the knees prevent me?" why was I dandled on the knees? Of death, Psal. xviii. 5. "The snares of death prevented me;" I was just on the point of dropping into the pit which they had digged for me—I was all but a dead man; and nothing less than the immediate interference of God could have saved my life. Of taking unfair advantage, Psal. xviii. 18. of mercies, Ps. lxxix. 8. "Let thy tender mercies speedily prevent us;" let them go before us, and turn us out of the path of destruction. Of prayer, Psalm lxxxviii. 13. "In the morning shall my prayer prevent thee;" it shall get before thee. I will not wait till the accustomed time to offer my morning sacrifice; I shall call on thee long before others come to offer their devotions.

PRICE, value, Prov. xxxi. 10. "Her price is far above rubies;" no quantity of precious stones can be equal to her worth. Esteem, 1 Pet.

iii. 4. an opportunity or advantage, Prov. xvii. 16. "Ye are bought with a price," 1 Cor. vi. 20. As a slave who is purchased by his master for a sum of money is the sole property of his master; so ye, being bought with the price of the blood of Christ, are not your own; you are his property. See article *Bought*.

PRICKED, grieved, Psal. lxxiii. 21. wounded in conscience, or pierced with a sense of sin, Acts ii. 37. "When they heard this they were pricked in their hearts;" this powerful discourse, supported every where by prophecies and corresponding facts, left them without reply and without excuse; and they plainly saw there was no hope for them, but in the mercy of him whom they had rejected and crucified.

PRIDE is the master-sin, and the first-born of Satan. It is a vice odious to God and man, and every where condemned in scripture, 1 Pet. v. 5. Prov. xvi. 18. and xxix. 23. Pride is also put for the obduracy and insolence of a sinner, in opposition to sins of infirmity and ignorance, Numbers xv. 30. Deut. xvii. 12.

"Of all kinds of pride, that which is called spiritual pride is the most hateful and hurtful; it is the most like Satan, and the main handle by which he has hold of religious men, and does so much mischief amongst professors: pride of this kind chiefly arises from too high an estimation of our knowledge or gifts; this causes the professor to neglect studying the Bible and his own heart, and to despise others; this kind of pride is the more dangerous, because it is perhaps the most secret of all sins, and the heart is more deceitful in this matter than in any other. The very nature of this sin is to work self-confidence, and drive away simplicity and humility; it appears in many shapes undiscerned, and takes occasion to arise even from the exercise of real grace. Spiritual pride causes us to speak of the failings of others in a bitter and severe manner, while we attempt to hide or defend the greatest improprieties in our own conduct. Since, therefore, this sin is so secret and subtle, so dishonourable to real religion, and so difficult to get rid of, we have need to have the greatest watch over our own hearts, and to cry to God for divine assistance continually against it."—*President Edwards.*

Pride is founded on error and self-ignorance. Some are proud of what they are, and some of what they are not. A man may be poor in purse, yet proud in spirit. Pride may account the gospel foolishness, but the gospel proves pride to be so. God would rather his people should fare poorly than live proudly. As cankers breed in the sweetest roses, so (through our depravity) pride may arise out of the best duties.—*J. Mason.*

PRIEST, a person set apart for the performance of sacrifice, and other offices and ceremonies of religion. The first person spoken of in scripture under the character of priest is Melchisedec, who was "a priest unto the Most High God," Gen. xiv. 18. Previous to the times of Moses, the offering of sacrifice had, from the foundation of the world, been in a great measure left at liberty. Every one that was called to perform any act of solemn religious worship was probably allowed to discharge that duty also. But it pleased God, when he reduced his church into a peculiar order, by the solemn erection of a priesthood among his ancient people, to represent more conspicuously by that appointment, what he had purposed really to effect by sending his own Son in the flesh. The institution of the priesthood we have in Exodus xxviii. and from that time the right

to offer sacrifices was restricted to those who were vested with the priestly office. In the distribution of the promised land, there was no part of it allotted to the tribe of Levi. Jehovah designed that they should be supported by the tithes, the first-fruits, the offerings, &c. that were made at the altar, Lev. vii. Num. xviii. Deut. xviii. Lev. xxvii. 31, 32. And by means of these they were liberally supplied with what was necessary for their subsistence. There were also forty-eight cities appointed for their habitation, Num. xxxv. of these cities, six were constituted cities of refuge, thirteen others were allotted to the priests exclusively, and all the rest belonged to the Levites. Next to that of attending at the altar, and offering the sacrifices, &c. the priests were employed in instructing the people; deciding disputes among them; distinguishing the several kinds of leprosy, the causes of divorce, the waters of jealousy, the business of vows, all causes relating to the law, the uncleannesses that were contracted in various ways—all these matters were brought before the priests, Hosea iv. 6. Mal. ii. 7, &c. Lev. xiii. 14. Num. v. 14, 15. In time of war their business was to carry the ark of the covenant, to sound the holy trumpets, and animate the army to the performance of its duties. It also belonged to them publicly to bless the people in the name of the Lord. The priesthood was entailed on the posterity of Aaron, in whom the succession was continued, Exod. xxviii. 43. and xxix. 9. and the high-priesthood to that of the first-born in his family, Num. xx. 26—28. The term priest is most properly given to Christ, of whom the high-priests under the law were types and figures, he being the High-priest especially ordained of God, who, by the sacrifice of himself, once offered by himself, and also by his intercession for us, Heb. vii. 17, 25. ix. 11, 12, 24, 25. The word is likewise applied to every true believer, who is enabled to offer up himself a spiritual sacrifice acceptable to God through Christ, 1 Peter ii. 5. Rev. i. 6. See the articles *High-priest* and *Melchisedec*.

PRINCES of tribes and families. All the various branches of Abraham's descendants, like the ancient Germans or the Scottish clans, kept together in a body according to their tribes and families; each tribe forming a lesser commonwealth, with its own peculiar interests, and all of them at last uniting into one great republic. In this manner were the Ishmaelites governed by twelve princes according to the number of Ishmael's sons, Gen. xxv. 16. The same arrangement, it is well known, obtained among the Israelites, who appear to have been divided into twelve great tribes, previously to their departure from Egypt. See art. *Elders*. Compare also Deut. xix. 12. and xxi. 1—9. To Christ, who is called the "Prince of Peace," Isa. ix. 6. He is the only purchaser and procurer of peace between God and men, Isa. liii. 5. and of peace between men and men, between Jews and Gentiles, Eph. ii. 15. and he left peace as his legacy to his disciples, John xiv. 27. He is called "the Prince of Life," Acts iii. 15. As God, he is the author of our temporal life, in whom we live and move, and in whose hand is our breath; and as mediator, he is the guide and way to eternal life, John xiv. 6. He is also called, "the Prince of the kings of the earth," Revelations i. 5. He, as king, rules over all, even his greatest and most powerful enemies. To nobles, Isaiah x. 8. to men of worth, Ecclesiastes x. 7. to the devil, who is called the prince of this world, John xii. 31. and the prince of the power

of the air, Eph. ii. 2. because the air is supposed to be a region in which malicious spirits dwell, all of whom are under the direction and influence of Satan their chief. The operations of the prince of the ærial powers are not confined to that region, he has another sphere of action, i. e. the wicked heart of man; and in this he works with energy.

PRINCIPALITY, Eph. i. 21. "Far above all principality;" hence we are to understand, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe. "That now unto the principalities," &c. Eph. iii. 10. Who are these principalities and powers? Some think evil angels are here intended, because they are thus denominated, chap. vi. 12. Others think good angels are meant; for these heavenly beings are curious to investigate the wonderful economy of the gospel, though they are not its immediate objects, see 1 Peter i. 12. And others imagine the Jewish rulers and rabbins are intended, particularly those of them which were converted to Christianity, and who had now learnt, from the preaching of the gospel, what, as Jews, they could never have known.

PRINCIPLE, an essential truth from which others are derived; the ground or motive of action. "The first principles of the oracles of God," Heb. v. 12. The oracles of God are the ancient revelations contained in the writings of Moses and the prophets, Rom. iii. 2. Some of the first principles of these oracles, the apostle had formerly explained to the Hebrews. But being blinded by the doctrine of the scribes, they had not understood his explications, or they had forgotten them; and so needed to be taught these first principles a second time.

PRINT, to carve or make a figure on the skin, Lev. xix. 28. "Nor print any marks upon you." It was a very ancient, and very general custom, to carry marks on the body in honour of the object of their worship. All the castes of the Hindoos bear on their foreheads, or elsewhere, what are called the sectarian marks, which not only distinguish them in a civil, but also in a religious point of view, from each other. Ancient writers abound with accounts of marks made on the face, arms, &c. in honour of different idols—and to this the inspired penman alludes, Rev. xiii. 16, 17. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 4. where false worshippers are represented as receiving in their hands, and in their forehead, the marks of the beast. Print, in John xx. 25. signifies holes. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails," i. e. into the holes made by the nails in our Lord's hands—"I will not believe."

PRIS'-CA: priskà. [*Ancient.*] 2 Tim. iv. 19.

PRIS-CIL'-LA: prissillà. [The same.] See *Aquila.*

PRISON, a place of confinement, or bodily restraint, Matt. xviii. 30. Acts v. 18. xxviii. 17. "I was delivered prisoner from Jerusalem into the hands of the Romans." The Roman method of fettering and confining prisoners was singular. One end of a chain, that was of commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left of a soldier. Thus a soldier was coupled to the prisoner, and every where attended and guarded him. Thus was St. Paul confined. Fettered in this manner, he delivered his apology before Festus, king Agrippa, and Bernice. And it was this circumstance that occasioned one of the most pathetic and affecting strokes of true oratory that ever was displayed either in the Grecian or Roman senate. "Would to God that

not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds!" What a prodigious effect must this striking conclusion, and the sight of the irons held up to enforce it, make upon the minds of the audience! See 2 Tim. i. 16—18. also Acts xii. 6, 19. xxi. 33. The grave, Isa. liii. 8. God's powerful restraint over Satan, Rev. xx. 7. the bondage in which men are kept by Satan and their own lusts, Isa. xlii. 7. The sinner under gospel awakenings feels himself as it were in a prison; not indeed in a state of unalterable misery, such as is the prison of hell; but he is in a state of slavery, and in the house of bondage. He is under the power of Satan, that formidable tyrant, who is king over all the children of pride; and sin also has the dominion over him. He is held fast by the cords of his sins, and his iniquities have taken hold upon him. The bonds of love and duty he has broken; and now he is in other bonds, which he would break, but cannot. All his efforts are unavailing, and he cannot deliver his own soul. He is also a prisoner to the divine law, and justice demands his life as a sacrifice. There is a debt owing which he cannot discharge, and a punishment to be inflicted which he cannot endure. He is straitened in his affections and exertions, so that he can neither love nor obey as he ought, nor as he now most earnestly desires. He sits in darkness, works hard for a livelihood, yet sees no fruit of all his labour. He hears the scorning of many, feels unhappy, and lives in daily dread of greater misery to come. From this miserable condition he earnestly desires to be freed, and feels that none can deliver him but God. "The Lord executeth judgment for the oppressed, and giveth food to the hungry: the Lord looseth the prisoners. The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down." To him therefore the penitent directs his prayer; for he can deliver him speedily and effectually. "Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve thou those that are appointed to die," Psalm cxlii. 7. cxlvi. 7. Zech. ix. 12. Psal. lxxix. 11. cii. 20. "He preached to the spirits in prison," 1 Peter iii. 19. Christ preached to the sinners of the old world by Noah, whom he inspired, that he might be a preacher of righteousness to warn that wicked generation of approaching judgments, and exhort them to repentance; whose souls, because of their disobedience, are reserved in the infernal prison of hell, and were so at the time when the apostle Peter wrote this epistle.

PRIVATE signifies such as arises out of man's own mind, 2 Peter i. 20. "No prophecy of the scripture is of any private interpretation" —not of the prophet's own invention; but the holy prophets of God spake their prophecies, being inspired by the Holy Ghost. Apart from others, Matt. xxiv. 3. Mark vii. 32.

PRIVILY, 2 Pet. ii. 1. Destructive heresies, the apostle intimated, would be introduced under the colour of true doctrine, in the dark as it were, and by little and little; so that the people would not discern their real nature.

PRIZE. The prize mentioned in 1 Cor. ix. 24. is the crown awarded to the victor in the Olympic games. "I press towards the mark, for the prize." I do not esteem myself to have obtained this glorious prize; but one thing occupies my whole attention; forgetting what I have left behind I stretch every nerve towards the prize before me, pressing with eager and rapid steps towards the goal, to seize the immortal palm

which God by Christ Jesus bestows, Phil. iii. 14.

PROCEED signifies to spring, 2 Sam. vii. 12. to add, Job xl. 5. to come, Matt. xv. 19. Out of the heart, in its unregenerate state, "*proceed* evil thoughts, murders," &c. Iniquity is always conceived in the heart before it is spoken or acted.

PROCH'-O-RUS: prŏkŏrŭs. [*He that presides over the choirs.*] One of the first seven deacons in the church of Jerusalem, Acts vi. 5.

PROCLAIM, to declare, publish, or make known, Isa. lxi. 1, 2. "To proclaim liberty to the captives—to proclaim the acceptable year of the Lord:" The proclaiming of perfect liberty to the bound, and the year of acceptance with Jehovah, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet. See Lev. xxv. 9, &c. Our Saviour, by applying this text to himself, Luke iv. 18, 19. a text so manifestly relating to the institution above-mentioned, plainly declares the typical design of that institution.

PRODUCE, bring forward, Isa. xli. 21. "Produce your cause:" The false gods are called upon to come forth, and appear in person; and to give evident demonstration of their foreknowledge and power by foretelling future events, and exerting their power in doing good or evil.

PROFANE, a term used in opposition to holy; and in general is applied to all persons who have not the sacred character, and to things which do not belong to the service of religion. A profane person is one openly wicked. He that makes a jest of sacred things, who defiles himself by impure and shameful actions, is a profane person, Lev. xxi. 9, 12. The scripture calls Esau profane, because he sold his birthright, which was considered as a holy thing, not only because the priesthood was annexed to it, but also because it was a privilege leading to Christ, and a type of his title to the heavenly inheritance, Heb. xii. 16. The priests of the race of Aaron were enjoined to distinguish between sacred and profane, between pure and defiled, Lev. x. 10. and for this reason the use of wine was forbid them in the temple, during their time of waiting. It was forbid them to keep the flesh of the peace-offerings above two days; if they eat of it on the third day, they were punished as profaners of holy things, Lev. xix. 7, 8.

To profane the temple, to profane the sabbath, to profane the altar, are expressions to denote the violation of the holy rest of the sabbath, the entering of foreigners into the temple, the irreverences that are committed there, the impious sacrifices that are offered on the altar of the Lord. To profane a vine, or a tree, is to make them common, and proper to be employed in ordinary uses, Deut. xx. 6. "What man is he that hath planted a vineyard, and hath not eaten of it?" Some read, who hath not yet profaned it. In Lev. xix. 23, 24, &c. where Moses passes a law concerning the fruit of trees newly planted, he expressed the impurity of the first-fruits by calling them uncircumcised. For the three first years, these fruits were cut off as impure: the fourth year they offered what was produced in the temple: and in the fifth year the owner had the liberty of making use of the fruit as his own, which then became profane or common. Jeremiah promises the Israelites, that they should return again into their own country, that they should plant vineyards on the mountains of Samaria, and should profane them, that is, should eat of the fruit thereof, Jer. xxxi. 5. "The priests—profane the sabbath," Matt. xii. 3. i. e. put it to what might be called a common use, by slaying and offering up sacrifices, and by doing

the services of the temple, as on common days, Exodus xxix. 38. Numb. xxviii. 9.

PROFESSION. Christians are required to make a profession of their faith. Boldly, Rom. i. 16. explicitly, Matt. v. 16. constantly, Heb. x. 23. Yet not ostentatiously, but with humility and meekness. "They *profess* to know God; but in works deny him," Titus i. 16. Their profession and practice were at continual variance. Full of a pretended faith, while utterly destitute of those works by which a genuine faith is accredited and proved.

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Names.	Before Christ.	Kings of Judah.	Kings of Israel.
Jonah,	Between 856 and 784.		Jehu and Jehoahaz, according to Lloyd; but Joash and Jeroboam the Second, according to Blair.
Amos,	Between 810 and 785.	Uzziah, ch. i. 1.	Jeroboam the Second, ch. i. 1.
Hosea,	Between 810 and 725.	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam the Seond, ch. i. 1.
Isaiah,	Between 810 and 698.	Uzziah, Jotham, Ahaz, and Hezekiah, ch. i. 1. and perhaps Manasseh.	
Joel,	Between 810 and 660, or later.	Uzziah, or possibly Manasseh.	
Micah,	Between 758 and 699.	Jotham, Ahaz, and Hezekiah, ch. i. 1.	Pekah and Hosea.
Nahum,	Between 720 and 698.	Probably towards the close of Hezekiah's reign.	
Zephaniah,	Between 640 and 609.	In the reign of Josiah, ch. i. 1	
Jeremiah,	Between 628 and 586.	In the thirteenth year of Josiah.	
Habakkuk,	Between 612 and 598.	Probably in the reign of Jehoiakim.	
Daniel,	Between 606 and 534.	During all the Captivity.	
Obadiah,	Between 588 and 583.	Between the taking of Jerusalem by Nebuchadnezzar and the destruction of the Edomites by him.	
Ezekiel,	Between 595 and 536.	During part of the Captivity.	
Haggai,	About 520 to 518.	After the return from Babylon.	
Zechariah,	From 520 to 518, or longer.		
Malachi,	Between 436 and 420.		

PROPHESYING is sometimes used in the apostolic writings in a different sense from that of foretelling future events. Thus when Paul tells the Corinthian church, "Ye may all prophesy one by one, that all may learn, and all may be comforted," 1 Cor. xiv. 31. we are not to suppose that he is giving permission to all the members of a Christian church to foretel future events. It is abundantly plain that throughout the whole of that chapter he is regulating the exercise of their gifts in public worship; a matter with which the predicting of future events has no immediate connection. And if we only attend to his own explanation of what he means by prophesying, in public worship, we shall see that it is but another term for teaching, admonishing, or exhorting one another; a duty often enjoined on Christian brethren when assembled together for the worship of God. See Heb. iii. 13. x. 25. Eph. iv. 11—15. Col. iii. 16. Rom. xii. 6—8. 1 Pet. iv. 11. And this is quite agreeable to Paul's own explanation of the matter in the very commencement of his discourse, 1 Cor. xiv. 3. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort;" see 1 Thess. iv. 18. where, instead of "comfort one another," the marginal reading is, "exhort one another."

PROPITIATION, peace or reconciliation, which Christ has obtained by his sacrifice, as typified by the mercy-seat, Rom. iii. 25. 1 John ii. 2. See *Atonement*.

PROPORTION of faith, Rom. xii. 6. Some render the analogy of faith, which has been understood to mean the general and consistent plan or scheme of doctrines delivered in the scriptures, where every thing bears its due proportion to another. Thus the death of Christ is commensurate, in its merits, to the evils produced by the fall of Adam. The doctrine of justification by faith bears the strictest analogy, or proportion, to the grace of Christ, and the helpless, guilty, condemned state of man.

PROSELYTE, in the religious sense of the word, is one who leaves or renounces one religion to embrace and profess another. Proselytes among the Hebrews were distinguished into two sorts; the first called proselytes of the gate, because suffered to live among them, and were those who observed the moral law only, and the rules imposed on the children of Noah; the second were called proselytes of justice, who engaged to receive circumcision and the whole law of Moses, and enjoyed all the privileges of a native Hebrew. There does not, however, appear to be any foundation in the scripture for such a distinction; nor can any with propriety be termed proselytes, except those who fully embraced the Jewish religion. The scriptures mention only two classes of persons, i. e. the Israelites or Hebrews, and the Gentile converts to Judaism, which last are called by the names of strangers and sojourners, or proselytes. See Lev. xxv. 2, 45. Ezek. xiv. 7.

PROSPERITY, a state wherein things succeed according to our wishes, and are productive of affluence and ease. However desirable prosperity be, it has its manifest disadvantages. It too often alienates the soul from God; excites pride; exposes to temptation; hardens the heart; occasions idleness; promotes effeminacy; damps zeal and energy; and, too often, has a baneful relative influence. It is no wonder, therefore, that the Almighty in general withholds it from his children; and that adversity should be their lot rather than prosperity. The world, with all its various productions, was formed by the Almighty

for the happiness of man, and designed to endear himself to us, and to lead our minds up to him. What however God often gives us as a blessing, by our own folly we pervert and turn into a curse. Where prosperity is given, there religion is absolutely necessary to enable us to act under it as we ought. See Gen. xxxix. 23. Job xxxvi. 11. 3 John 2.

Temporal prosperity is often hostile to our happiness; had the Lord given us a life full of charms, we should have taken little thought about another; it is quite natural to be delighted with things that are agreeable, but we shall find that whatever attaches us to the world, at least cools our ardour for spiritual things. When Noah's dove first flew out of the ark, finding nothing but wind and rain, she returned for shelter and rest; but when in her second flight she saw plains and fields, there she alighted and stayed; so, when the world holds out riches or honour, we are caught by these things; but when we are in poverty or trouble, then we turn our eyes towards God, and seek happiness in its proper source; nay, even as things are now, with all the distresses that belong to life, we find it very difficult to detach our affections from the world; but what would be the case if all prosperity attended our wishes? what would be our condition were there no disorders as to our bodies, and no mental trials?—*Saurin.*

PROTEST, to declare solemnly, 1 Cor. xv. 31. "I protest by your rejoicing;" I profess by the glorying or exultation which I have on account of your salvation, that I anticipate with pleasure the end of my earthly race.

PROVE signifies (1.) To put to the test, 2 Cor. xiii. 5. "Prove your ownselves;" i. e. as you would try gold and silver, suspected of adulteration. No more take that for gospel which is not so, than you would take adulterated money for sterling coin. (2.) To sift by some affliction, Deut. viii. 2. (3.) To make manifest, Acts ix. 22. "Proving that this is very Christ." (4.) To know by experience, Rom. xii. 2. "Examine me, O Lord, and prove me," Psalm xxvi. 2. To thee I appeal; and feel no hesitation in wishing to have all the motives of my heart dissected and exposed to thy view, and to that of the world. A trial of this sort might be desired by David, conscious of his integrity as to particular crimes, with which he might be charged by the malice of his enemies. Strictly speaking, Christ alone could ask such a trial, as being equally free from every kind and degree of sin.

PROVERB, the general name, says Dr. A. Clarke, for poetic style among the Hebrews, including every sort of it, as ranging under one, or other, or all of the characters, of sententious, figurative, and sublime, Isa. xiv. 4. Parables or proverbs, such as those of Solomon, are always expressed in short-pointed sentences; frequently figurative, being formed on some comparison; generally forcible, and authoritative, both in the matter and the form. And such in general is the style of the Hebrew poetry. (1.) The first excellence of a proverb is brevity, without which it can retain neither its name nor its nature. The discriminating sentiment should be expressed in few words, some say, not exceeding ten or at most twelve words, otherwise it is no longer a proverb, but a declamation; and it should force itself upon the mind by a single effort, not by a tedious process. (2.) Another excellence, essential to a proverb, is elegance; which is neither inconsistent with brevity, nor with some degree of obscurity. Elegance in this connection respects the senti-

ment, the imagery, and the diction: and those proverbs, which are the plainest, most obvious, and simple, or which contain nothing remarkable either in sentiment or style, are not to be considered as destitute of their peculiar elegance, if they possess only brevity, and that neat compact form, and roundness of period, which alone are sufficient to constitute a proverb. Examples of this kind occur in the maxim of David:—

"Wickedness will proceed from the wicked."
1 Sam. xxiv. 13.

And in that of Solomon,

"Hatred stirreth up strife;
But love covereth all transgressions."
Prov. x. 12.

Proverbs are divided into two classes, (1.) Entire sentences, examples of which occur in Gen. x. 9. and xxii. 14. 1 Sam. x. 12. and xxiv. 13. 2 Sam. v. 8. and xx. 18. Ezek. xvi. 44. and xviii. 2. Luke iv. 23. John iv. 37. and 2 Peter ii. 22. in which passages the inspired writers expressly state the sentences to have passed into proverbs. (2.) Proverbial phrases, which indeed cannot be correctly termed proverbs, but which have acquired their form and use: examples are to be found in Deut. xxv. 4. 1 Kings xx. 11. 2 Chron. xxv. 9. Job. vi. 5. xiv. 19. and xxviii. 18. Psalm xlii. 7. and lxii. 9. The book of Proverbs likewise contains very many similar sentences; from among which it may suffice to refer to Prov. i. 17, 32. iii. 12. vi. 6, 27. x. 5, 13, 19, 25. xi. 15, 22, 27. xii. 11, 15. xv. 2, 33. xvii. 1, 10, 19, 28. xix. 2, 24. xx. 4, 11, 14, 21, 25. xxii. 6, 13. xxv. 11, 16, 27. xxvi. 4, 10, 11, 14, 17, 28. xxvii. 6, 7, 8, 10, 14, 17, 22. xxviii. 21. So in the book of Ecclesiastes, chap. i. 15, 18. iv. 5, 12. v. 2, 6, 8, 9, 10. vi. 9. vii. 17. ix. 4, 18. x. 1, 2, 8, 15, 19, 20. xi. 3, 4, 6, 7. xii. 12. And in the prophets, Jer. xiii. 23. xxiii. 28. Ezek. vii. 5. Micah vii. 5, 6. Hab. ii. 6. Mal. ii. 10. And likewise in the New Testament, as in Matt. v. 13—15. vi. 3, 21, 34. vii. 2, 5, 16. ix. 12, 16. x. 10, 22, 24, 26. xii. 34. xiii. 12, 57. xv. 14. xxiii. 24. xxiv. 28. Mark ix. 50. Luke ix. 62. xii. 48. xxiii. 31. Acts ix. 5. xx. 35. 1 Cor. v. 6. x. 12. xv. 33. 2 Cor. ix. 6, 7. 2 Thess. iii. 10. Tit. i. 15.

PROVIDENCE, the superintendence and care which God exercises over creation. The arguments for the providence of God are generally drawn from the light of nature; the being of a God; the creation of the world; the wonderfully disposing and controlling the affairs and actions of men; from the absolute necessity of it; from the various blessings enjoyed by his creatures; the awful judgments that have been inflicted; and from the astonishing preservation of the Bible and the church through every age, notwithstanding the attempts of earth and hell against them. Providence has been divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. Immediate providence is what is exercised by God himself, without the use of any instrument or second cause; mediate providence is what is exercised in the use of means: ordinary providence is what is exercised in the common course of means, and by the chain of second causes; extraordinary is what is out of the common way, as miraculous operations: common providence is what belongs to the whole world; special, what relates to the church: universal relates to the general upholding and preserving all things; particular relates to individuals in every action and circumstance, Psalm xxxv. 6. lxvii. 4. lxxvii. 19. xcvii. 2. Job xxxvii. 14—23. Rom. xi. 34—36. Matt. x. 30. Luke xii. 7.

All nature is but art unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony, not understood;
All partial evil, universal good.
All-gracious providence is good and wise,
Alike in what he gives and what denies.—*Pope.*

There are innumerable difficulties in the conduct of providence, in reference to which we must, for a time, remain in the dark. Our God is in the heavens; he doth whatsoever he pleaseth, and giveth not to mortals an account of any of his matters. The volume of his mysterious purposes is sealed, and not submitted to our perusal. All that our contracted minds are capable of comprehending on this side the grave, lies within a narrow compass. We are surrounded with the mists of darkness, of prejudice, and of impurity. Let us not indulge an unreasonable curiosity in scanning the wonderful works of him who is perfect in wisdom. "Canst thou, by searching, find out God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? It is deeper than hell; what canst thou know? The measure thereof is larger than the earth, and broader than the sea," Job xi. 7—9.

PROVINCE, a country, or state, 1 Kings xx. 14. Esth. i. 1. Acts xxiii. 34.

PROVISION, food for the body and for the soul, Psalm cxxxii. 15. "I will abundantly bless her provision." Her poor will be satisfied with bread, and to the poor in spirit will be given the bread of eternal life. Salvation will God appoint for a wall and a bulwark around the ministers and the temple; joy and gladness shall be heard within, thanksgiving and the voice of melody. What a dreadful reverse of all this do we behold in the present state of the once glorious, but now desolated, Jerusalem!

PROVOKE, to excite the displeasure of Jehovah, Deut. xxxii. 19. "The provoking of his sons, and of his daughters," caused him to abhor them, and deliver them up to captivity. To quicken, Heb. x. 24. "Provoke unto love and to good works;" or, stir up to virtuous and God-fearing actions. "Ye fathers, provoke not your children to wrath," Eph. vi. 4. Avoid all severity; this will hurt your own souls, and do them no good: on the contrary, if punished with severity or cruelty, they will most likely be only hardened and made desperate in their sins. Cruel parents generally have bad children. Parents are called to correct, not to punish their children: those who punish them, do it from a principle of revenge; those who correct them, do it from a principle of affectionate concern.

PRUDENCE signifies wisdom applied to practice; or that discreet, apt suiting as well of actions as words, in their due place, time, and manner, Proverbs xiv. 8. Acts xiii. 7. Ephesians i. 8. Prudence in domestic life is closely connected with frugality, and must be observed in every pursuit, action, and undertaking. Numbers are brought into bad circumstances and many troubles from small neglect, as well as from great errors in material affairs. People are apt to think lightly of shillings and pence, forgetting that they are the constituent parts of a pound, till a deficiency in the great article shows them their mistake, convinces them by dear-bought experience of this truth, that they might have learned from a little attention, viz. that great sums are made up of small, and that therefore he that does not regard small things may fall by little and little. Our frugality must be in proportion to our income, family, and situation in life. In general we may truly say, that a little is enough for all the necessities and innocent delights in nature; and it may be just-

ly asserted, that without prudence even a large estate may soon be wasted.

"Your portion is not large indeed,
But then how little do you need;
For nature's calls are few:
In this the art of living lies,
To want no more than may suffice,
And make that little do."

PSALMS, a canonical book of the Old Testament, consisting of hymns, or praises of the Lord, the productions of different writers. It is called "the Psalms of David," because a great part of them were composed by him. Some of them were perhaps written before, and some after the time of David; but all of them by persons under the guidance of the Holy Spirit. They are supposed to have been collected into one book by Ezra, and by him disposed in the order which they still preserve. They are certainly not arranged with any regard to chronology; nor are the titles prefixed to them always designed to point out the author, but sometimes merely intended to apply to the persons appointed to set them to music; or perhaps to furnish directions for the choice of tunes. For the convenience of the reader, we subjoin the following common, but very useful table of the Psalms, classed according to their several subjects, adapted to the purposes of private devotion.

I. Prayers—for pardon of sin, Ps. vi. xxv. xxxviii. li. cxxx. Styled penitential, vi. xxxii. xxxviii. cii. cxxx. cxliii. Composed when the psalmist was deprived of an opportunity of the public exercise of religion, Psalm xlii. xliii. xiii. lxxxiv. In which the psalmist asks help of God, in consideration of the uprightness of his cause, Psalms vii. xvii. xxvi. xxxv. Expressing the firmest trust and confidence in God under afflictions, Ps. xi. xvi. xxvii. xxxi. liv. lvi. lvii. lxi. lxii. lxxi. lxxxvi. Composed when the people of God were under affliction or persecution, Psal. xliv. lx. lxxiv. lxxix. lxxx. lxxxiii. lxxxix. xciv. cii. cxxii. cxxxvii. Likewise prayers in time of trouble and afflictions, Psalms iv. v. xi. xxviii. xli. lv. lix. lxiv. lxx. cix. cxx. cxl. cxli. cxlii. Prayers of intercession, Psalms xx. lxvii. cxxii. cxxxii. cxliv.

II. Psalms of thanksgiving—for mercies vouchsafed to particular persons, Psal. ix. xviii. xxii. xxx. xxxiv. xl. lxxv. ciii. cviii. cxvi. cxviii. cxxxviii. for mercies vouchsafed to the Israelites in general, Ps. xlvi. xlviii. lxv. lxvi. lxviii. lxxvi. lxxxi. lxxxv. xcviii. cv. cxxiv. cxxvi. cxxix. cxxxv. cxxxvi. cxlix.

III. Psalms of praise and adoration, displaying the attributes of God. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men, Psal. xxiii. xxxiv. xxxvi. xci. c. ciii. cvii. cxvii. cxxi. cxlv. cxlvi. displaying the power, majesty, glory, and other attributes of the Divine Being, Psal. viii. xix. xxiv. xxix. xxxiii. xlvii. l. lxv. lxvi. lxxvi. lxxvii. xciii. xcv. xcvi. xcvii. xcix. civ. cxi. cxiii. cxiv. cxv. cxxxiv. cxxxix. cxlvii. cxlviii. cl.

IV. Instructive psalms. The different characters of good and bad men,—the happiness of the one, and the misery of the other, are represented in the following psalms: i. v. vii. ix. x. xi. xii. xiv. xv. xvii. xxiv. xxv. xxxii. xxxiv. xxxvi. xxxvii. l. lii. liii. lviii. lxxiii. lxxv. lxxxiv. xci. xcii. xciv. cxii. cxix. cxxi. cxxv. cxxvii. cxxviii. cxxxiii. The excellence of God's laws, Psalm xix. cxix. The vanity of human life, Psalm xxxix. xlix. xc. Advice to magistrates, Psalm lxxxii. ci. The virtue of humility, Psalm cxxxi.

V. Psalms more eminently and

directly prophetical, Psalm ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. cxviii.

VI. Historical psalms, Ps. lxxviii. cv. cvi.

PSALTERY, a musical instrument much in use among the ancient Hebrews. It was made of wood, with strings, and was used along with other instruments in their solemn assemblies, 1 Kings v. 12. 2 Chron. ix. 11. 2 Sam. vi. 5.

PTOLEMAIS, anciently called Accho, Judges i. 31. and now known by the name of Acre. See *Accho*. Acre is celebrated by the repulse there given to Napoleon Buonaparte, by the Turks under the command of Sir Sidney Smith; who, after a long and memorable siege, compelled the French to retire with great loss, and ultimately to abandon Syria.

PU'-AH: pûà. [*A mouth, a corner, a bush of hair.*] Exod. i. 15.

PUBLICAN, a tax-gatherer or officer of the revenue among the ancient Romans. The name and profession of a publican were held in great disrepute among the Jews, and that on several accounts. For in the first place they served continually to remind them of their subjection to the Romans, which to a people who plumed themselves on "being Abraham's seed, and never in bondage to any man," John viii. 33. was a source of severe mortification. But besides this, the publicans in general were remarkable for their rapacity and extortion. The tribute which was imposed by the Roman government they exacted with relentless rigour. Of the class of publicans were Zaccheus, Luke xix. 2. and Matthew, who was afterwards one of the twelve apostles, Matt. ix. 9. x. 3.

PUB'-LI-US: pûblĕŭz. [*Common.*] The governor of the island of Melita, on which Paul was shipwrecked in his voyage to Rome, Acts xxviii. 7. See articles *Melita* and *Paul*.

PU'-DENS: pûdĕns. [*Shamefaced.*] Mentioned by Paul, 2 Tim. iv. 21.

PUL: pûl. [*A bean, decay, or destruction.*] Is the first king of Assyria whom the inspired writer mentions, from the time when that country was colonized by Ashur; and that he was in reality the founder of that empire is proved by Sir Isaac Newton's Chronology of ancient Kingdoms. He invaded the kingdom of Israel during the reign of Menahem, but departed without committing hostilities, on receiving a thousand talents of silver, 2 Kings xv. 19, 20. Pul returned to his own country after extending his fame, and probably his dominions, by the submission of several nations that lay in his way. It is thought that Jonah was sent to preach repentance to the Ninevites under this reign, but that does not seem very certain.

PULPIT signifies a platform, Neh. viii. 4. "Ezra the scribe stood upon a pulpit of wood," to elevate him sufficiently for the people to see and hear him; for it is said, ver. 5, that he was above all the people.

PULSE, pease, beans, &c. 2 Sam. xvii. 28.

PUNISHMENT. The end of punishment is expressed by Moses, to be the determent of others from the commission of crimes, Deut. xvii. 13. xix. 20. Of the punishments mentioned by the sacred writers, some were inflicted by the Jews in common with other nations, and others were peculiar to themselves. They are usually divided into two classes.

I. *Non-Capital*, or inferior punishments, as scourging, Deut. xxii. 18. xxv. 2, 3. Lev. xix. 20. St. Paul suffered it five times, 2 Cor. xi. 24. See Matt. x. 17. xxiii. 34. Acts xxii. 19. xxvi. 11. Retaliation, or the returning of like for

like, Exod. xxi. 24. See Matt. vii. 38, 39. Fines, Deut. xxii. 19. Exod. xxi. 22. Lev. xxiv. 18. To this class of punishments may be referred the sin and trespass-offerings. See art. *Offering*. Imprisonment. See Gen. xxxix. 19—21. 1 Kings xxii. 27. 2 Chron. xvi. 10. Jer. xxxvii. 21. Matt. iv. 12. Putting out the eyes of prisoners, Judges xvi. 21. Cutting off the hair, Neh. xiii. 25. Excommunication, John ix. 22. xvi. 2. Luke vi. 22.

II. *Capital* punishment. A capital crime is termed a "sin worthy of death," Deut. xxi. 22. xxiv. 16. 2 Kings xiv. 6. Eleven different sorts of capital punishments are mentioned in the sacred writings, i. e. slaying with the sword, Deut. xiii. 13—16. see 1 Kings ii. 25, 46. stoning, Lev. xx. 2, 27. xxiv. 14. Deut. xiii. 10. Josh. vii. 25. Acts vii. 59. beheading, Matt. xiv. 8—12. Mark vi. 27. precipitation, or casting headlong from a high place, 2 Kings ix. 33. 2 Chron. xxv. 12. drowning, Matt. xviii. 22. cutting asunder, Heb. xi. 37. pounding in a mortar, Prov. xxvii. 22. beating to death—this is referred to by St. Paul, Heb. xi. 35. see 2 Macc. vi. 28, 30. exposing to wild beasts, Dan. vi. 7, 12, 16—24. see 2 Tim. iv. 17. 1 Cor. xv. 32. burning, Dan. iii. 6. crucifixion, Deut. xxi. 22. John xix. 16. Punishment is the natural and necessary consequence of sin. Wherever the one is committed, the other must be endured, either by the party himself, or by means of a substitute. Had not Christ therefore been made a sacrifice for us, we must all have been made a sacrifice to eternal justice. The avenger of blood will pursue, will overtake and destroy the manslayer, unless he gets into the city of refuge. Oh the dreadful evil of sin! It has the utmost malignity in its nature, and will be ruinous in its consequences. It is the Achan in the camp, the nail driven through the temples; a consuming fire, an overwhelming flood! It may be sweet in the mouth, but it will be turned into the poison of asps. If we drink of the cup of abominations, God will give us the cup of trembling. "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them," Psalm. lxxv. 8. He is the fountain of justice as well as of mercy. "Vengeance is mine, I will repay, saith the Lord. It is a fearful thing to fall into the hands of the living God." Better were it to have the whole creation against us, than to have God for our enemy. The sufferings which Christ endured from the hands of his Father were the severest of all his sufferings: these it was which extorted the bloody sweat in the garden, and the bitter cries upon the cross. It is the wrath of God that will make the future punishment of the wicked intolerable: it shall "come into their bowels like water, and like oil into their bones.—Tophet is ordained of old: he hath made it deep and large: the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it.—The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar: he shall prevail against his enemies." Such are the ideas which the scriptures give us of the wrath of the Almighty, and the punishment which awaits the finally impenitent, Rom. xii. 19. Heb. x. 31. Psalm cix. 18. Isa. xxx. 33. xlii. 13.

PU'-NON: pŭnŏn. [*A precious stone, beholding.*] An encampment of the Hebrews in the wilderness, Numb. xxxiii. 42, 43.

PUR, or PURIM: [*Lot or lots.*]

A solemn festival of the Jews, instituted in memory of the providential deliverance they experienced from the cruel machinations of Haman, who had procured an edict from Artaxerxes to extirpate them, Esth. iii. 7. This feast is celebrated on the fourteenth of the month Adar, which answers to our February, for two days.

PURE, simple, unmixed, uncompounded, as wine without water, gold or silver without dross, Exod. xxv. 17, 31. Deut. xxxii. 14. absolutely free from spots, stain, or the least mixture of sin, Psalm xix. 8. 1 John iii. 3. one who is single-hearted and sincere, free from any reigning sin, Matt. v. 8. devout and religious, Prov. xxx. 12. clear and free, Acts xx. 26. lawful to be used, Rom. xiv. 20. believers whose hearts are purified by faith, Tit. i. 15. free from error, idolatry, and hypocrisy, James i. 27.

PURIFICATIONS were legal, Num. xix. 9, 17. ceremonial, 2 Chron. xxx. 19. Neh. xii. 45. Luke ii. 22. Acts xxi. 26. civil, Esth. ii. 3, 12.

PURLOINING, Titus ii. 10. "Not purloining"—not embezzling another's goods; keeping back a part of the price of any commodity sold on the master's account; neither giving away, privately selling, nor in any way wasting the master's goods.

PURPLE, spoken of raiment, Judges viii. 26, "And purple raiment that was on the kings of Midian." Purple seems anciently to have been appropriated to kings, and to them only on whom they bestowed it. It is here mentioned by the sacred historian as being found on the Midianitish kings. A garment of fine linen and purple is given to a favourite by king Ahasuerus, Esther viii. 15. Thus also Homer describes a king:

> ——"In ample mode
> A robe of military purple flow'd
> O'er all his frame: illustrious on his breast,
> The double clasping gold the king confess'd."

See *Oriental Customs*, No. 778. Hair resembled to purple, Song viii. 5. "A seller of purple," Acts xvi. Whether of purple dye or purple silks we know not. The Lydian women have been celebrated for their beautiful purple manufactures; and from the province of Lydia this excellent woman is supposed to have received her name.

PURPOSE, a determination of mind, concerning something which we mean to do, Eccl. iii. 1. a fixed design, Jer. li. 29. Romans ix. 11. Eph. i. 11.

PURSE, Mark vi. 8. Matt. x. 9. "Have no money in your *purse*" is a command, obedience to which was secured by the narrow circumstances of most of the primitive, genuine preachers of the gospel. The people of the east are said to carry their money in a purse, in their bosom, under their girdles.

PURSUE, to follow, Exodus xv. 9.

PU-TE'-O-LI: pŭtēŏlī. [*Sulphureous wells.*] At present called Pozzaolo, a city and haven in the kingdom of Naples, eight miles from that city. Here Saint Paul abode seven days, by the favour of the centurion, on his first journey to Rome, Acts xxviii. 13.

PU'-TI-EL: pŭtēēl. [*God is my fatness.*] His daughter was the mother of Phinehas, the son of Eleazar, Exodus vi. 25.

PYGARG, a quadruped; probably some kind of goat, common and well known in Judea, Deut. xiv. 5.

Q

hăt, hāte, hâll—bět, bêar, bēer—fit, fight, field—nŏt, nōte, nŏose—bŭt, bûsh, blūe—lovelў, lўe.

QUAIL, a bird said to be about the size of a field-fare, and pronounced to be very delicious food. "An amazing number of these birds," says *Hasselquist, Travels*, p. 209, "come to Egypt at this time (March;) for in this month the wheat ripens. They conceal themselves among the corn; but the Egyptians know that they are thieves, and when they imagine the field to be full of them, they spread a net over the corn, and make a noise, by which the birds being frightened, and endeavouring to rise, are caught in the net in great numbers." The Arabs bring many thousands of them for sale at Jerusalem about Whitsuntide. God gave quails to the Israelites in the wilderness on two occasions. First, in the desert of Sin, a few days after they had passed the Red Sea; and again at the encampment, called in Hebrew Kibroth-Hattaavah, or the grave of concupiscence," Exod. xvi. 3. and Numb. xi. 32. Both of these instances happened in the spring of the year, when the quails pass from Asia into Europe; they are then found in great quantities upon the coasts of the Red Sea and Mediterranean. God caused a wind to arise which drove them within and about the camp of the Israelites; and it is in this that the miracle consisted, namely, that they were brought so seasonably to this place, and in such immense quantities, as to suffice for the sustenance of more than a million of human beings for more than a month. The language of the Psalmist is indeed very remarkable, "God rained flesh upon them as dust, and feathered fowls like as the sand of the sea," Psalm lxxviii. 27. The Israelites dried them in the sun, and salted them for eating, which was a customary way of managing them in those countries; and this explains the reason of their spreading them round about the camp.

QUAKE, applied to the earth, 1 Sam. xiv. 15. Joel ii. 10. Matt. xxvii. 51. Mount Sinai, Exodus xix. 18. The agitation of the human body, Ezek. xii. 18. Dan. x. 7. Heb. xii. 21.

QUARRIES, idols, Judges iii. 19.

QUAR'-TUS: kwâr'tŭs. [The fourth], a disciple mentioned by the apostle Paul, Romans xvi. 23. thought to be one of the seventy, whom Christ sent out to preach the gospel of his grace among the nations.

QUA-TER'-NI-ON: kwâtĕr'nēŏn. A file of four soldiers among the Romans, Acts xii. 4.

QUEEN, the wife or consort of a king, Neh. ii. 6. But the term is often employed in scripture figuratively for the church of God, which is espoused to Christ, the King of

his people, Psalm xlv. 9. to the false church, or antichristian apostacy, Rev. xviii. 7. to the moon, which the Pagans worshipped under the title of "the queen of heaven," Jer. xliv. 17, 25.

QUEEN OF SHEBA. *See Sheba.*

QUENCH, a figurative expression, borrowed from the practice of extinguishing fire, by throwing water upon it. Paul applies it to the influences of the Holy Spirit, when he exhorts the Thessalonians to "quench not the Spirit, 1 Thess. v. 19. And the counterpart to this is what he says to the Ephesians, ch. v. 18. "Be filled with the Spirit." Some restrict these admonitions to the miraculous gifts of the Holy Spirit, which were peculiar to the apostolic age, Hebrews ii. 4. But though they may have a primary regard to that, it is a dangerous error to set aside the ordinary influences of the Holy Spirit, which, without doubt, equally with the extraordinary may be cherished by yielding to their influence, cultivating charity in all its branches, and a virtuous temper of mind; or repelled and extinguished by the indulgence of sensual, malevolent, and worldly dispositions. See Eph. iv. 30, 32.

QUESTION, properly a proposition made with a view to obtain an answer to it. In the xxii. chapter of St. Matthew, the Pharisees and Herodians question Christ concerning the lawfulness of paying tribute to Cæsar, ver. 15—22. The Sadducees question him concerning the resurrection, ver. 23—33. A lawyer questions him concerning the greatest commandment in the law, ver. 34—40. Jesus asks their opinion of Christ, and so completely confounds, ver. 41—46. that "no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." Thus did the wisdom of God triumph over the cunning of men; and now they coolly deliberate on the most effectual way to get him murdered. "Which minister *questions*," 1 Tim. i. 4. i. e. fable and genealogies are the foundation of endless disputes. Hard questions, 1 Kings x. 1. Judges xiv. 12.

QUICKEN, to give life to the dead, Romans iv. 17. to raise and cheer up such as languish, Psalm cxix. 25. to bring such as are dead in sin into a state of spiritual life, Eph. ii. 1, 5. The last Adam was made a quickening spirit, 1 Cor. xv. 45. The Holy Spirit is emphatically called the Spirit of Life, Rom. viii. 11. not only as having life in himself, but as being the fountain and spring of life to others. As the soul gives life to the body, so he gives life to the soul. He strengthens our graces, revives our experiences, removes our discouragements, and restoreth our souls, Psalm xxiii. 3. Hence also the prayer of the church, "Awake, O north-wind; and come, thou south: blow upon my garden, that the spices thereof may flow out," Cant. iv. 16. Ezek. xvi. 6. xxxvii. 7. Psal. cxix. 50.

QUICKSANDS, Acts xxvii. 17, "Lest they should fall into the quicksands." There were two famous syrtis, or quicksands, on the African coast, one called the Syrtis Major, lying near the coast of Cyrene; and the other, the Syrtis Minor, not far from Tripoli. Both these, like our Goodwin sands, were proverbial for their multitude of shipwrecks.

QUIETNESS, in a moral sense, is opposed to disorderly motion, to turbulency, to contention. It is of such importance, that we find it enjoined in the sacred scripture; and we are commanded to study and pursue it with the greatest diligence and care, 1 Thess. iv. 11. 1 Tim. ii. 2. 1 Pet. iii. 4. Freedom from divine judgments, Job xxxvii. 17. 1 Chron. xxii. 9. "O

thou sword of the Lord! how long will it be, ere thou be quiet? Put thyself up into the scabbard, rest and be still. How can it be quiet," (as the reply is instantly made,) "seeing the Lord hath given it a charge against Askelon, and the sea-shore? there hath he appointed it," Jer. xlvii. 6. The effect of righteousness, Isa. xxxii. 17.

QUITE, altogether, Hab. iii. 9.

QUIVER, a case for arrows, Gen. xxvii. 3. Job xxxix. 23. the protection of Jehovah, Isa. xlix. 2. "In his quiver hath he hid me." A man whose house is full of children, as his quiver is full of arrows, is pronounced happy, Psalm cxxvii. 5. If this be the sense of the inspired writer, it is presumed that his children must be dutiful and affectionate. See Prov. x. 1. signifies to shake or tremble, Hab. iii. 16.

R

hăt, hāte, hâll—bĕt, bēar, bēer—fĭt, fīght, fīeld—nŏt, nōte, nōose—bŭt, bûsh, blūe—lovelў, lўe.

RA-A'-MAH: rāămā. [*Thunder, a breaking, or some sort of evil.*] The fourth son of Cush, Gen. x. 7. His descendants peopled a district of Arabia, from whence they brought to Tyre spices, precious stones, and gold, Ezek. xxvii. 22.

RA-A-MI'-AH: rāămўā. [*Thunder of the Lord, evil from the Lord.*] One who returned from Babylon with Zerubbabel, Neh. vii. 7.

RAB'-BAH: răbbā. [*Great, powerful, contentious.*] Rabbath-Ammon, or Rabbath of the children of Ammon, afterwards called Philadelphia, the capital of the Ammonites, was situated beyond Jordan. It was a place of considerable note in the time of Moses. When David declared war against the Ammonites, his general Joab laid siege to Rabbath-Ammon, where the brave Uriah lost his life, 2 Samuel xi. And when the city was reduced to the last extremity, David himself went thither, that he might have the honour of taking it, 2 Sam. xii. 28, 29. From this time it became subject to the kings of Judah. Afterwards the kings of Israel became masters of it, with all the rest of the tribes beyond Jordan. This city is often mentioned by the prophets, who denounced terrible judgments against it, particularly Jeremiah, chap. xlix. 1, 2, 3. and Ezekiel, chap. xxi. 20, and xxv. 5.

RABBATH-MOAB, the capital city of the Moabites. It is sometimes in scripture called Ar, or Areopolis, Isa. xv. 1. Numb. xxi. 28.

RAB'-BI: rǎbbȳ. [*Master.*] — Matt. xxiii. 7. There are three words used among the Jews as titles of dignity, which they apply to their doctors—Rabh, Rabbi, and Rabban; each of these terms has its particular meaning: rabban implies much more than rabbi, and rabbi much more than rabh. They may be considered as three degrees of comparison; rabh, great; rabbi, greater, and rabban greatest. These rabbis were looked up to as infallible oracles in religious matters, and usurped not only the place of the law, but of God himself. "Be ye not called rabbi," Matt. xxiii. 8. None of the prophets had ever received this title, nor any of the Jewish doctors, before the time of Hillel and Shammai, which was about the time of our Lord; and as disputes on several subjects had run high between these two schools, the people were of course divided; some acknowledging Hillel as rabbi,—infallible teacher, and others giving this title to Shammai. The Pharisees, who always sought the honour that comes from men, assumed the title, and got their followers to address them by it. "But be not ye called rabbi: for one is your master, even Christ; and all ye are brethren." See Dr. A. Clarke on the above passages.

RAB'-BITH: rǎbbĭth. A city of Issachar, Josh. xix. 20.

RAB-BO'-NI: rǎbbōnȳ. John xx. 16. See *Rabbi.*

RAB'-MAG: rǎbmǎg. [*Dissolving the multitude.*] One of the king of Babylon's princes, Jeremiah xxxix. 3, 13.

RAB'-SA-RIS: rǎbsǎris. [*The master set over the eunuchs.*] One of Nebuchadnezzar's princes, Jer. xxxix. 13. 2 Kings xviii. 17.

RAB'-SHA-KEH: rǎbshǎkǎ,— [*Cup-bearer, or master set over the drinkers.*] Was sent with an imperious message by Sennacherib, king of Assyria, to summon Hezekiah to surrender, 2 Kings xviii. 17.

RA'-CA: rǎkǎ. [*Shallow, empty.*] A Syriac word, which, according to Dr. Lightfoot, signifies a scoundrel; according to Drusius, a coxcomb, and so is a term of great contempt. See Dr. Macknight on Matt. v. 22. It is the language of that which Solomon calls "proud wrath," Prov. xxi. 24. Hence the threatening of our Lord, "whosoever shall say to his brother," Raca, "shall be in danger of the council."

RACE, a running match, 1 Cor. ix. 24. "They which run in a race." It is sufficiently evident that the apostle alludes to the athletic exercises in the games, which were celebrated on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the main land; and were thence termed the Isthmian games. The apostle places the Christian race in contrast with the Isthmian games; in them, only one received the prize, though all ran: in this, if all run, all will receive the prize: therefore he says, "so run that ye may obtain." Be as much in earnest to get to heaven as the others are to gain their prize: and, although only one of them can win, all of you may obtain. See Heb. xii. 1.

RA'-CHAB: rǎkǎb. [The same as Rahab.] Matt. i. 5.

RA'-CHAL: rǎkǎl. [*To whisper.*] A city of Judah, 1 Sam. xxx. 29.

*RA'-CHEL: rǎtshĕl. [*A sheep.*] The wife of the patriarch Jacob, was the daughter of Laban, and sister of Leah. She was for many years childless, after their marriage, but was afterwards the mother of Jo-

* The *ch* is pronounced here as in *church*, and is peculiar to the English language. Rahel (instead of Rachel) in Jer. xxxi. 15. was at first only a typographical error; but now is continued from generation to generation.

seph and of Benjamin, and died in childbed of the latter, Gen. xxxv. 16—19. See article *Jacob*. The prophet Jeremiah uses the term Rachel, as descriptive of the tribes of Ephraim and Manasseh, the children of Joseph the son of Rachel. "A voice was heard in Ramah, lamentations and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not," Jer. xxxi. 15. This prophecy met its accomplishment, when those tribes were carried into captivity beyond the Euphrates. The evangelist Matthew, chap. ii. 18. adopts the same prophecy, and applies it to what happened at Bethlehem when Herod put to death all the children that were two years old and under. Then Rachel, who was buried in that neighbourhood, may be said to have renewed her cries and lamentations for the death of so many of her offspring cruelly sacrificed to satiate the rage of a jealous tyrant.

RAD'-DAI: rȧddȧ̂. [*Ruling, coming down.*] The fifth son of Jesse, 1 Chron. ii. 14.

RAFTER, the beam supporting the flat roofs of the houses in the east, Cant. i. 17.

RA'-GAU: rȧgȧu. [*A friend.*] The son of Phalec, Luke iii. 35.

RAGE, a violent fury, 2 Kings v. 12. A man's jealousy is his rage, Prov. vi. 34.

RA-GU'-EL: rȧgûėl. [*The shepherd of God, a friend of God.*] — Numb. x. 29.

RA'-HAB: rȧhȧb. [*Proud, strong, broad.*] A harlot, according to our translation, or as others will have it, a hostess or innkeeper, which is said to be the import of the term in the original, resided in the city of Jericho, at the time when Joshua sent out the spies to examine the promised land, Joshua ii. The messengers applied to her for the accommodation they required while at Jericho, and she received them into her house; but information being conveyed to the king of Jericho, he sent to Rahab to demand that she should instantly give up to him the strangers whom she was entertaining. She did not, however, comply with the king's mandate, but concealing the spies upon the roof of her house, reported that they had taken their departure, and directed the king's officers to pursue them with all possible speed in a way which they had not gone. Having thus got rid of the king's messengers, Rahab went up to the terrace or roof of the house, and said to the Israelites, "I know that the Lord has delivered this country into your hands, for the terror of your name has infused consternation into the hearts of all our people. Promise me, that when ye take possession of this city, ye will spare my life, and the lives of my family;" and they sware unto her that neither herself nor any that were in her house should be molested. Having obtained these pledges as to her future security, Rahab fastened cords to her window, and let them down by the side of the house which joined to the walls of the city, directing them to return by the way of the mountains, and to continue among the mountains for three days, by which time the messengers would return, and after that they might proceed on their way. The spies followed her advice, and arrived in safety at the camp of Joshua, to whom they related all that had happened to them. When the Israelites entered Jericho, Joshua ordered it to be utterly extirpated, except that Rahab and those that were found in her house should have their lives spared; and his commands were punctually fulfilled. See Josh. vi. 22—26. Rahab is supposed to have afterwards married Salmon, a prince of the tribe of Judah, by whom she

had Boaz, Matt. i. 5. The latter was father to Obed, and Obed to Jesse, the father of king David, Ruth iv. 20—22. Both Paul and James have magnified the faith of Rahab, Heb. xi. 31. James ii. 25. The psalmist speaks of another Rahab, different from the preceding person, when he says, "I will make mention of Rahab, and Babylon, to them that know me," Psalm lxxxvii. 4. And again, "thou hast broken Rahab in pieces," Psalm lxxxix. 10. Isaiah li. 9. and chap. xxx. 7. makes use of the same word to mark out the destruction of Pharaoh and his army in the Red Sea. In all these texts, it is thought that Rahab is another name for Egypt.

RAIN, the moisture which falls from the clouds in drops upon the earth, Eccles. xi. 3. In these northern climes it is common for rain to fall in every month of the year, but it is not so in the eastern countries. In Egypt, they have scarcely any rain at all; and travellers inform us that it is as uncommon in most parts of the desert of Africa, the most southern part of that country. But these are particular cases. Rain indiscriminately in the winter months, and none at all in the summer, is the most common state of things in the east. So, we are informed by Dr. Russel, it is in the vicinity of Aleppo; and, by Dr. Shaw, about Algiers. We find the prophets also speaking of the former and the latter, Deut. xi. 14. Joel ii. 23. Towards the close of October, or early in November, the former rains begin to fall; when they usually ploughed the lands, and sowed their wheat and barley, and gathered the latter grapes. The rain lasts for three or four days; they do not fall without intermission, but in frequent showers. The latter rain generally falls about the middle of April, and ceases towards the end of that month, when the sky is mostly fair and serene. As the harvest depends on the duration of the rainy season, the early or autumnal rains, and the latter or spring rains, are absolutely necessary to the support of vegetation, and were consequently objects greatly desired by the Israelites and Jews, Job xxix. 23. Prov. xvi. 15. Jer. iii. 3. v. 24. Hos. vi. 3. Zech. x. 1. Spiritual blessings are often pointed out by the inspired writers under the similitude of the falling rain. See Deut. xxxii. 2. Psalm lxxii. 6. Isa. xxvii. 3. xliv. 3. lv. 10, 11. To enter into the meaning of these scriptural allusions, it i snecessary to keep in mind the parched state of the earth in those eastern countries during the summer season, when the verdure is destroyed by the scorching rays of the sun, and vegetation every where languishes; a fit emblem of the state of the human mind, while estranged from God, the fountain of living waters, and destitute of the knowledge of his salvation, as well as of the reviving, quickening, and fructifying effects of the word of the truth of the gospel, when accompanied by the power of the Holy Eternal Spirit, Eph. ii. 1—5. James i. 17, 18. 1 Pet. i. 22, 23.

RAINBOW, a meteor in the form of a party-coloured arch, or semicircle, exhibited in a rainy sky, opposite to the sun, and caused by the refraction of his rays in the drops of falling rain. See *Bow*.

RAISE signifies to awake, Song viii. 5. to ordain, Exod. ix. 16. invent, Exod. xxiii. 1. beget, Gen. xxxviii. 8. send, Deut. xviii. 15. "Thy God will raise up unto thee a prophet;" an infallible guide, who shall tell thee all things that make for thy peace. To advance, Psalm cxiii. 7. "He raiseth the poor out of the dust:" such is his mercy to the poor sons of Adam in their fallen state, that from the lowest and most abject condition, from the pollutions

of sin, and from the dishonours of the grave, he raises them to righteousness and holiness, to glory and immortality. To give life, Matt. xi. 5. John ii. 19. Acts xxvi. 8. "That God should raise the dead." The attributes of God stand pledged to produce this resurrection; his truth, on which his promise is founded; and his power, by which the thing can be easily effected; as that power is unlimited.

RA'-HAM: råhåm. [*Mercy, compassion, a friend.*] 1 Chron. ii. 44.

RAISINS, grapes dried in the sun, 1 Sam. xxv. 18.

RA'-KEM: råkèm. [*Void, or pictures.*] The son of Sheresh, 1 Chron. vii. 16.

RAK'-KATH: råkkåth. [*Emptiness, spittle, temple of the head.*] A city, Josh. xix. 35.

RAK'-KON: råkkòn. [*Void, mountain of tears, mountain of enjoyment.*] A city of Dan, Josh. xix. 46.

RAM: råmm. [*Elevated, rejected, casting away.*] The father of Aminadab, Ruth iv. 19.

RAM, in zoology, the male of the sheep kind. This animal is frequently mentioned in scripture, being much used by the Jews in their sacrifices.

RAM, or BATTERING RAM, an engine of war, well known and much used by the ancients in sieges. It is mentioned by the prophet Ezekiel, ch. iv. 1, 2. and xxi. 22; and he is thought to be the earliest author who has mentioned this machine.

RA'-MAH: råmå. [The same meaning as ram.] Or Ramathaim, is a small town in the tribe of Benjamin, about thirty miles north of Jerusalem; it is frequently mentioned in the Old Testament. As it stood in a pass between the kingdoms of Judah and Israel, Baasha king of Israel seized it, and began to fortify it, to prevent his subjects from passing that way into the kingdom of Judah, 1 Kings xv. 17, 21. At Ramah, Nebuzaradan, the Chaldean general, disposed of his Jewish prisoners, after their capital was taken, which occasioned a great lamentation among the daughters of Rachel. Jer. xl. 1—3. xxxi. 15. The last cited passage is applied by St. Matthew, by accommodation, to the mourning occasioned by the massacre of the children at Bethlehem and its immediate vicinity, in consequence of Herod's command, ch. ii. 18. Oriental geographers speak of this place as having once been the metropolis of Palestine; and Mr. Buckingham informs us, that every appearance of its ruins even now confirms the opinion of its having been once a considerable city. There are still remains of some noble subterranean cisterns at Ramah, not inferior either in extent or execution to many of those at Alexandria: they were intended for the same purpose, i. e. to serve in time of war as reservoirs of water. *Buckingham's Travels in Palestine*, p. 168.

RAMAH, a city of the tribe of Naphtali, on the frontiers of Asher, Josh. xix. 29, 36.

RA-MA-THA'-IM: råmåthåim. The two Ramath, 1 Sam. i. 1.

RA'-MATH-LE'-HI: råmåth-lêhŷ. [*Elevation of the jaw-bone.*] Judges xv. 17.

RA'-MATH-MIS'-PEH: råmåth-mispê. [*Elevation of the watch-tower, or lofty tower.*] Josh. xiii. 26.

RA-MI'-AH: råmŷa. [*Exaltation of the Lord.*] A descendant of Parosh, Ezra x. 25.

RA'-MOTH: råmòth. [*Eminences, high places, seeing death.*] A famous city in the mountains of Gilead, often called Ramoth-Gilead, beyond the Jordan, levitical and refugial, in the tribe of Gad. It was the occasion of many wars between the kings of Israel and Syria, 1 Kings xxii. 3—36. 2 Kings viii.

28, 29. 2 Chron. xxii. 5. Jehoram, king of Judah, was dangerously wounded at the siege of this place: and Jehu, the son of Nimshi, was here anointed king of Israel, by a prophet sent by Elisha, 2 Kings ix. 1—10. Ahab, king of Israel, was killed in battle with the Syrians before this place, 2 Chron. xviii. 3—5. It is now called Ramza.

RAMPART, a fence, Lam. ii. 8. Nah. iii. 8.

RANSOM, a price paid, or satisfaction made, for the redeeming a captive, or procuring pardon for an offender. God, giving orders to his ministers concerning penitent sinners, says, "Deliver him from going down to the pit, for I have found a ransom," Job xxxiii. 24. Christ is called a ransom, 1 Tim. ii. 6. because "he gave himself a ransom for all," i. e. for all that God made; consequently for every human soul. This, in the times which seemed best to the Divine Wisdom, was to be testified to every nation, and people, and tongue. Matt. xx. 28. "To give his life a ransom for many," or, according to some, a ransom instead of many,—one ransom, or atonement, instead of the many prescribed in the Jewish law. God's people are called the ransomed of the Lord, Isa. xxxv. 10.

RA'-PHAH: råfâ. [*Release, medicine.*] Son of Benjamin, 1 Chron. viii. 2. (2.) Son of Binea, 1 Chron. viii. 37.

RA'-PHU: råfû. [The same as Raphah] Father of Palti, Numb. xiii. 9.

RASH, hasty, Eccles. v. 2. "Be not rash with thy mouth—to utter any thing before God;" weigh thy words,—feel deeply,—think much,—speak little.

"When ye approach his altar, on your lips
Set strictest guard; and let your thoughts be pure,
Fervent, and recollected. Thus prepared,
Send up the silent breathings of your souls,
Submissive to his will."

"Do nothing rashly," Acts xix. 36. Rashness is a habit which shows itself in forming opinions in cases, or engaging in the execution of plans which we have not properly examined, and with regard to which we have heard only the statements of interested persons. There are too many who are eager to take the advantage of this temper, and thus to involve the young in measures not only unprofitable but ruinous.

RAVEN, in Lev. xi. 15. is a general term comprehending the raven, crow, rook, jackdaw, and magpie.—These were deemed unclean by the law of Moses. The raven is about the size of a common hen, of a black colour, with a blue back; the head is small, depressed on the crown, and flatted on both sides; the eyes are large, bright, and piercing; the beak is considerably long and thick, somewhat ridged on the back, and sharp at the point. Noah sent a raven out of the ark, that he might ascertain whether the waters were withdrawn from covering the earth; and as the bird continued to go and return to the ark again during the period of three weeks, he concluded that it had not found dry land, Gen. viii. 6, 7. When the prophet Elijah, by divine direction, dwelt in retirement near the brook Cherith, the Lord fed him for some time by means of the ravens which brought him bread and flesh every morning and evening, 1 Kings xvii. 6. The raven is particularly mentioned as the care of providence, because by her clamorous and importunate voice she seems always calling upon it, Job xxxviii. 41. "Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat;" they wander, and find it. Our Lord pressed this argument on his disciples, Luke xii. 24. "Consider the ravens:"—

Behold, and look away your low despair;
See the light tenants of the barren air:
To them nor stores nor granaries belong,
Nought but the woodland, and the pleasing song;
Yet your kind heavenly Father bends his eye
On the least wing that flits along the sky.
To him they sing, when spring renews the plain;
To him they cry, in winter's pinching reign;
Nor is their music nor their plaint in vain:
He hears the gay and the distressful call,
And with unsparing bounty fills them all.
Will he not care for you, ye faithless, say?
Is he unwise? Or, are ye less than they?
Thomson.

RAZOR, Psal. lii. 2. "A sharp razor:" the tongue of a treacherous person is like a sharp razor, which, instead of taking off the beard, cuts and wounds the flesh. To shave with "a razor that is hired," Isa. vii. 20. is an expression highly parabolical, and is intended to denote the utter devastation of the country from one end to the other; and the plundering of the people, from the highest to the lowest, by the Assyrians, whom God employed as his instrument to punish the Jews.

REACHING signifies making every exertion, Phil. iii. 13. He puts forth every particle of his strength: if others think they have time to loiter or trifle, I have none; time is flying! Eternity is at hand! and my all is at stake! He is running for life, and running for *his* life.

READ, to express in a proper manner words written or printed. The reading of the scriptures constitutes an important part of public worship, Exod. xxiv. 7. Neh. viii. 3, 8, 18. ix. 3. Luke iv. 16. Col. iv. 16. 1 Thess. v. 27. The private reading of the scriptures is the duty of all who would know the will of God, Deut. xvii. 19. John v. 39. *To the young:*—Let a certain portion of the day be devoted to this exercise, and never occupy that time otherwise, unless you are called to do so by the most urgent necessity. When your parents ask you to read a chapter to them, regard this not as a task, but as a privilege. There are perhaps some aged and neglected poor beside you, whose eyes are dim, and to whom it is an act of kind attention to read occasionally even a single chapter. Some of them have complained, that there was none that would perform to them this office of Christian love. Your hearts are saying, I will go cheerfully. Go in the name of the Lord; but take heed lest you be weary in well doing. It is a gratifying sight to behold little boys or girls going with their Bible under their arm to the abode of neglected poverty. The eye of the aged glistens as they enter, and their heart bids them welcome. As the words of eternal life are read, the consolation which they give, and the remarks which are made to illustrate and to impress their lessons, make the youthful comforters feel that it is good for them to be here. The value of the Bible is more strongly felt than ever, and the resolution is formed of giving in future more earnest heed to its contents.

Read and revere the sacred page; a page
Which not the whole creation could produce,
Which not the conflagration shall destroy,
In nature's ruins not one letter lost.—*Young.*

See the latter part of article *Bible* in this work.

READY signifies fully prepared, Matthew xxii. 4. "All things are ready;" pardon is ready, peace is ready, comforts ready; promises ready, as wells of living water for supply, Rev. xxii. 17. Luke xiv. 17. To be punished with every gift and grace of the divine Spirit, and have on the whole armour of God, Matt. xxiv. 44.

RE-AI'-AH: rèâyâ. [*Vision of the Lord.*] Neh. vii. 50.

REAP, to receive the reward of our labour, Gal. vi. 7, 8. to expect increase, Matt. xxv. 26. to cut down corn, Jam. v. 4. The reapers made use of sickles, and according to the present custom they filled their

hands with corn, and those that bound up the sheaves filled their bosom: there was a person "set over the reapers," Ruth ii. 5. to see that they did their work, that they had provision proper for them, and to pay them their wages; and such was the piety of ancient times, that those who came into the field, saluted their labourers at work in this form, "The Lord be with you!" to which they answered, "The Lord bless thee!" Ruth ii. 4. Angels are called reapers, Matt. xiii. 39. They shall be employed in the great day, in executing Christ's righteous sentences, Matt. xxv. 31. "He that reapeth receiveth wages;" and angels will not be unpaid for their attendance; for he that soweth, and he that reapeth, shall rejoice together, John iv. 36.

REASON may be properly defined, that power or faculty of the humand mind, by which we compare one proposition with another, so as to judge of their agreement or difference; and by which also we deduce consequences from alleged premises, Dan. iv. 36. Prov. xxvi. 16. Many attempts have been made to prove reason inimical to revelation; but nothing can be more evident than that it is of considerable use in knowing, distinguishing, proving, and defending the mysteries of revelation; although it must not be considered as a perfect standard by which all the mysteries of religion must be measured before they are received by faith. "In things," says Dr. Watts, "which are plainly and expressly asserted in scripture, and that in a sense which contradicts not other parts of scripture, or natural light, our reason must submit, and believe the thing, though it cannot find the modus or manner of its being; so in the doctrines of the Trinity and Incarnation, which are above the reach of our reason in this present state. But we cannot, nor must we, be led to take the words of scripture in such a sense as expressly and evidently contradicts all sense and reason, as transubstantiation; for the two great lights of God, reason and revelation, never contradict each other, though one be superior to the other." Rom. xii. 1. "Your reasonable service,"—nothing can be more consistent with reason, than that the work of God should glorify its author. We are not our own; we are the property of the Lord, by the right of creation and redemption: and it would be as unreasonable as it would be wicked, not to live to his glory, in strict obedience to his will.

RE'-BA: râbà. [*The fourth, a square, that stoops or lies down.*]—Num. xxxi. 8. one of the princes of Midian, slain by Phineas.

RE-BEK'-AH: rèbèkkà. [*Fed, full, hindered, or removed.*] The wife of Isaac, was the daughter of Bethuel, of Haran, a city of Mesopotamia. After living with her husband twenty years without having any children, Isaac interceded for her by prayer, and she became pregnant of twins, Gen. xxv. 21, &c. See articles *Isaac*, *Esau*, and *Jacob*. Rebekah died before her husband, but the year of her death is not known. She was buried in the same tomb with Abraham and Sarah, and in which Isaac himself was afterwards interred. See Gen. xlix. 31. and ch. xxxv. 29.

REBEL, to make war against a constituted authority, 2 Sam. xv. 10, &c. Men are said to rebel against the Lord, Num. xiv. 9. against his word, Psalm cvii. 11. against his Spirit, Isa. lxiii. 10. Psal. lxxviii. 40. Acts vii. 51. Eph. iv. 30.

REBUKE signifies to reprove or check, Lev. xix. 17. to restrain, Jude 9. to silence or command persons to hold their peace, Luke xix. 39. to convince of sin, and bring to repentance, Isa. ii. 4. to cure, Luke

iv. 39. to chasten, afflict, or correct, Psalm vi. 1. xxxviii. 1. "Rebuke me not in thy wrath;" condemn me not as a judge, but chasten me as a father: he expects that God will rebuke him, but prays that it may not be in anger.

RECEIVE signifies to accept, Job ii. 10. to contain, 1 Kings viii. 64. to entertain, Acts xxviii. 2, 7. to bear with, 2 Cor. xi. 16. to hearken to, Prov. ii. 1. to believe, Matt. xi. 14. John i. 12. to give, Rev. xiii. 16. to attend and assent to, Matt. xiii. 20. to admit of, Rom. xiv. 1. to be endued with, Acts i. 8. to enjoy, Heb. x. 36. to be rewarded, Matt. x. 41. to have, Hos. x. 6. to know, Heb. x. 26.

RE'-CHAB; rākāb. [*A rider, cart, or team drawn by four horses.*] The father of Jonadab, founder of the order of the Rechabites, who were enjoined to drink no wine, to build no houses, to sow no grain, to plant no vineyards, and to have no lands, and to dwell in tents all their lives. But in what age this order was established, and who this Rechab was, are matters of uncertainty, 2 Kings x. 15. On the first invasion of Nebuchadnezzar, with intent to besiege Jerusalem, these Rechabites apprehending themselves in more danger in the open country, came to Jerusalem for safety: by these people God intended to convince the Jews of their disobedience to him; and therefore he ordered his prophet Jeremiah to bring them to an apartment of the temple, and there offer them wine to drink, as a trial of their obedience. They refused it, and assigned as a reason the express prohibition of their father, Jer. xxxv. 1—11. The Jews were upon this upbraided with their disobedience to the divine commands, and threatened with vengeance, ver. 12—17. while a blessing is promised to the Rechabites for their dutiful behaviour, verses 18, 19. True Christians may be considered as the genuine successors of these ancient Rechabites: and some suppose that the Essenes, in our Lord's time, were literally their descendants; and that these were they who followed our Lord particularly, and became the first converts to the gospel. And, if so, the prophecy is literally fulfilled:—"They shall never want a man to stand before God," to proclaim his salvation, and minister to the edification and salvation of others, as long as the earth shall endure.

RECKON, to count or cast up, Matt. xviii. 24. to conclude, as by reason and argument, Rom. vi. 11.

RECOMMEND, to endeavour to procure the esteem and favour of one person for another, Acts xiv. 26.

RECOMPENCE, amends, requital, or retaliation, Luke xiv. 12. Recompence is taken for that free and gracious reward which the saints shall have in heaven, Luke xiv. 14.

RECONCILIATION, the restoring to favour or friendship those who were at variance. It is more particularly used in reference to the doctrine of the atonement. Thus God is said to reconcile us to himself by Jesus Christ, 2 Cor. v. 18. Our state by nature is that of enmity, dissatisfaction, and disobedience. But by the sufferings and merit of Christ we are reconciled and brought near to God. The blessings of reconciliation are pardon, peace, friendship, confidence, holiness, and eternal life, Rom. v. 1, 10. Col. i. 20. 1 Pet. iii. 18. Eph. i. 6. The gospel of Jesus Christ, which is the ministry of reconciliation, by revealing a way of escape from the wrath that is to come, and restoring guilty mortals to the favour and friendship of God by means of the knowledge and belief of its precious truths, is that which alone can communicate substantial happiness to the human mind. See article *Atonement.*

RECORD, witness, Job xvi. 19. Acts xx. 26. Deut. xxx. 19. a memorial, Ezra vi. 2. testimony, John i. 19. "This is the record of John;" he persisted in this assertion, testifying to the Jews that this Jesus was the Christ, Phil. i. 8. "For God is my record;" I call God to witness that I have the strongest affection for you; and that I love you with that same kind of tender concern, with which Christ loved the world when he gave himself for it; for I am even ready to be offered on the sacrifice and service of your faith, chap. ii. 17.

RECOVER, to rescue, 2 Tim. ii. 26. to restore, Mark xvi. 18. to be renewed by the power of grace, Ps. xxxix. 13.

REDEMPTION denotes our recovery from sin and death by the obedience and sacrifice of Christ, who, on this account, is called the Redeemer, Isaiah lix. 20. Job xix. 25. (1.) The scripture doctrine of redemption implies the entrance of sin into the world; that men in their natural state are universally the subjects of it; and that they are liable to misery as the effects of the divine displeasure against it. It is this view of the matter which makes the doctrine to appear worthy of all acceptation, illustrates its meaning, and demonstrates its importance: for it is a redemption from the guilt, the power, and the dominion of sin here, and from the dreadful consequences that await it in a future state. See Rom. iii. 10—23. v. 12—19. Eph. ii. 2, 3. iv. 18. Tit. iii. 3. Isa. liii. 6. Psal. li. 5. (2.) The character of the Redeemer, and his qualifications for the important work which he undertook to accomplish. See Heb. i. 2, 3. 1 John iii. 16. Acts xx. 28. He was perfectly free from sin, or the least spot or taint of moral impurity. The sacrifices under the law were to be without spot or blemish, otherwise they would not be accepted of the Lord, as sacrifices for the people, Lev. xxii. 19—26. Mal. i. 8—14. So the apostle, speaking of Christ as a sin-offering, mentions it as an essential qualification, that he knew no sin. Agreeably to this, he is said to offer himself through the Eternal Spirit without spot to God, Heb. ix. 14. And we are said to be redeemed by the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. Had he been stained with sin, his sufferings would be due for himself, and could not be reckoned to our account, or accepted for us. (3.) As to the means by which the Son of God effected the redemption of the human race, the scriptures are very explicit in testifying that "He was made sin for us, though he knew no sin; that we might be made the righteousness of God in him," 2 Cor. v. 21. i. e. The Father appointed him a sin-offering. See Heb. x. 7—10. and compare with Lev. x. 17. There is another sense in which the term redemption is sometimes found to occur in the apostolic writings, as in the following passages, "We who have the first-fruits of the Spirit, groan within ourselves, waiting for the adoption, that is, the redemption of our body," Rom. viii. 23. "The Holy Spirit is the earnest of our inheritance, until the redemption of the purchased possession," Eph. i. 14. "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption," chap. iv. 30. "Lift up your heads, for your redemption draweth nigh." Luke xxi. 28. "Jesus Christ is made unto us—redemption," 1 Cor. i. 30. In all these, and in many other passages that might be added to them, the term redemption is used to denote the resurrection of the bodies of believers at the last day, in virtue of their connection with Christ. See 1 Corinthians xv. 20—23. and

ver. 42—46. 1 John iii. 2. Phil. iii. 21.

Miscellaneous pieces on redemption:—Redemption is the most glorious work of God: we behold the law and the prophets standing at the foot of the cross, and doing homage; we behold Moses and Aaron, David and Elijah, all the priests and sacrifices, rites and ordinances, types and symbols, assemble together to receive their consummation. In redemption every rite assumed its proper significancy, every prediction met its event, and every symbol displayed its correspondence. — *Dr. Blair.*

Redemption by Christ is a preservative from all terror, and an antidote against every evil. When by the Holy Spirit this redemption is applied in justification and regeneration, sin is done away, God is visibly our father and friend, his promises are our portion, and his arm is our defence. In redemption God not only commendeth and manifests his love, but makes it perfectly marvellous in so stupendous a manner that it is beyond parallel, beyond thought, and above all blessings and praises. —*Hervey.*

In redemption by Christ, all the rich varieties of colouring necessary to render a subject of contemplation completely glorious, meet as in a rainbow, from the infinite sublme to the finite beautiful, and even down from these to the mournful and sympathetic. His divinity fills the mind with adoring reverence and holy confidence. His humanity, while it excites affection, and encourages the soul to look to God without slavish fear, sheds such a dignifying lustre on our very nature, as renders all honours short of those which come from above unworthy of our notice or regard. The glorious subject of the union of his two natures, while it strikes expression dumb, affords the most unbounded room for spiritual meditation, and must for ever remain in this respect inexhaustible. We might proceed on the wings of meditation from earth to his eternal throne, where he reigned before all worlds, from that throne to the manger, from the manger to the cross, and from the cross to his eternal throne again, without the least want of matter for holy meditation. *Evang. Mag.*

RED-HEIFER. See *Heifer.*

RED-SEA, that branch of the southern sea which interposes itself between Egypt on the west, Arabia Felix and some part of Arabia Petræa on the east, while its northern extremities touch on the coast of Edom, Exod. x. 19. Edom, it is well known, in the Hebrew tongue signifies red, and was the name given to Esau for selling his birth-right for a mess of pottage. Both the country which was possessed by his posterity, Gen. xxv. 30. xxxvi. 31—40. and the sea which was contiguous to it, were called after his name.

REED, a plant, Job xl. 21. Those who mocked Jesus struck him on the head with a reed, Matt. xxvii. 30. Jesus Christ, in this condition, preaches to the kings of the earth this truth: that their sceptres are but reeds, with which themselves shall be smitten, bruised, and crushed at his tribunal, if they do not use them here to the advancement of his kingdom. See Dr. Clarke on the above passage. A measure of three yards three inches, Ezek. xl. 3. An emblem of an irresolute unsteady mind, which believes and speaks one thing to-day, and another to-morrow. Christ asks the Jews if they had ever found any thing in John Baptist like this, Matt. xi. 7. A weak believer, Matt. xii. 20. "A bruised reed shall he not break;" he shall not condemn such as labour under the burden of sin, but rather quiet their consciences, chap. xi. 28, 29. Ezek. xxxiv. 16.

A bruised reed he will not break;
Afflictions all his children feel;
He wounds them for his mercy's sake,
He wounds to heal!
Montgomery.

RE-EL'-AI-AH: rêêlâŷâ. [*A shepherd of the Lord.*] Ezra ii. 2.

REFINE, spoken of wine, Isa. xxv. 6. The purifying of gold and silver, 1 Chron. xxviii. 18. Prov. xvii. 3. As these articles are purified by the action of fire, so God tries hearts. He sends afflictions which penetrate the soul, and give a man to see his state, so that he may apply to the spirit of judgment, and the spirit of burning, to destroy what cannot stand the fire, to separate and burn up all dross. Pure gold is so fixed, that Boerhaave informs us of an ounce of it set in the eye of a glass furnace for two months, without losing one grain. See Bp. Horne on Psalm cxix. 140. The more we try the promises of God, and the surer we shall find them. Christ is represented as a refiner, Mal. iii. 2, 3.

REFORMATION, in the popular acceptation of the term, is the amendment and reduction of anything in the church of God to its primitive institution, by abolishing and taking away the abuses that have crept into it, or the corrupt additions that have been made to it. There were many such periods under the Old Testament dispensation, in which the things belonging to the worship of God were so reformed; as in the days of Jehoshaphat, 2 Chron. xvii. 1 Kings xv. of Hezekiah, 2 Kings xviii. and of Josiah, 2 Kings xxii. &c. See the books of Ezra and Nehemiah. "In process of time," says Archbishop Tillotson, "the best institutions are apt to decline, and by insensible degrees to swerve and depart from the perfection of their first state; and therefore it is a good rule, to preserve things from corruption and degeneracy, often to look back to the first institution, and by that to correct those imperfections and errors which will almost unavoidably creep in with time." Hence the necessity of frequent reformations. See also Lev. xxvi. 28. Heb. ix. 10.

REFRESH, to revive, 1 Cor. xvi. 18. to take rest, Exodus xxiii. 12. to strengthen one's self by food, 1 Kings xiii. 7. "Times of refreshing," Acts iii. 19. or, times of cooling: as afflictions are called a fiery trial, so deliverance from them, is a season of refreshing or cooling. Such a time of refreshing after troubles frequently comes in this life; but when this life ends, a deliverance comes from all afflictions to them that truly fear and serve God. Taking the word in the sense of refreshment in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all true believers, peace, love, joy, and communion with himself.

REFUGE, a place of safe retreat from danger. There were six cities of refuge, viz. Bezer, Gozan, and Ramoth-Gilead, on the east of the Jordan, and Kedesh-Naphtali, Shechem, and Hebron on the west of it, for persons who by chance, and without any premeditated design, happened to kill a man; there to be secure from the pursuit of the avenger of blood, or near relation of the slain, Exod. xxi. 13. Numb. xxxv. Deut. xix. 11, 12. Josh. xx. The man-slayer was to undergo trial before judges, in order to discover whether the murder was voluntary or involuntary; if the former, he was to undergo the sentence of the law as a murderer; but if involuntary or casual, he remained secure in the city from any pursuit, and was to continue there till the death of the high priest, in a kind of banishment; for if found without the city of refuge, he was liable to be slain. It is worthy of remark, that the cities of

refuge were given to the Levites, see Josh. xxi. The sacrificial system alone afforded refuge; and while the suspected person was excluded from his family, &c. he had the advantage of being with those whose business it was to instruct the ignorant, and comfort the disconsolate. Thus he had the means constantly at hand, by a careful use of which he might grow wiser and better, secure the favour of his God, and a lot of blessedness in a better world. These cities have generally been considered as types and representations of Christ, and the blessings of his kingdom; and in this light Saint Paul seems to have viewed them. See Heb. vi. 17, 18.

REFUSE, dross, filth, 1 Sam. xv. 9. Amos viii. 6. Men refuse Christ when they neglect the gospel, Heb. xii. 25.

REGARD, to look upon with concern or compassion, Deut. xxviii. 50. to set the heart unto, Exod ix. 21. to lay to heart, 1 Sam. xxv. 25. "If I regard iniquity in my heart," Psal. lxvi. 18. If I have known it was there, and encouraged it; if I pretended to be what I was not; the Lord would not have heard me; for he hears not hypocrites, who, while they outwardly disavow, yet inwardly regard and cherish iniquity; from which every one who names the name of Christ ought to depart.

RE'-GEM: rèjèm. [*Stoning.*] Son of Jahdai, 1 Chron. ii. 47.

RE'-GEM-ME'-LECH: mâlèk. [*Stoning the king.*] One sent to the house of God, to pray before the Lord, Zech. vii. 2.

REGENERATION, or the new birth, is that change which passes upon the mind of a sinner, when, by means of the enlightening influences of the Holy Spirit, the word of the truth of the gospel is understood and believed, John iii. 5, 6. The means by which this change of state is effected, is thus described in the apostolic writings: "We are born again, not of corruptible seed, but of incorruptible, by the word of God," 1 Peter i. 23. "Of his own will begat he us with the word of truth," James i. 18. Hence Paul says to the Corinthian believers, "I have begotten you by the gospel," 1 Cor. iv. 15. which is "the power of God unto salvation to every one that believeth," Rom. i. 16. "the word which, being engrafted, is able to save the soul," James i. 21. and therefore the apostle commends believers unto "the word of grace, as that which is able to build them up, and give them an inheritance among all them that are sanctified," Acts xx. 32. And the apostle Peter says in like manner, "That God hath begotten us again unto a lively hope, by the resurrection of Christ from the dead," 1 Peter i. 3. that is, he hath given us a new birth, he hath regenerated and renewed us, and thereby wrought in us such a hope or assurance of salvation, as puts life into our souls; which hope is built upon the resurrection of Christ, as the foundation of our resurrection and future glory, since the members must partake of the same condition with the head, John xiv. 19. See Matt. xix. 28. Tit. iii. 5.

RE-HA-BI'-AH: rèhâbyâ. [*The Lord will extend.*] Eldest son of Eleazer, and grandson of Moses, 1 Chron. xxiii. 17.

RE'-HOB: rèhôb. [*Breadth, space, or extent.*] A city of Asher, in Syria, Josh. xix. 28.

RE-HO-BO'-AM: rèhôbôâm. [*Setting the people at libèrty, the space or breadth of the people.*] The son and successor of Solomon. His mother was Naamah, an Ammonitish woman, whom Solomon had married, 1 Kings xiv. 20, 21. He ascended the throne at the age of forty-one, consequently he must have been born in the first year of his father's reign; that is, in the year of the

world 2990. He reigned seventeen years, and died in the year 3046. Towards the close of the reign of Solomon, certain acts of his administration had excited discontent, of which Jeroboam the son of Nebat took advantage, and fanning the flame of sedition, he was compelled, in order to evade the king's anger, to take refuge in Egypt, where he continued till the time of Solomon's decease. When it became necessary to appoint a successor to the crown, all Israel were assembled at Shechem for the purpose of anointing his son Rehoboam, 1 Kings xii. On this occasion, those who had felt aggrieved by what they regarded as oppressive in the government of Solomon, proposed to Rehoboam that if he would redress their grievances, they would cheerfully submit to his government. Rehoboam requested they would every man return to his own house, and come to him again in three days, when he would be prepared to give an answer to their proposition. Having taken the advice of the ancient counsellors of the state, who had directed the affairs of his father, they wisely recommended to him concession and conciliation, by which means he would permanently attach the people to his interests. But Rehoboam preferred to follow that of some young counsellors, who had been the companions of his youth, and who were strenuous for coercive measures. They advised him to say to the people, "The least of my fingers is thicker than my father's body. My father whipped you with rods, but I will do it with scorpions," 2 Chron. x. 1—14. When the people returned upon the third day, Rehoboam answered them agreeably to the advice of these indiscreet counsellors, and he soon had reason to repent of his folly, for the multitude instantly cried out, "What part have we in David, or what interest have we in the son of Jesse? To your tents, O Israel." Ten out of the twelve tribes revolted from his government in one day! Only Judah and Benjamin continued faithful to Rehoboam, who seeing this, betook himself to his chariot and fled to Jerusalem; while the revolted tribes chose for their king, Jeroboam the son of Nebat. See *Jeroboam*. Afterwards Rehoboam prepared to reduce the revolted tribes, but was prohibited by a message from the Lord, 2 Chron. xi. 1—4. He now set himself in earnest to strengthen his kingdom against his rival Jeroboam; his subjects too became considerably augmented by the retiring of the priests and Levites from the cities which belonged to Jeroboam, in consequence of his establishing the worship of the golden calves at Dan and Bethel. But Rehoboam and his people did not long continue to maintain the purity of religious worship among themselves. In the short space of about three years, "Judah did evil before the Lord, and by their wickedness provoked him more than any of their fathers had done," 1 Kings xiv. 22. In this situation the Lord sent against Judah, Shishak king of Egypt, who took away all the treasure of the house of God, the king's treasures, and laid waste the whole country, ver. 25. Under these circumstances the prophet Shemaiah was sent to Rehoboam to say, in the name of the Lord, "Ye have forsaken me, and I, in my turn, have forsaken you, and delivered you into the hand of the king of Egypt," 2 Chron. xii. 1—5. This remonstrance had its effect; the king and his nobles acknowledged the justice of these reproaches, humbled themselves before the Most High, and said, "The Lord is righteous in all his ways." On this Shemaiah was directed to inform them, that God had witnessed their repentance, and that he would

extend his clemency in a measure towards them, which they happily experienced in the return of the Egyptian army into its own country, verses 6—11. We are told that the history of the reign of Rehoboam was written at length by the prophet Shemaiah, assisted by Iddo the seer; but it has not come down to our time. Rehoboam died after a reign of seventeen years, was buried in the city of David, and left his son Abijam his successor, 1 Kings xiv. 31.

RE'-HO-BOTH: rèhôbòth. — [*Spaces, places, largeness.*] A city, Gen. x. 11. A well, Gen. xxvi. 22.

RE'-HUM: råhûm. [*Merciful, compassionate.*] Several persons of this name, Ezra ii. 2. iv. 8. Neh. iii. 17. x. 25.

RE'-I: råy. [*My shepherd, companion, friend.*] 1 Kings i. 8.

REJECT, to refuse, Mark vi. 26. to hold no communion with, Tit. iii. 10. "After the first and second admonition *reject.*" Labour to convince him of his error; but if he will not receive instruction—do him no harm, but leave him to God.

REIGN, to rule as a king, 1 Kings i. 13. As sons frequently reigned with their fathers, during the Hebrew monarchy, the reigns of the former are made, in some instances, to commence from their partnership with their fathers in the throne, and in others from the commencement of their sole government after their fathers' decease: consequently the time of the reign is sometimes noticed as it respects the father, sometimes as its respects the son, and sometimes as it includes both. Thus Jotham is said, 2 Kings xv. 33. to have reigned sixteen years; yet in ver. 30 mention is made of his twentieth year. This is reconcileable in the following manner; Jotham reigned alone sixteen years only, but with his father Uzziah four years before, which made twenty in the whole. See *Mr. Horne's Introduction to the Critical Study of the Holy Scriptures*, vol. i. p. 587. God is the absolute monarch of the world, he governs and disposes of all things in heaven and in earth, Psalm xciii. 1. "The Lord reigneth." Sin is said to reign, Rom. vi. 12. when the lusts and motions of sin be readily obeyed, as one would obey the law and command of a king; when it exercises an uncontrolled absolute power in the soul. Grace is said to reign, Rom. v. 21. when it converts the heart, filling, purifying, and refining the whole soul. And such "as receive abundance of grace" are said "to reign in life by Jesus Christ," Rom. v. 17. i. e. they partake of spiritual life here, whereby they conquer sin, and obtain eternal life hereafter when they reign in glory.

REINS, put for the whole man, Job xix. 27. God upbraids the Jews with having him in their mouths, but not in their reins, Jer. xii. 2. "Thou art near in their mouth, and far from their reins." Thou art far from their hearts and affections. The prophet being under temptation, by reason of the prosperity of wicked men, complains, that his distemper had set fire to his heart, and caused a great inflammation in his reins, Psalm lxxiii. 21. "I was pricked in my reins:" I was heartily and deeply wounded with disquieting thoughts, and tormenting passions, envy, sorrow, and anger. The Psalmist says, that "his reins instructed him," Ps. xvi. 7. that is, his inward thoughts and affections, being moved by the secret influence of God's Spirit, directed him how to serve and please God, and put his whole trust and confidence in him. And Jeremiah says, that "the Lord had sent the daughters of his quiver into his reins," Lam. iii. 13. that is, he hath pierced me with his arrows, he hath exhausted his whole quiver upon me;

for "the daughters of the quiver," are a poetical expression for arrows.

REJOICE, to be glad, Luke i. 58. to be always happy, 1 Thess. v. 16. The Ethiopian eunuch went on his way rejoicing, Acts viii. 39. This joy first springs from the hope of mercy through the atonement; and as it is the effect of the truth believed in the heart through the enlightening influences of the Holy Spirit, so it is termed "joy in the Holy Spirit," Rom. xiv. 17. The first disciples were "filled with joy," immediately on their believing the gospel which the apostles preached, Acts xiii. 52. and this joy kept pace with the increase of their faith and hope, however unpropitious their worldly circumstances, until they were brought to rejoice with "a joy which was unspeakable and full of glory," 1 Pet. i. 8. Rom. v. 2. Ps. xiii. 5. Eccles. xi. 9. "Rejoice, O young man, in thy youth." It is in the order of a most gracious God, that the young should rejoice in their youth; but they should make such a moderate use of all their enjoyments, that they may not be confounded at the day of judgment. See art. *Joy*.

RE'-KEM: råkèm. [*Void, vain, divers pictures.*] Num. xxxi. 8.

RELEASE, to remit, Deut. xv. 2. to liberate, Matt. xxvii. Luke xxiii. 17. John xviii. 39.

RELIEVE, to succour, 1 Tim. v. 10, 16. Isa. i. 17. providential and gracious regards, Psalm cxlvi. 9.

RELIGION is put for (1.) A profession, Acts xxvi. 5. (2.) For the true religion, even that inward piety of the heart, whereby God is truly acknowledged, feared, and loved, and which inclines persons to perform all duties of charity towards those that are in distress, James i. 27. The Christian religion is the only remedy against sin, the best philosophy of the wise, the comfort of the afflicted, the strength of the weak, the riches of the poor, and the support of the dying.

REMAIN, to continue, 2 Cor. iii. 14. "Unto this day remaineth the same veil;" they are still ignorant of the spiritual meaning and intention of their own law.

REM-A-LI'-AH: rèmålyå. [*The greatness of the Lord.*] Isa. vii. 4.

REMEMBER, when referred to God, signifies to care for, to pity, to extend succour, or to save. Thus when it is said, "God remembered Noah," Gen. viii. 1. it means that he was solicitous about his safety, and that of the creatures that were with him in the ark. So it is said "he remembered Abraham," chap. xix. 29. that is, he heard his prayer in the behalf of Lot. God says, "I will remember their sins no more," Jeremiah xxxi. 34. i. e. I will pardon them; I will blot them out of the book of my remembrance. When it is applied to men, it imports either their calling to mind something that is past, or keeping in memory something for the time to come, Exod. xx. 8. Luke xvi. 25. 2 Tim. ii. 8. Saint Paul put Timothy in remembrance, to stir up the gift of God which was in him, 2 Tim. i. 6. and the same ought to be attempted by one Christian friend towards another. The memory is weak, and wants to be strengthened; dull, and wants to be quickened. Good things in the heart lie as embers under the ashes, and have need to be stirred up: hence David puts up that solemn prayer, 1 Chron. xxix. 18. "Oh Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people."

RE'-METH: råmèth. [*Highly, rejected.*] A city of the tribe of Issachar, Josh. xix. 21. and supposed the same with Ramoth, 1 Chron. vi. 73.

REMISSION. See *Forgiveness*.

REMIT, to forgive, John xx. 23. The apostles received from the Lord the doctrine of reconciliation, and the doctrine of condemnation. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe, were declared to be under condemnation. It is certain that God alone can forgive sins; and it would not only be blasphemous, but grossly absurd, to say, that any creature could remit the guilt of a transgression which had been committed against the Creator.

REM'-MON: rèmmòn. [*A pomegranate.*] Josh. xix. 7. See *Rimmon.*

REM'-MON-METH-O'-AR:—mèthôar. Josh. xix. 13. A city bordering on the tribe of Zebulun.

REMNANT, a few, or escaping, Isa. i. 9.

REM'-PHAN: rèmfân. [*Prepared, set in array.*] An object of idolatrous worship among the Egyptians. The prophet Amos alludes to it, chap. v. 26, "Ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." This passage was quoted by Stephen in his address to the Jews, Acts vii. 42. but with this difference, that what Amos calls by the name of Chiun, the evangelist terms Remphan, "The star of your god Remphan." The tabernacle of Moloch, says Dr. Lowth, was a shrine having the image of the deity placed within it, like the silver shrines of Diana, mentioned Acts xix. 24. See *Biblical Cyclopædia.*

REND to tear in pieces, Psalm vii. 2. The rending of one's clothes is an expression frequently used in scripture, as a token of the highest grief. Reuben was the first we read of, who, to denote his great sorrow for Joseph, "rent his clothes," Gen. xxxvii. 29. Jacob did the like, ver. 34. And Ezra, to express the apprehensions he entertained of the divine displeasure, on account of the people's unlawful marriages, is said to have rent his garments and his mantle, Ezra ix. 3. i. e. both his inner and upper garment: this was also an expression of indignation and holy zeal. The high-priest rent his clothes, pretending that our Saviour had spoken blasphemy, Matt. xxvi. 65. And so did the apostles, when the people intended to pay them divine honours, Acts xiv. 14. To rend the heart, is to grieve for sin, Joel ii. 13. See Psalm li. 17.

RENEW signifies to confirm, 1 Sam. xi. 14. to repair or rebuild, or to dedicate anew, 2 Chron. xv. 8. to bring one after another, Job x. 17. "They that wait upon the Lord shall renew their strength," Isa. xl. 31. They shall grow stronger and stronger in faith and patience. God renews the face of the earth, Psalm civ. 30. By his providence he preserves the succession of living creatures upon the earth, which otherwise would be desolate and without inhabitants. "Renew our days as of old," says Jeremiah, Lam. v. 21. i. e. Bring us out of our captivity, and restore us to our former flourishing condition. "By the renewing of the Holy Ghost," Titus iii. 5. we are to understand not only the profession of being bound to live a new life, but the grace that renews the heart, and enables us thus to live: so the renewing influences are here intended. Baptism changes nothing; the grace signified by it, cleanses and purifies. They who think baptism to be regeneration, neither know the scriptures nor the power of God; therefore they do greatly err. See *Regeneration.*

RENOWN, put for men of great note, Gen. vi. 4. Numbers i. 16. Christ is represented as a plant of renown, Ezek. xxxiv. 29. See Isa. xi. 1. Jer. xxiii. 5.

REPAIR, to mend, or rebuild, 2 Chron. xxix. 3. Isa. lxi. 4.

REPENTANCE, in general, is sorrow for any thing past. In theology it signifies that sorrow for sin which produces newness of life. Paul terms it "the acknowledgment of the truth," 2 Tim. ii. 25. and describes it as the effect of instruction accompanied by the divine blessing. "In meekness instructing those that oppose themselves, if God peradventure may give them repentance." This explanation of the thing will be found in perfect harmony with the general use of the term, whenever, in scripture, repentance is inculcated as a duty upon sinners. The author of the epistle to the Hebrews enumerates "repentance from dead works" among the first principles of the oracles of God, Heb. vi. 1. It is the first thing required of those who take upon them the profession of the gospel, and consequently the first principle of the doctrine of Christ. We find the primitive preachers of the word, both Christ himself and his apostles, beginning with this, "Repent ye, and believe the gospel," Matt. iv. 17. Mark i. 15. When Peter had preached the gospel to the Jews on the day of Pentecost, he called upon them to repent, and believe it. See Acts ii. 38. iii. 19. and xiv. 15. And hence, in the preaching of the gospel, it is said that "God commandeth all men every where to repent," Acts xvii. 30. When the Gentiles had received the gospel, the church at Jerusalem glorified God, saying, "then hath God also to the Gentiles granted repentance unto life," Acts xi. 18. This is also mentioned as the primary effect of the divine grace to guilty men flowing through the mediation of Jesus Christ. "Him hath God exalted as a prince and a Saviour, to give repentance to Israel," Acts v. 31. "God having raised up his Son Jesus, hath sent him to bless you, in turning every one of you from his iniquities," Acts iii. 26. The author of true repentance is God, Acts v. 31. The subjects of it are sinners, since none but those who have sinned can repent. The means of repentance is the word, and the ministers of it; yet sometimes consideration, sanctified afflictions, conversation, &c. have been the instruments of repentance. The blessings connected with repentance are, pardon, peace, and life, Acts xi. 18. The time of repentance is the present life, Isa. lv. 6. The evidences of repentance are faith, humility, prayer, and obedience, Zech. xii. 10. The necessity of repentance appears evident from the evil of sin; the misery it involves us in here; the commands given us to repent in God's word; the promises made to the penitent; and the absolute impossibility of being saved if we repent not, Luke xiii. 3. The sacred writers often represent God as moved with regret, or repentance, or relenting, for having suffered or resolved upon certain things, Gen. vi. 6. 1 Sam. xv. 11. Joel ii. 14. Though God cannot repent as men do, yet he may act as men do when they repent: he may cease to do what he had begun, may revoke his threatenings, recal his judgments, and no longer treat penitent sinners as his enemies. Instead of saying, "I will be unto Ephraim as a lion; and as a young lion I will tear, and go away; I will take away, and none shall rescue him;" he may break forth in that endearing language — "Is Ephraim my dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." The change however was not in God, but in Ephraim, Hos. v. 14. Jer xxxi. 20.

Repentance begins in the humiliation of the heart, and ends in the reformation of the life. Though we want power to repent, yet we do not want means to repent, nor power to use those means. You cannot repent too soon; there is no day like to day; yesterday is gone, to-morrow is God's, not your own; and think how sad it will be to have your evidences to seek when your cause is to be tried, to have your oil to buy when you should have it to burn. If we put off our repentance to another day, we have the sins of another day to repent of, and a day less to repent in.—*J. Mason.*

REPETITIONS, Matt. vi. 7. A frequent repetition of awful and striking words may often be the result of earnestness and fervour. See Dan. ix. 3—20 But great length of prayer will of course involve much sameness and vain repetition, naturally creates fatigue and carelessness in the worshipper, and seems to suppose ignorance or inattention in the Deity. See verse 8.

RE'-PHA-EL: rĕfāĕl. [*The medicine of God.*] 1 Chron. xxvi. 7.

RE-PHAI'-AH: rĕfāyā. [The same.] The name of several persons. See 1 Chron. iv. 42. vii. 2. ix. 43. Neh. iii. 9.

RE-PHA'-IM: rĕfāim. [*Giants, physicians, released, relaxed.*] This valley was situated on the confines of the territories allotted to the tribes of Judah and Benjamin, Josh. xv. 8. xviii. 16. It was memorable, as oftentimes being the field of battle between the Philistines and the Jews under David and his successors, 2 Sam. v. 18, 22. xxiii. 13. 1 Chron. xi. 15. and xiv. 9.

RE-PHI'-DIM: rĕfēdim. [*Beds. a letter, slacked hands.*] One of the encampments of the Israelites in the wilderness, Exod. xvii. 1. It was there that Moses struck the rock, and the water gushed out, 1 Cor. x. 4. And it was there that Joshua defeated the Amalekites, Exod. xvii. 8—10.

REPLENISH, to fill, Gen. i. 28. to enrich, Isa. xxiii. 2, Ezek. xxvi. 2. to supply with every comfort, Jer. xxxi. 25.

REPORT signifies rumour, 1 Samuel ii. 24. true, 1 Kings x. 6. false, Exod. xxiii. 1. the message of salvation, Isa. liii. 1. Rom. x. 16. "Who hath believed our report?" The report of the prophets, of John the Baptist, and Christ's own report of himself, the Jews refused. The gospel was proposed to their understanding and conscience; but the word preached did not profit them, because it was not heard in faith, Heb. iv. 2, 6.

REPROACH, derision or scorn, Neh. ii. 17. v. 9. shame, infamy, or disgrace, Prov. vi. 33. censure or reflection, Isa. li. 7. The sins of men cast reproach upon God, Rom. xv. 3. Sterility in women was reckoned a reproach, Gen. xxx. 23. The Jews accounted uncircumcision a reproach, Josh. v. 9. If we engage heartily in any good cause, however disinterested our motives, however laudable our designs, reproach is what we may expect. But it becomes us not to retaliate, but to bear it patiently; and so to live, that every charge brought against us be groundless. If we be reproached for righteousness' sake, we have no reason to be afraid. All good men have thus suffered, and the Lord Jesus himself did not escape. We have the greatest promises of support. "Lest he fall into *reproach*, and the snare of the devil," 1 Tim. iii. 7. Backsliders, in general, fall by those sins to which they were addicted previously to their conversion. Former inveterate habits will revive in him, who does not continue to deny himself, and watch unto prayer; and he will fall into reproach.

REPROBATE, adulterate or coun-

terfeit, Jer. vi. 30. "Reprobate silver shall men call them." They are not purged, nor refined, neither will they pass for current before God, or good men. At the close of an agonistical discourse of running and striving, the apostle Paul says, "I bring under my body," I subdue my sensitive powers, and mortify my carnal affections, "lest when I have preached to others, I myself should be a castaway, or reprobate," 1 Cor. ix. 27. Lest I should be a counterfeit, a mere pretender, being void of true grace; and consequently such as God would reject as unfit and unworthy to be rewarded by him. A reprobate mind, that is, a mind so stupid as not to discern between good and evil, Rom. i. 28. "Unto every good work reprobate," Tit. i. 16. Without the proper sterling stamp of faith working by love; and, consequently, not current; not acceptable to God.

REPROOF, applied (1.) To God, Job xxvi. 11. (2.) The scripture, 2 Tim. iii. 16. (3.) Wisdom, Prov. i. 23. xiii. 18. xv. 5. The consequence of despising reproof is plainly stated, Prov. i. 25—30. x. 17. xii. 1. xv. 10—32. See art. *Rebuke.*

REPUTATION, spoken of persons held in high esteem, Acts v. 34. Gal. ii. 2. Zealous, disinterested, and holy preachers must be received for the Lord's sake, and as the Lord's servants, and "held in reputation," Phil. ii. 23. Of the Redeemer it is said, that he "made himself of no reputation;" but emptied himself; did not appear in his glory, for he assumed the form of a servant, Phil. ii. 7.

REQUIRE, to call to account, Josh. xxii. 23. to require by punishment, Deut. xviii. 19. What God requires, Deut. x. 12. "The Jews *require* a sign," 1 Cor. i. 22. Their slowness of heart to believe, added to their fear of being deceived, induced them to require miracles to attest every thing that professed to come from God. "Two things have I required of thee," Prov. xxx. 7. i. e. I have petitioned of thee two things. The things alluded to are specified in the following verse.

REREWARD, the people who carried the baggage of the army, Josh. vi. 13. "The glory of the Lord shall be thy rereward," Isaiah lviii. 8. i. e. shall gather thee up, chap. lii. 12. God will follow thee with his favours, to make thee glorious and honourable, Psalm cxlix. 4. Or, he will by his powerful providence both guide and guard thee, Exod. xiv. 19.

RESCUE, to save, Deut. xxviii. 31. to deliver from imminent danger, 1 Samuel xiv. 45. Acts xxiii. 27. from captivity, 1 Sam. xxx. 18. to return, Psal. xxxv. 17.

RE'-SEN: râsên. [*A bridle, or bit.*] A city of Assyria, built by Ashur, or, as some read, by Nimrod, Gen. x. 12.

RESPECT, signifies to accept, Gen. iv. 4. partiality to regard the rich more than the poor, which God doth not, 2 Sam. xiv. 14. and man ought not, James ii. 1, 9. To trust and rely on God, Isa. xvii. 7. See art. *Person.*

REST signifies a ceasing from labour or work, Exod. v. 5. xxxv. 2. a respite or breathing-time from open wars and hostilities, Josh. xiv. 15. a calmness, composure, and tranquillity of spirit, and a cheerful confidence in the promises and providence of God, Psalm cxvi. 7. "Return to thy rest, O my soul:" That peace of conscience, and joy in the Holy Ghost, which the penitent experiences, as the effect and fruit of pardon, afford him some idea of the rest of heaven; and, accordingly, he speaks as one translated to those happy mansions, where there is no more death, neither sorrow, nor crying, because there is no more

sin. A believer delivered out of the miseries of this troublesome world, and at rest in Abraham's bosom, would express himself, as one should think, in these very terms.

A secure and fixed habitation: such was Canaan to the Israelites, Deut. iii. 20. and the temple on Moriah to the ark, which before had no fixed place of settlement, Ps. cxxxii. 8. And Naomi says to Ruth, "Shall I not seek rest for thee?" i. e. a comfortable settlement, Ruth i. 9. The church and house of God, wherein Christ resteth by his love and grace, Isa. xi. 10. a ceasing from tillage and husbandry, Lev. xxv. 5. that peace with God and their own consciences, which believers enjoy in this world, having the love of God shed abroad in their hearts by the Holy Ghost, witnessing their reconciliation, justification, renovation, and adoption, so as they rejoice in hope of the glory of God, Matt. xi. 29. Heb. iv. 3. "For we who have believed do enter into rest." God's sacred rest from the works of creation, Heb. iv. 4. "And God did rest the seventh day from all his works;" that is, after God had perfected the invisible and visible world, on the review of all his works, finding them very good, he was satisfied in all those discoveries of his own perfections in the works of his hands. God always enjoyed his own glory and blessedness even from eternity. But this rest hath respect to the precedent work of creation, and that joyful reflection that God made upon his own works; because they were according to the model of his infinite wisdom, he was infinitely pleased in them. This sacred rest, and that which was promised to the Israelites in the land of Canaan, are produced by the apostle as illustrations of that rest which the saints shall enjoy in heaven, after all their works done for the glory of God on earth, Heb. iv. 9. There "remaineth a rest to the people of God," and believers are exhorted to "labour to enter into this rest, by holding fast the faith, and walking under its influence, "lest any man fall after the same example of unbelief." This is the true and heavenly rest, the antitype of the land of Canaan; and it is "the inheritance of the saints in light," Col. ii. 12. or that state of life and immortality which is now fully revealed by the gospel, 2 Tim. i. 10. "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven, for all that are kept by the power of God through faith unto salvation, and unto the lively hope of which they are begotten by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3—5. Of those who have attained this glorious and uninterrupted rest, it may be said:—

> The warfare's finish'd, ev'ry toil is past,
> And full perfection is arriv'd at last;
> Joys ever young, unmix'd with pain or fear,
> Fill the wide circle of th' eternal year.—*Pope.*

RESTITUTION, the act of justice by which we restore to our neighbour whatever we have unjustly deprived him of, whether with respect to his property, person, or good name; without which there can be no real, no sincere repentance. The law of Moses expressly requires restitution, Exod. xxii. 3. The Roman laws adjudged a fourfold restitution by persons convicted of extortion or fraud: and to this Zaccheus condemns himself, Luke xix. 8. If it is not possible to make restitution to the injured person, what was unjustly taken should be laid out in charitable uses; as the retaining it would be inconsistent with a sincere repentance. "The times of restitution of all things," Acts iii. 21. Some apply this to the whole reign of grace, from the ascension of our Lord till his coming again, for of all these things have the holy prophets spoken; and as the grace of

the gospel was intended to destroy the reign of sin, its energetic influence is represented as restoring all things, destroying the bad state, and establishing the good; taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are restored to their primitive order, and the peace of God, which passes all understanding, keeps the heart and mind in the knowledge and love of God. The Jews expected Elias should come to restore all things, and bring about a great reformation in the church, Matt. xvii. 11. Mal. iv. 5, 6. Others refer St. Peter's words to the last day, when perfect union and harmony shall succeed to all the apparent disorder and inequality which now prevail in the world.

RESURRECTION, the revival of dead bodies, and their re-union with the same souls, Acts xxiv. 15. 1 Cor. xv. 12, 13. The resurrection of the dead is a most important article of the Christian faith: it is spoken of in various parts of the Old Testament, Job xix. 25—27. Dan. xii. 2. Isa. xxvi. 19. Hosea xiii. 14. but more clearly brought to light by the gospel, Luke xx. 37. John xi. 24. Acts iv. 2. Phil. iii. 11. 1 Thess. iv. 14, 16. The doctrine of the resurrection was unknown to the wisest heathens. Some glimmerings they had of the soul's immortality, but no knowledge of the reviving of the body. When Paul mentioned the resurrection in his preaching at Athens, even the philosophers of that renowned city made a jest of it, and supposed that by the resurrection he intended some new deity, Acts xvii. 18. It was however a received doctrine among the Pharisees of that day, ch. xxiii. 6—9. but it was strenuously opposed by the Sadducees, Matt. xxii. 23. Acts xxiii. 8. and it drew along with it the denial of the existence of angels and spirits, or the subsistence of the souls of men in a separate condition. And as the doctrine of the resurrection was a prominent article of the gospel testimony, it may help us to account for the peculiar rancour which the Sadducees evinced towards Christ and his apostles, of whom they became the most inveterate enemies and opposers. See Acts iv. 1, 2. chap. v. 17, 18. The resurrection will be at the command of Christ, and accomplished by his power, John v. 28, 29. "The hour is coming in the which all that are in their graves shall hear the voice of the Son of man, and shall come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation."

RESURRECTION *of Christ* is one of the most important facts recorded in the New Testament; the truth indeed of the whole system of Christianity stands or falls with it. "If Christ be not risen, then is our preaching vain; yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ," 1 Cor. xv. 14, 15. See Rom. iv. 25. x. 9. 1 Pet. i. 3—5. The resurrection of Messiah was the subject of prophecy. See Psalm. xvi. 10, 11. which compare with Acts ii. 25—32. and chap. xiii. 35—38. Christ himself foretold that he should rise again from the dead. See Matt. xii. 38—40. chap. xvi. 21. chap. xvii. 23. and xx. 19. John ii. 18—21. chap. x. 17, 18. and viii. 28. The chief priests and Pharisees who condemned him, acknowledged his having said, that after three days he should rise again, Matt. xxvii. 63. respecting the evidence of our Lord's resurrection. See art. *Proof*. The resurrection of Christ from the dead is a convincing proof of the perfection and efficacy of the atonement

for sin which he made by his death. "If Christ be not raised," says the apostle, "ye are yet in your sins," 1 Cor. xv. 17. plainly intimating, that it was the very end and design of his death to put away sin, and that his resurrection afforded the most satisfactory evidence of the efficacy of his sacrifice to take it away; for having been delivered for our offences, he was raised again for our justification, Rom. iv. 25. viii. 33, 34.

RETURN, to depart, 1 Sam. xxix. 4. Luke xxiii. 48. to repent of sin, and return to God, Isa. x. 21. Ezek. xviii. 23. to comply with sinners in their sinful courses, or to soothe them up therein, Jer. xv. 19. to show fresh signs of favour and mercy, after some judgments and afflictions for sins, Psalm vi. 4. Joel ii. 14.

RE'-U: râû. [*His shepherd, companion, friend.*] The son of Peleg, Gen. xi. 18.

REU'-BEN: rûbèn. [*The vision of his son, or the son of vision.*]—The eldest son of Jacob and Leah, was born in the year of the world 2246, Gen. xxix. 32. As first-born of the family he was entitled to peculiar immunities and privileges, all of which he forfeited by an incestuous intercourse with Bilhah, his father's concubine, Gen. xxxv. 22. and the right of inheritance, which was originally his, was transferred to Joseph, and the kingdom or dominion was conferred on the tribe of Judah. The patriarch, on his death-bed, adverted to the crime of Reuben, and warmly reproached him for it. "Reuben, thou my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt never excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch," Gen. xlix. 3, 4. Accordingly nothing great or excellent is recorded of this tribe: in number and in strength it was inferior to several other tribes; less numerous by a third than the tribe of Judah, to whom a part of the prerogative of Reuben was given, Num. i. 21, 27. See *Newton on the Prophecies.*

RE U'-EL: rèûèl. [*The shepherd or friend of God.*] The son of Esau and Bashemath, daughter of Ishmael, Gen. xxxvi. 4.

REU'-MAH: rûmà. [*Lofty.*]—Gen. xxii. 24.

REVEAL signifies to discover that which was before concealed, as to reveal a secret, Prov. xi. 13. Also to make a person understand any part of divine truth which he knew not, or was in a mistake about before, "If in any thing ye be otherwise minded, God shall reveal even this unto you," Phil. iii. 15. God revealed himself to the prophets and apostles, not only by suggestion, but by dreams, visions, voices, and the ministry of angels. This degree of inspiration, in strict propriety of speech, should be called revelation; a word preferable to suggestion, because it is expressive of all the ways in which God communicated new ideas to the minds of his servants. It is a word, too, chosen by the Holy Spirit himself to signify the discovery of truths formerly unknown to the apostles. Paul says that he received his gospel by revelation; that "by revelation the mystery was made known to him, which in other ages was not made known unto the sons of men, as it was then revealed unto his holy apostles and prophets by the Spirit;" and in another place, having remarked that "eye had not seen, nor ear heard, neither had entered into the heart of man the things which God had prepared for them that love him," he adds, "but God hath revealed them unto us by his Spirit," Rev. i. 1. Gal. i. 12. Eph. iii. 3, 5. 1 Cor. ii. 9, 10.

REVELATION is a name peculiarly appropriated to a canonical book of the New Testament, sometimes called the Apocalypse. The book takes its title from the first verse of the first chapter. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified them by his angel unto his servant John," Rev. i. 1. It is obviously the general design of this book to exhibit the prophetic history of the church of Christ, from the days of the apostles to the final consummation of all things. It opens with an account of an extraordinary vision which the apostle John, while in the isle of Patmos, whither he had been banished for the testimony of Jesus Christ, had of the Son of God in his glory, ch. i. and of the commandment which he received from Him, to write seven epistles to the seven churches of Asia, which epistles occupy chap. ii. and iii. The door of heaven is, as it were, then opened, and John has another vision, which is that of the Lamb of God, seated upon the throne of his glory, surrounded by the general assembly, or church of the first-born, consisting of an innumerable company of angels and the spirits of just men made perfect, in the act of worshipping him, ch. iv. He next beholds a book in the right hand of Him that sat on the throne, a book written within, but sealed without, with seven seals, ch. v. This book contains the whole of the prophecy unfolded in the succeeding chapters, vi—xxii. Although many parts of the Apocalypse are necessarily obscure to us, because they contain predictions of events still future, yet enough is sufficiently clear to convey to us the most important religious instruction. "The Revelation," says the eloquent Saurin, "is a very mortifying book to a mind eager in the pursuit of knowledge and science, but a very satisfying and agreeable one to a heart solicitous about maxims and precepts." It is to us precisely what the prophecies of the Old Testament were to the Jews, nor is it in any degree more inexplicable. "No prophecies in the Revelation can be more clouded in obscurity, than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of David. Yet still the pious Jew preserved his faith entire amidst all these wonderful, and, in appearance, contradictory intimations. He looked into the holy books in which they were contained with reverence; and with an eye of patient expectation waited for the consolation of Israel. We, in the same manner, look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the gospel, when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity."

REVELLINGS, lascivious feastings, with obscene songs, drunkenness, &c. Gal. v. 21. 1 Pet. iv. 3.

REVENGE means the return of injury for injury, or the infliction of pain on another in consequence of an injury received from him, further than the just ends of reparation or punishment require. It is forbidden in the scriptures, and is unbecoming the character and spirit of a peaceful follower of Jesus Christ. God vindicates the injuries done to his justice and his majesty, and to the order he has established in the world, yet without any emotion of pleasure or displeasure. He revenges the injuries done to his servants, because he is just, and because order and justice must be preserved. Men revenge themselves out of

weakness, because they are offended, because they are too much influenced by self-love. A great soul overlooks and despises injuries; a soul enlightened by grace and faith leaves the judgment and revenge of them to God, who has sufficiently declared himself, to make it understood by good men, that vengeance belongs only to him: "To me belongeth vengeance and recompense," Dan. xxxii. 35. He forbids malice and revenge in express terms; he will not allow us to keep any resentment in our hearts against our brethren: "Thou shalt not hate thy brother in thine heart; thou shalt not avenge, nor bear any grudge against the children of thy people," Lev. xix. 17, 18.

REVENUE, some sort of tax, Ezra iv. 13. grain, fruit, and the like, Isaiah xxiii. 3. durable riches, Prov. viii. 19. "In the revenue of the wicked is trouble," Prov. xv. 6. He may get wealth, but God's blessing is not upon it. See Ps. cxxvii. 2.

REVERENCE, a submissive and humble deportment: thus, Mephibosheth did reverence to David, and acknowledged him for his sovereign, 2 Sam. ix. 6. And wives are commanded to reverence their husbands, Eph. v. 33. i. e. to esteem them, to fear them, not with a servile but ingenuous fear, and such as proceeds from love. An awful reverence is always due to God, Psalm lxxxix. 7. His throne is high over all: before him angels veil their faces, saints prostrate themselves, and created nature trembles at his word. "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for God is a consuming fire," Heb. xii. 28, 29.

REVERSE, to annul, repeal, or revoke, Numb. xxiii. 20. Esther viii. 5, 8.

REVILE, to curse, or rail, Exod. xxii. 28. Matt. v. 11. "Being reviled, we bless," 1 Cor. iv. 12. What a most amiable picture does this exhibit of the power and grace of Christ! See 1 Peter ii. 23.

REVIVE, to invigorate, Neh. iv. 2. to become strong, Judges xv. 19. to restore to one's former condition, Psalm lxxxv. 6. to give comfort in trouble, Psalm cxxxviii. 7. Isaiah lvii. 15. to preserve and extend, Hab. iii. 2. "A little reviving," Ezra ix. 8. We were perishing, and our hopes were almost dead; and because of our sins, we were sentenced to death: but God in his mercy has given us a new trial.

REWARD signifies a gift or bribe, Deut. xxvii. 25. the fruit or result of labour, Eccl. ix. 5. human applause, Matt. vi. 2—5. comfort and joy, Psalm xix. 11. That free and unmerited recompense which shall be given to the godly by the goodness, bounty, and mercy of God, after all their labours in his service, Matt. v. 12. "Great is your reward in heaven:" God gives the grace to suffer, and then crowns that grace with glory; hence it is plain, the reward is not of debt, but of grace. See Luke vi. 23. Matt. vi. 6. Romans vi. 23. Col. iii. 24. Rev. xxii. 12. The punishment of the impenitent, Psalm cxi. 8.

RE'-ZEPH: rā'zĕf. [*A pavement, or burning coal.*] A town of Syria, 2 Kings xix. 12.

RE-ZI'-A: rĕzī'ȧ. [*A messenger.*] 1 Chron. vii. 39.

RE'-ZIN: rā'zĭn. [*Affection, goodwill, a runner, or messenger.*] A king of Syria, who made an alliance with Pekah, son of Remaliah, to invade Ahaz, king of Judah, in which attempt they succeeded; but Ahaz afterwards, in conjunction with Tiglath-Pileser, king of Assyria, defeated Rezin, and put him to death, 2 Kings xv. 37, 38. xvi. 5, 6. 2 Chron. xxviii. 5—7.

RE'-ZON: rā'zŏn. [*Small, lean, secret, secretary.*] The son of Eliadah, revolted from his master, Hadadezer, king of Zobah, in the days

of David, and putting himself at the head of a band of marauders, began to make excursions into the country about Damascus, of which he ultimately became master, and was acknowledged as king there, 1 Kings xi. 23.

RHE'-GI-UM: rĕjĕŭm. [*Rupture, fracture.*] A port-town in Italy, opposite Sicily. Here Saint Paul stayed one day, on his way to Rome, Acts xxviii. 13.

RHE'-SA: rĕsà. [*Will, affection, a head.*] Luke iii. 27.

RHO'-DA: rōdà. [*A rose.*] A damsel, who, living in the house of Mary the mother of John Mark, and hearing the voice of Peter, whom she imagined to be in prison, opened not the door for joy, but returned to tell those in the house, Acts xii. 13.

RHODES: rōdz. [*A rose.*] — Acts xxi. 1. an island to the southward of the province of Caria, in Asia Minor, among the Asiatic isles. In extent and population it ranked next to Cyprus and Lesbos. It was remarkable among the ancients for the skill of its inhabitants in the art of navigation; for a college, in which the students were renowned for eloquence and the mathematics; for the clearness of its air, insomuch that there was not a day in the year wherein the sun did not shine upon it; for its pleasant and healthy climate, which induced the Roman nobility to make it a place of their residence; and more especially for its prodigious statue of brass consecrated to the sun, and called his Colossus. This statue was seventy cubits high, had every finger as big as an ordinary man; and, standing astride over the mouth of the harbour, so that the ships sailed between its legs, on account of its vast bulk was reckoned one of the seven wonders of the world.—*Wells's Geography of the New Testament.*

RIB, a side bone of the body, 2 Samuel ii. 23. Eve is said to have been formed from a rib of Adam, Gen. ii. 21, 22. So that he saw she was of the same nature with himself, the same identical flesh and blood, and of the same constitution, in all respects, and consequently having equal powers, faculties, and rights—this at once ensured his affection, and excited his esteem.

RI'-BAI: rībāy. [*Strife, chiding, multiplying.*] 2 Sam. xxiii. 29.

RIB'-LAH: rĭblà. [*A quarrel, chiding, confirmed.*] A city of Syria, in the country of Hamath, and so agreeable for its situation that the kings of Babylon frequently resided there, 2 Kings xxiii. 33. Nebuchadnezzar, king of Babylon, continued at Riblah, while his army laid siege to Jerusalem, 2 Kings xxv. 6, 20, 21. And after the reduction of this place, king Zedekiah and his captive subjects were brought to Riblah, where the eyes of the former were put out, and his sons and principal officers put to death in his presence, Jer xxxix. 5. and lii. 9.

RICH, wealthy, 1 Tim. vi. 17. Such as place all their happiness and confidence in their outward prosperity, Matt. xix. 24. Luke vi. 24. Jesus Christ did not come in a state of wealth and opulence, nor did he pay his court to the rich. The whole New Testament throws contempt upon riches, shows their pernicious influence, and how difficult it is for those who enjoy them to enter into the kingdom, Mark x. 25. whilst, on the other hand, God hath chosen the poor of this world, rich in faith, and heirs of the kingdom, James ii. 5. Riches become the means of honour to a man just according to the use he makes of them. They put it in a man's power to shine more in humility, condescension, and good works. But then the foundation of honour here is not the possession of riches, simply considered, but the character

of the person who possesses them. "Every man is rich or poor, according to the proportion between his desires and enjoyments. Of riches, as of every thing else, the hope is more than the enjoyment: while we consider them as the means to be used at some future time for the attainment of felicity, ardour after them secures us from weariness of ourselves; but no sooner do we sit down to enjoy our acquisitions than we find them insufficient to fill up the vacuities of life. Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities. It is the great privilege of poverty to be happy unenvied, to be healthy without physic, secure without a guard, and to obtain from the bounty of nature what the great and wealthy are compelled to procure by the help of art. Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself, particularly being free from flatterers. Prosperity is too apt to prevent us from examining our conduct; but as adversity leads us to think properly of our state, it is most beneficial to us." —*Dr. Johnson.*

"Riches, like insects, while concealed they lie,
Wait but for wings, and in their season fly:
To whom can riches give repute and trust,
Content or pleasure, but the good and just?
Judges and senates have been bought for gold,
Esteem and love were never to be sold."—*Pope.*

RIDE, figuratively, it denotes honour and triumph, Isa. liii. 14. or God's protection of his cause and people, and the destruction of his enemies, Deut. xxxiii. 6. Psalm xviii. 10. xlv. 4. Isaiah xix. 1.

RIGHT, just, Genesis xviii. 25. that which was due, Isa. x. 2. the duty of children to parents, Eph. vi. 1, 2. Parents have also a claim upon their children for honour and obedience. "Children, obey your parents in the Lord, for this is right: honour thy father and thy mother."

RIGHTEOUSNESS, justice, holiness. The righteousness of God is the absolute and essential perfections of his nature; sometimes it is put for his justice. Job xxxvi. 3. Isa. xlv. 19, 23. xlvi. 13. li. 5, 6, 8. The term righteousness is frequently used, both in the Old and New Testament, to denote the obedience of Christ, by which all who believe are justified from all things, Acts xiii. 38, 39. Rom. v. 18, 19. viii. 3, 4. Psalm xl. 6—9. Isaiah liii. 5—12. Jer. xxiii. 6. 2 Cor. v. 21. Gal. ii. 21. iii. 21. The word is also applied to the good works of believers, because they flow from love to God, faith in Christ, gratitude for pardoning mercy, and because they have the divine glory for their aim and object. Luke i. 75. Rom. xiv. 17. 1 Cor. xv. 34. 2 Cor. ix. 10. Phil. i. 11. Heb. xi. 33. "They shall declare his righteousness unto a people that shall be born," Psalm xxii. 31. That is, they shall announce the true religion of the Lord Jesus, from one generation to another, to the end of time:—

"Rise, crown'd with light, imperial Salem, rise!
Exalt thy towering head, and lift thy eyes!
See a long race the spacious courts adorn;
See future sons and daughters yet unborn,
In crowding ranks, on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend
Walk in thy light, and in thy temple bend."

RIM'-MON: rimmon. [*A pomegranate, exalted.*] The name of an idol worshipped by the people of Damascus. Naaman the Syrian confessed to Elijah, that as often as he went into the temple of Rimmon, with his master the king of Damascus, and while the latter leaned upon his arm, he paid his adoration to Rimmon, 2 Kings v. 18. Some suppose Rimmon to have been an emblem of the sun, and others take it to have been Saturn—Venus—the Most High, &c. &c.

RIM'-MON-PA'-REZ: pârĕz.—An encampment of the Israelites, in the wilderness, Numb. xxxiii. 19.

RINGS, ornaments for the hands, fingers, and ears, Abraham's servant gave an ear-ring to Rebekah, Gen. xxiv. 22. After the victory that the Israelites obtained over the Midianites, they offered to the Lord the rings and bracelets that they had taken from the enemy, Numb. xxxi. 50. It was a mark of government and authority, and was used chiefly to seal patents or public orders; thus when Pharaoh committed the government of all Egypt to Joseph, he took his ring from his finger and gave it to Joseph, as a token of that authority with which he invested him, and which he intended he should exercise over all his people. In like manner did Ahasuerus to his favourite Haman, and to Mordecai who succeeded Haman in his dignity, Esther iii. 10. viii. 2. Luke xv. 22. James ii. 2.

RIN'-NAH: rinnâ. [*A song, rejoicing.*] 1 Chron. iv. 20.

RIPE, in a proper state to be plucked, or cut down. The wicked are ripe for the sickle of God's judgment, when their sin abounds, and the Almighty will no longer endure them, Joel iii. 13. Rev. xiv. 18.

RI'-PHATH: rĭphâth. [*Medicine, remedy, release.*] Second son of Gomer, and grandson of Japhet, Gen. x. 3.

RISE, to get up from one's seat, or from bed, Gen. xix. 2. Mark x. 49. to proceed from, Numb. xxiv. 17. to be advanced in authority, Prov. xxviii. 12. See art. *Arise.*

RIS'-SAH: rissâ. [*Watering, distillation, or dew.*] Numb. xxxiii. 22. An encampment of the Israelites in the wilderness.

RITE. See *Ceremony.*

RITH'-MAH: rithmâ. [*A juniper-tree, a sound or noise.*] Numb. xxxiii. 19. A station of the Israelites in the wilderness of Paran.

RIVER, a term applied by the Hebrews sometimes to the Nile, sometimes to the Euphrates, and sometimes to the Jordan. They also gave the name of river to brooks and rivulets that were not very considerable. (1.) An overflowing river—invasion by an army, Isa. lix. 19. The enemy shall come in like a flood. Jer. xlvi. 7, 8. "Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city, and the inhabitants thereof." See also Isa. xxxviii. 2. Jer. xlviii. 2. Amos ix. 5. Nahum i. 8. (2.) A river being frequently the barrier or boundary of a nation or country, the drying of it up is a symbol of evil to the adjoining land; and signifies that its enemies will make an easy conquest of it when they find no water to impede their progress. Thus Isaiah, foretelling the conquest of Cyrus, and the destruction of the Babylonian monarchy, has these words: "That saith to the deep, Be dry; and I will dry up thy rivers." Isa. xi. 15. "The Lord shall utterly destroy the tongue of the Egyptian sea, (that part of the land of Egypt which was enclosed among the mouths of the Nile;) and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod." See also Isa. xix. 6. and Zech. x. 11. (3.) A clear river is the symbol of the greatest good. Psalm xxxvi. 8. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life." Rev. xxii. 1. "He showed me a clear river of water of life, (that is, the inexhaustible and abundant happiness of the inhabitants of the New Jerusalem,) bright as crystal,

proceeding out of the throne of God and of the Lamb." Its clearness denotes their holiness and peace; and the brightness of its shining like crystal, the glorious life of those who drink it.

RIZ'-PAH: rizpâ. [*Stretched out, a bed, or fire-stone.*] Daughter of Aiah, 2 Sam. iii. 7.

ROB, to take away the property of another by force, Lev. xix. 13. to invade a country in waging unjust war, Isa. xlii. 24.

ROBE, a kind of garment, Exod. xxviii. 31. Our Saviour says, "Beware of the scribes, who desire to walk in long robes," Luke xx. 46. The scribes wore these garments in token of greater gravity than others: Christ condemns not the garb, but their affectation, ambition, vain-glory, and seeming holiness, whereby they deceived the people. Heavenly glory is likewise set forth by white robes, Rev. vi. 11. "White robes were given them," speaking of the martyrs: their innocency was cleared, and they made perfectly happy.

ROCK *of Horeb.* There are three rocks which go by this name, distinctly marked in scripture. The first is that from which Moses caused the waters to gush out, to supply the necessities of the people, when they were encamped at Rephidim, Exod. xvii. 6. The second is that on the top of mount Horeb, where Jehovah manifested his glory to Moses, and afterwards to Elijah, Exod. xxxiii. 21—23. 1 Kings xix. 10—12. The third is rather called Oreb. See Judg. vii. 25. Isa. x. 26. And is the place where Oreb, the prince of Midian was put to death. (1.) A defence, or place of refuge, Isa. xvii. 10. "Thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength," Psalm xviii. 2. "The Lord is my Rock." (2.) A quarry, figuratively the patriarch or first father of a nation; who is, as it were, the quarry whence the men of such nation must have proceeded, Isa. li. 1. "Look unto the rock whence ye are hewn;" that is, to Abraham and Sarah, whose descendants ye are. (3.) An unfruitful hearer, Luke viii. 6. "Some fell upon a rock, and as soon as it sprang up, it withered away." See the interpretation of Christ himself, in ver. 13. (4.) Rock giving water to the Israelites, Exod xvii. 5. Num. xx. 10, 11. Christ, 1 Cor. x. 4. "They drank of that spiritual Rock that followed them, and that Rock was Christ."

ROD is sometimes put for a staff or wand, 1 Sam. xiv. 27. "Jonathan put forth the end of the rod that was in his hand, and dipt it in an honeycomb." Or for a shepherd's crook, Lev. xxvii. 32. "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod." Or for those rods and chastisements which God makes use of to correct men, 2 Sam. vii. 14. "If he commit iniquity, I will chasten him with the rod of men." Job ix. 34. "Let him take his rod away from me."

Whate'er thy lot,—whoe'er thou be,—
Confess thy folly,—kiss the rod,
And in thy chastening sorrows see
The hand of God.—*Montgomery.*

The mighty power of the Messiah is sometimes represented by a rod of iron, Psalm ii. 9. "Thou shalt break them with a rod of iron." Rev. ii. 27. "He shall rule them with a rod of iron." Rod is put for a young sprout or branch, and to point out the miraculous birth of the Messiah, who was to proceed from a virgin mother, Isa. xi. 1. "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." It signifies sometimes a tribe or people, Psalm lxxiv. 2. "Remember the rod of thine inheritance, which thou hast redeemed."

The gospel published by Christ himself, or by his apostles and ministers, being accompanied by his Spirit, is called "the rod of his strength," or "his strong and powerful rod," whereby he did his great exploits, and established his church in the world, Psalm cx. 2. It is also taken for the rod of discipline, 1 Cor. iv. 21. "Shall I come unto you with a rod?" And for those means and instruments which God makes use of in his pastoral care over his people, Psalm xxiii. 4. "Thy rod and thy staff, they comfort me." "The rod of the wicked is their power and authority," Psalm cxxv. 3. Moab is called "a strong staff and a beautiful rod," Jer. xlviii. 17. They were a people that had been a rod against others, or had ruled over so many others; the rod and staff being the ensigns of power and government, as well as instruments for punishing offenders.

RO-GE'-LIM: rŏjâlim. [*A footman, searching out.*] A place of Gilead beyond Jordan, where lived Barzillai, the friend of David, 2 Sam xvii. 27.

ROH'-GAH: rŏgâ. [*Filled, drunk with talk.*] 1 Chron. vii. 34.

ROLL, in Ezekiel and Zechariah's vision, is represented as containing denunciations of heavy judgments against the wicked, Ezek. ii. Zech. v. See art. *Book*.

ROME: rōōm. [*Prevailing, mighty, strong, exalted.*] The metropolis of the world during the period comprised in the New Testament history. According to the chronology of Archbishop Usher, this city was founded by Remus and Romulus, A. M. 3966 of the Julian period, in A. M. 3256, B. C. 748, towards the close of the reign of Hezekiah, king of Judah. This city is so well known, that it is needless to give any account of it here. The sacred authors of the Old Testament have never mentioned it; but it is well known in the books of the Maccabees, and in the New Testament. St. Peter, chap. v. 13, 1 Epistle, has denoted it by the figurative name of Babylon. "The church that is at Babylon, elected together with you, saluteth you." St. John in his Revelation, xiv. 8. xvi. 19. xvii. 5. xviii. 2, 10, 21. points it out by the same name, and describes it in such a manner as can only agree to Rome. (1.) By its command over all nations. (2.) By its cruelty towards the saints: and (3.) By its situation upon seven hills, Rev. xvii. 9. St. Paul came twice to Rome: first, A. D. 61, when he appealed to Cæsar. And, secondly, A. D. 65, a year before his martyrdom, which happened in A. D. 66. St. Peter is supposed to have been at Rome more than once. It has been thought he went thither A. D. 42: he might return thither again about A. D. 45, 58, and 65. He suffered martydom there A. D. 66.

RO'-MANS: rōmânz. The religion of the ancient Romans was that of Paganism, which was the established religion of the empire, until the times of Constantine the Great, A. D. 315. The scriptures do not inform us at what time, or by whom the gospel was first preached in Rome; but it is highly probable that it was conveyed there soon after the day of Pentecost, which followed our Lord's resurrection, by some of the "strangers from Rome, Jews and proselytes," mentioned Acts ii. 10. as being at Jerusalem when the Holy Spirit was poured out upon the apostle. Such of them as were converted to the Christian faith would not fail, on their return home, to carry with them the glad tidings of salvation, and communicate it to others; and in the case of the church of Rome, we have an illustration of our Lord's parable of the grain of mustard-seed, Matt. xiii. 31. For a Christian church appears to

have been very early formed in that city, whose "faith was spoken of throughout the whole world," Rom. i. 8. and chap. xvi. 19. and whose numbers soon attracted the notice of the government, and drew upon them the implacable rage of the sanguinary tyrant, Nero.

The Epistle to the Romans, though seventh in order of time is placed first of all the apostolic letters, either from the pre-eminence of Rome, as being the mistress of the world, or because it is the longest and most comprehensive of all St. Paul's epistles. Various years have been assigned for its date; but the most probable date is that of the end of 57, or the beginning of 58. In perusing this epistle, it will be desirable to read, at least, the eleven first chapters at once, uninterruptedly, as every sentence, especially in the argumentative part, bears an intimate relation to, and is dependant upon the whole discourse, and cannot be understood unless we comprehend the scope of the whole. Further, in order to enter fully into its spirit, we must enter into the spirit of a Jew in those times, and endeavour to realize in our own minds his utter aversion from the Gentiles, his valuing and exalting himself upon his relation to God and to Abraham, and also upon his law, pompous worship, circumcision, &c. as if the Jews were the only people in the world who had any right to the favour of God. Attention to this circumstance will show the beauties of the apostle's style and argument, and that this epistle is indeed "a writing," says Dr. Macknight, "which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars."

RO-MAM'-TI-E'-ZER: rō'măm-tē-ā'zĕr. [*Exaltation, I have exalted my palace.*] 1 Chron. xxv. 4.

ROOF, the top of a house. The houses of the east were made flat-roofed; for which a law is given, Deut. xxii. 8. On these flat roofs the Asiatics, to this day, walk, converse, dry their hemp or flax, in its rough unmanufactured state, and here oftentimes they even sleep and pass the night. See Neh. viii. 16.

ROOM, a seat, Luke xiv. 8. place, Acts xxiv. 27. freedom from fear and danger, Ps. xxxi. 8. Every encouragement to seek salvation, Luke xiv. 22.

ROOT, put for stability, Col. ii. 7. "Rooted and built up"—they are to be rooted; as the good seed had been already sown, it is to take root; and the roots are to spread far, wide, and deep. The cause of a thing, 1 Tim. ii. 10. strength, Isa. xiv. 30. some particular sin, Heb. xii. 15. foundation, Job xxviii. 9. stock, Rev. xxii. 16. parents, Dan. xi. 7. Christ, Isaiah xi. 10. "A root of Jesse." Saint John has taken this expression from Isaiah, Rev. v. 5. where Christ has applied it to himself.

ROPES on the head, a token of the deepest humiliation, 1 Kings xx. 31.

ROSE, an emblem of the prosperity of Christ's kingdom, Isaiah xxxv. 1. The Redeemer is compared to the rose of Sharon, Song ii. 1.

ROSH: rŏsh. [*A head, top, the beginning.*] Son of Benjamin, Gen. xlvi. 21.

ROT signifies to be offensive, Prov. x. 7. "Chooseth a tree that will not rot," Isa. xl. 20. The rich made their idols of gold and silver; the poor man was obliged to put up with a wooden god!

ROVERS, the Amalekites so called, 1 Chron. xii. 21. compare with 1 Sam. xxx. 1, 9, 10.

ROUGH places, Isa. xl. 4. "The rough places made plain:" the hilly country made level, and the precipices plain.

ROYAL, spoken of apparel, Esth. v. 1. bounty, 1 Kings x. 13. crown, Esth. ii. 17. dainties, Gen. xlix. 20. diadem, Isaiah lxii. 3. estate, i. 19. law, James ii. 8. majesty, xxix. 25. pavilion, Jer. xliii. 10. and statute, Dan. vi. 7.

RUBY, in natural history, a beautiful gem, the colour of which is red, with a mixture of purple; and, in its most perfect state, a gem of extreme value. In hardness it is equal to the sapphire, and second only to the diamond. It is usually found very small; about the size of the head of the largest sort of pins. The ruby is frequently mentioned in scripture as a gem of great value, Job xxviii. 18. Prov. viii. 11.

RUDDER-BANDS, or, the bands of the rudders; for large vessels in ancient times had two or more rudders; one at the side, and another at the prow. The bands were some kind of fastenings, by which the rudders were hoisted some way out of the water; for, as they could be of no use in the storm, and should there come fair weather the vessel could not do without them, this was a prudent way of securing them from being broken to pieces by the agitation of the waves. These bands being loosed, the rudders would fall down into their proper places, and serve to steer the vessel into the creek, which they now had in view, Acts xxvii. 40.

RUDE in speech, 2 Cor. xi. 6. i. e. plain, and unadorned.

RUDIMENTS, the first principles or ground of any art or science, Col. ii. 8.

RUE, an herb well known, Luke xi. 42.

RU'-FUS: rûfus. [*Red.*] Son of Simon the Cyrenean, probably famous among the first Christians, since Mark mentions him with distinction, Mark xv. 21. and thought to be the same as the Rufus of Rom. xvi. 13.

RU-HA'-MAH: rûhâmâ. [*Having obtained mercy.*] Hosea ii. 1.

RUIN, destruction, or the means of it, 2 Chron. xxviii. 23. Isaiah xxv. 2.

RULE, in general a proposition according to which our actions are to be framed, Gal. vi. 16. "As many as walk according to this rule," i. e. what is laid down in the preceding verses, that redemption is through the sacrifice of Christ; and that circumcision and uncircumcision are equally unavailable; and that none can be saved without being created anew. The rule of the salvation of man, consists in freely receiving what God freely gives in the gospel; which pre-supposes a deep sense of our need of those things, as without this we should not prize them, Matthew ix. 12. Government, divine or human, Exod. xviii. 21. xxii. 28. 1 Tim. v. 17. Rom. xii. 8. Method is a matter of great importance in all the affairs of life. It is a true saying, "He that does little with his head, must do much with his hands;" and even then, the business is not half done, for want of method. Now, he who has a proper method of doing business will show it in every affair of life, even the least. He who has a disorderly family has no government of his family; he probably has none, because he has no method, no plan of presiding. It was natural for the apostle to say, "If a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. iii. 5. Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of govern-

ment, whether ecclesiastical or civil. See art. *Elder*.

RU'-MAH : ròòmȧ. [*High, exalted, rejected,*] 2 Kings xxiii. 36. a city near Shechem ; called Aruma, Judges ix. 41.

RUN, see *Race, Prize,* and *Reaching*.

RUST, any thing that consumes or cankers clothes or metals, Matt. vi. 19, 20. There is a saying, Dr. Clarke observes, exactly similar to this in the institutes of Menu: speaking of the presents made to Brahmans, he says, "It is a gem which neither thieves nor foes take away, and which never perishes."

RUTH : ròòth. [*Watered, filled, made drunken.*] A Moabitish female, who married Chilion, the son of Elimelech and Naomi, an Israelite who had settled in the country of Moab ; but by whom she had no children. Naomi, her mother-in-law, having lost her husband and two sons, was desirous of returning into her own country, and her two daughters-in-law, namely, Ruth and Orpah, being also widows, were desirous of going along with her. Naomi remonstrated with them upon their resolution in this matter, seeing that she could make no provision for them there, and Orpah was persuaded to remain in the land of Moab, but Ruth would not be moved from her purpose. "Entreat me not," said she, "to leave thee, nor to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God, my God," Ruth i. 1—16. This took place about the end of the government of the Judges, and, according to Josephus, under the administration of Eli. Ruth was afterwards married to Boaz, the great-grandfather of David, chap. iv. 21.

The book of Ruth is generally considered as an appendix to that of Judges, and an introduction to that of Samuel. The scope of this book is to delineate part of Christ's genealogy in David's time, (compare Ruth iv. 18—22. with Matt. i. 5, 6.) and also to evidence the care of divine providence over those who sincerely fear God, in raising the pious Ruth from a state of the deepest adversity to that of the highest prosperity. The whole narrative is written with peculiar simplicity ; and the interviews between Boaz and Ruth display the most unaffected piety, liberality, and modesty ; and their reverent observance of the Mosaic law, as well as of ancient customs, is pourtrayed in very lively and animated colours.

S

hât, hâte, hâll—bèt, bêar, bèer—fit, fight, field—nôt, nôte, nòose—bůt, bůsh, blůe—lovelў, lўe.

SA-BAC'-THA-NI : sâbâkthânў. [*Thou hast forsaken me.*]—Matt. xxvii. 46. Dr. A. Clarke reads "Forgotten me;" and adds, this word makes very good sense, and comes nearer the sabachthani of the evangelists. "Why hast thou forgotten me," are words often used by David and others, in times of oppression and distress. See Psalm xlii. 9.

SA-BA'-OTH : sâbâôth. [*The Lord of hosts, or God of armies.*] Rom. ix. 29.

SABBATH, cessation from labour, rest, repose. Every seventh day was appropriated to sacred repose, and called the sabbath; although this name is in some passages given to other festivals, as in Lev. xxv. 4. and sometimes it denotes a week, as in Matt. xxviii. 1. Luke xxiv. 1. Acts xx. 7. and 1 Cor. xvi. 2. In the observance of the sabbath, the following circumstances were enjoined by divine command. (1.) This day was to be held sacred as a day of worship, in memory of the creation of the world by Jehovah, and also as a day of repose both for man and beast, that they might be refreshed, and not have their bodily strength exhausted by uninterrupted labour, Gen. ii. 1—3. Exod. xx. 10, 11. Ezekiel xx. 20. (2.) On this day the people were most religiously to abstain from all manner of work, Exodus xx. 10. xxiii. 12. xxxi. 12—17. xxxv. 2. Deut. v. 14, 15. Jer. xvii. 22. It was therefore unlawful to gather manna, Exod. xvi. 22—30. to light a fire for culinary purposes, Exod. xxxv. 3. Numb. xv. 32—36. and to sow or reap, Exodus xxxiv. 21. To these enactments the Jewish doctors added a variety of other regulations, for which there is not the slightest foundation in the law of Moses. See Matt. xii. 2. The services of the temple, however, might be performed without profaning the sabbath, such as preparing the sacrifices, Lev. vi. 8—13. Numb. xxviii. 3—10. Matt. xii. 5. and it was also lawful to perform circumcision on that day, John vii. 23. (3.) The sabbath was to be devoted to cheerful rest, that not only the Israelites, but also strangers living with them, as well as their cattle, might be refreshed, Exod. xxiii. 12. The sabbath commenced at sun-set and closed at the same time on the following day, Matt. viii. 16. Mark i. 32. Whatever was necessary was prepared on the latter part of the preceding day, that is, on our Friday: hence, the day preceding the sabbath is in the New Testament termed the preparation, Matt. xxvii. 62. Mark xv. 42. Luke xxiii. 54. and John xix. 14, 31, 42. Let the reader beware of violating the sanc-

tity of the Christian sabbath by loitering about public places, or mingling in convivial parties, or making excursions into the country for pleasure. Such practices have the worst effects on the minds of the young, and will be opposed by them to every argument that urges them to keep the sabbath. Providence has punished those that sought amusement on the sabbath by fatal calamities, and by giving over those whom it suffers to persist in it to a reprobate mind. See *Lord's day*.

SAB'-DI: sâbdȳ. [*A dowry, flowing with abundance.*] 1 Chon. xxvii. 27.

SA-BE'-ANS: sâbâânz. [*Leading into captivity.*] A people tall of stature, and of more majestic appearance than common, Isa. xlv. 14. They are supposed to be the descendants of Abraham by Keturah, whose son Jokshan begat Sheba. The sons of Keturah were sent by Abraham into the east, Gen. xxv. 6. and inhabited Arabia Deserta, on the east of the land of Uz. See Job i. 15. also Ezek. xxvii. 22. and Joel iii. 8.

SAB'-TAH: sâbtâ. [*A going about, compass, old age*] The third son of Cush, Gen. x. 7.

SAB-TE'-CHAH: sâbtêkâ. [*The cause of wounding, or the smiting of old age.* The fifth son of Cush, Gen. x. 7.

SA'-CAR: sâkâr. [*Wares, a price, drunkenness.*] 1 Chron. xi.

SACK'-BUT: sâkbŭt. A wind instrument of music, much in use among the Chaldeans, Dan. iii. 5.

SACKCLOTH, a cloth worn in mourning. "Gird you with sackcloth, and mourn before Abner," 2 Sam. iii. 31. "Let us put sackcloth on our loins, and go out and implore the clemency of the king of Israel," 1 Kings xx. 31. "Ahab tore his clothes, put on a shirt of hair-cloth next to his skin, fasted, and lay upon sackcloth," 1 Kings xxi. 27. And when Mordecai was informed of the ruin that threatened his nation, he put on sackcloth and covered his head with ashes, Esth. iv. 1. And Job says, "I have sewed sackcloth upon my skin," Job xvi. 15. On the contrary, in time of joy, and upon the hearing of any good news, those that were clad in sackcloth, tore it from their bodies, and cast it from them, Psalm xxx. 11. Sackcloth appears to have been made of hair, and as to its colour to have been black, Rev. vi. 12.

SACRIFICE is a solemn act of religious worship, which consisted in offering up, or devoting, something animate or inanimate, either as an expression of gratitude to God, for some special favour, or to conciliate his approbation. Under the law, sacrifices of various kinds were appointed for the children of Israel: the Paschal lamb, Exod. xii. 3. the holocaust, or whole burnt-offering, Leviticus vii. 8. the sin-offering, or sacrifice of expiation, Leviticus iv. 3, 4. and the peace-offering, or sacrifice of thanksgiving, Lev. vii. 11, 12. all of which emblematically set forth the sacrifice of Christ, being the instituted types and shadows of it. See Heb. ix. 9—15. chap. x. 1, 8—10. 1 Cor. v. 7. The legal sacrifices were only brute animals, such as bullocks, heifers, goats, lambs, &c. &c. but the sacrifice of Christ was himself, a person of infinite dignity and worth, Heb. ix. 12, 13. compare with chap. i. 3. ix. 14, 26. and x. 10. The former, though they cleansed from ceremonial uncleanness, could not possibly expiate sin, or purify the conscience from the guilt of it; and so it is said that God was not well pleased in them, Heb. x. 4, 5, 8, 11. But Christ, by the sacrifice of himself, hath effectually and for ever put away sin, having made an adequate atonement unto God for it, and by means of faith in it he also purges the conscience from dead

works to serve the living God, Heb. x. 10—26. Eph. v. 2. The legal sacrifices were statedly offered, year after year, by which their insufficiency was indicated, and an intimation given that God was still calling sins to remembrance, Heb. x. 3. but the last required no repetition, because it fully and at once answered all the ends of sacrifice. See articles *Atonement*, *High Priest*, *Mediator*, and *Offerings*. The term sacrifice is often used in the New Testament in a metaphorical sense, and applied to the good works of believers. See Rom. xii. 1. Heb. xiii. 15, 16. Phil. iv. 18. 1 Pet. ii. 5.

SACRILEGE, robbing God, or profaning sacred things, Rom. ii. 22. Dan. v. 2. Mal. iii. 8.

SAD, sour, gloomy, Matt. vi. 16.

SAD'-DU-CEES: sâddûsèez. — [*Justified, cut, schisms.*] The sect of the Sadducees derived its name from Sadok, a pupil of Antigonus Sochœus, president of the sanhedrin or great council, who flourished about two hundred and sixty years before the Christian æra, and who inculcated the reasonableness of serving God disinterestedly, and not under the servile impulse of the fear of punishment, or the mercenary hope of reward. Sadok, misunderstanding the doctrine of his master, deduced the inference that there was no future state of rewards or punishments. Their principal tenets were the following: (1.) That there is no resurrection, neither angel, nor spirit, Matt. xxii. 23. Acts xxiii. 8. and that the soul of man perishes together with the body. (2.) That there is no fate or Providence, but that all men enjoy the most ample freedom of action; in other words, the most absolute power of doing either good or evil, according to their own choice. (3.) They paid no regard whatever to any tradition, adhering strictly to the letter of scripture, but preferring the five books of Moses to the rest. It has been conjectured by some writers, that they rejected all the sacred books but those of Moses, because Jesus Christ preferred to confute them out of these. But this hypothesis is no proof.

SA'-DOK: sâdŏk. [*Just, or justified.*] Matt. i. 14.

SAFETY signifies external peace, Lev. xxv. 18, 19. Ezek. xxxiv. 25. without fear, Psalm lxxviii. 53. false confidence, 1 Thess. v. 3. a well-grounded hope, Job xi. 18. "Thou shalt take thy rest in safety;" thou shalt be in perfect security; no enemy shall molest thee, and many shall seek thy friendship. See Isa. xxxii. 18.

SAILORS, Rev. xviii. 17. See art. *Mariners*.

SAINTS, believers in Jesus Christ are so called, 1 Cor. i. 2. Phil. i. 1. Col. i. 2, 4, 12. The literal import of the term is "holy ones," and it supposes them to be such as were redeemed from among men by the blood of the Son of God, Rev. xiii. 10. xiv. 12. and sanctified by the Divine Spirit, 1 Cor. vi. 11. 2 Thess. ii. 13. John xvii. 17. 1 Pet. i. 15. ii. 9.

SA'-LAH: sâlâ. [*Mission, sending, spoiling.*] Luke iii. 35.

SAL'-A-MIS: sâllâmis. [*Shaken, tost, beaten.*] A noted city in the island of Cyprus, situated opposite to Seleucia, on the Syrian coast. Paul and Barnabas brought the gospel into it, in the year of Christ 44, and converted to the Christian faith Sergius Paulus, the governor of the island, Acts xiii. 5.

SA-LA'-THI-EL: sâlâthŷĕl.— [*Asked, or lent of God.*] The son of Jeconiah and father of Zorobabel, 1 Chron. iii. 17. Matt. i. 12.

SAL'-CAH: sâlkâ. [*Thy basket, thy lifting up.*] 1 Chron. v. 11.

SA'-LEM: sâlĕm. [*Peace, complete, perfect.*] Thought to be the original name of the city of Jerusa-

lem, Gen. xiv. 18. Psalm lxxvi. 2. It was also the name of a place situated upon the river Jordan, and near to which John baptized the disciples, John iii. 23.

SAL'-LAI: sălläy. [*An exaltation.*] Neh. xi. 8.

SAL'-LU: sălłu. [The same.] Numb. xxv. 14.

SAL'-MAH: sălmä. [*Peace, perfection.*] 1 Chron. ii. 11.

SAL'-MON: sălmŏn. [*Peaceable, giving again, or that rewards.*] The son of Nahshon, married Rahab, and became the father of Boaz, 1 Chron. ii. 11, 51, 54. Ruth iv. 20, 21. Matt. i. 4, 5.

SAL-MO'-NE: sălmōnē. [*A flowing, commotion, a breaking in pieces.*] A city and sea-port in the island of Crete, near to which Paul passed when on his voyage to Rome, Acts xxvii. 7.

SA-LO'-ME: sălōmē. [The same as Salmon.] The name of several Jewish women, mentioned in the New Testament. One was the daughter of Herodias, and accessary to the death of John the Baptist. Another was the wife of Zebedee, and mother of the apostles James and John. Comp. Matt. xxvii. 56, with Mark xv. 40. and xvi. 2.

SALT, a useful seasoning made of sea-water, or particular springs, and also dug out of mines. In Num. xviii. 19. mention is made of a covenant of *salt*. The expression appears to be borrowed from the practice of ratifying their federal engagements by salt; which, as it not only imparted a relish to different kinds of viands, but also preserved them from putrefaction and decay, became the emblem of incorruptibility and permanence. It is well known, that the Asiatics deem the eating together as a bond of perpetual friendship: and as salt is now, as it anciently was, a common article in all their repasts, it may be in reference to this circumstance that a perpetual covenant is termed a covenant of salt; because the contracting parties ate together of the sacrifice offered on the occasion, and the whole transaction was considered as a league of endless friendship. Signifies purity and persevering fidelity in the worship of God, Lev. ii. 13. Our Saviour, in his sermon on the mount, tells his disciples, "Ye are the salt of the earth," Matt. v. 13. Ye are persons, who being endued with grace yourselves, ought to season others, and preserve them from corruption; and the doctrine which ye profess is as opposite as can be to the putrefaction of the world, both in respect to corrupt doctrine and corrupt manners. "Let your speech be always with grace, seasoned with salt;" let it be such as has a tendency to oppose and preserve from the corruption of sin: let it not only be holy, but wise, gracious, and intelligent. Salt, from its use in preserving food from corruption, and rendering it both savoury and wholesome, has always been made an emblem of wisdom.

SALVATION signifies a great deliverance from outward dangers, Exod. xiv. 13. When the Lord delivered his people from the state of bondage under which they had been long held in Egypt, and rescued them from the tyrannizing power of Pharaoh, he saved them from the hands of their enemies and of all that oppressed them, Ps. cvi. 8—10. So he was their Saviour, Isaiah lxiii. 8, 9. When David slew Goliah of Gath, it is said, "the Lord wrought salvation in Israel," 1 Sam. xi. 13. and when the Israelites slew the Philistines, it is added, "the Lord saved the former by a great salvation," 1 Chron. xi. 14. *Marg.* But though the term admits of this general application, it is obvious that, in the New Testament especially, it is used in a more definite and appropriate sense to denote that de-

liverance from eternal destruction which Christ hath obtained for sinners of the human race, by means of his incarnation, death, and sufferings; namely, "the salvation of the soul." See articles *Faith*, *Repentance*, *Reconciliation*, *Redemption*, *Obedience*, *Gospel*, and *Sanctification*. "How shall ye escape, if ye neglect so great salvation?" The salvation mentioned here is the whole system of Christianity, with all the privileges it confers; properly called salvation, because by bringing such abundance of heavenly light into the world, it saves or delivers men from the kingdom of darkness, ignorance, error, and superstition; and provides all the requisite means to free them from the power, guilt, and contamination of sin. Those who neglect this salvation, cannot escape the coming judgments of God, because they sin against the very cause and means of their deliverance.

SALUTATIONS, wishes of health and happiness, not of a temporal nature merely, but of a spiritual description likewise, 1 Cor. xvi. 21. 2 John ver. 13.

SA-MA'-RI-A: sămârèà. [*A keeping, his guard, a briar, a thorn.*] The ancient capital of the kingdom of Israel is very frequently mentioned in the Old Testament: it was situated on a hill which derived its name from Semer or Shemer, of whom it was purchased by Omri king of Israel, B.C. 921, who made it the seat of his government, and called it Samaria from its former owner. By his successors it was greatly improved and fortified, and, after resisting the repeated attacks of the kings of Assyria, it was destroyed by Shalmaneser, B. C, 717, who reduced it to a heap of stones, Micah i. 6. 2 Kings xvii. 6. Samaria seems to have risen again from its ruins during the reign of Alexander, B. C. 549, after whose death it was subject to the Egyptian and Syrian kings, until it was besieged, taken, and rased to the ground by the high-priest Hyrcanus, B.C. 129 or 130. It was afterwards wholly rebuilt, and considerably enlarged, by Herod surnamed the Great, who gave it the name of Sebaste, and erected a temple there in honour of the emperor Augustus.

SA-MAR'-I-TAN: sămârètăn. Luke x. 33. The Samaritans, mentioned in the New Testament, were in part descended from the ten tribes, most of whom had been made captive by the Assyrians, blended with other distant nations, and settled in the same district with their conquerors. The different people for some time retained their respective modes of worship; but the country being depopulated by war, and infested with wild beasts, the mixed multitude imagined, according to the ideas then generally prevalent in the heathen world, that this was a judgment upon them for not worshipping the God of the country in which they resided. On this account one of the priests, whom they had carried away from Samaria, came and "dwelt in Bethel, and taught them how they should fear the Lord," 2 Kings xvii. 24, 33. The temple of Jerusalem being destroyed by Nebuchadnezzar, the Samaritans proposed to join with the Jews, after their return from the captivity, in rebuilding it; but their proposal was rejected, Ezra iv. 3. and other causes of dissension arising, the Samaritans, at length, by permission of Alexander the Great, erected a temple on mount Gerizim, in opposition to that at Jerusalem. Here the Samaritans performed the same worship with the Jews; and also continued as free from idolatry as the Jews themselves; Sanballat, who was then governor of the Samaritans, constituted Manasses the son of Jaddus, the Jewish high-priest of the temple at

Gerizim, which, from that time, they maintained to be the place where men ought to worship. Hence arose that inveterate enmity and schism between the two nations, of which we meet with numerous examples in the New Testament. How flagrant and bitter their rage was is evident from the instance of the woman of Samaria, who appeared amazed that our Lord, who was a Jew, should so far deviate from the national antipathy as to ask her, who was a Samaritan, even for a cup of cold water; for the Jews, adds the sacred historian, have no friendly intercourse and dealings with the Samaritans, John iv. 9. With a Jew, the very name of a Samaritan comprised madness and malice, drunkenness and apostacy, rebellion and universal detestation. When instigated by rage against our blessed Saviour, the first word their fury dictated was "SAMARITAN—thou art a Samaritan, and hast a devil," John viii. 48. Nor did the Samaritans yield to the Jews in virulence and invective, reproaching them for erecting their temple on a spot that was not authorized by the divine command; and asserting Gerizim was the sole, genuine, and individual seat which God had originally chosen to fix his name and worship there, John iv. 20. How sanguine the attachment of the Samaritans was to their temple and worship is manifest from their refusing to Jesus Christ the rites of hospitality, which, in those early ages, were hardly ever refused, "because his face was as though he would go to Jerusalem," Luke ix. 52, 53. and it appeared that he intended only to pass transiently through their territories, without visiting their temple. Though greatly reduced in number, there are still some descendants of the Samaritans at Naplosa, (the ancient Shechem,) at Gaza, Damascus, and Grand Cairo.

SAM'-GAR-NE'-BO: sămgär-nā'bō. Jer. xxxix. 3.

SAM'-LAH: săm'lā. [*Raiment.*] A king of Edom, Gen. xxxvi. 36.

SA'-MOS: sā'mos. [*Full of gravel.*] An island of the Archipelago, on the coast of Asia Minor. The Romans wrote to the governor of Samos in favour of the Jews, in the time of Simon Maccabees, A. M. 3685, D. C. 139, 1 Mac. xv. 23. St. Paul went ashore on the same island, as he was going to Jerusalem, A. D. 58, Acts xx. 15.

SA-MO-THRA'-CI-A: săm'ō-thrā'-shĕ-ā. [The same as Samos.] An island of the Ægean Sea. St. Paul, departing from Troas for Macedonia, arrived first at Samothracia, and then landed in Macedonia, Acts xvi. 11. It received its name from the circumstance of its being peopled by Samians and Thracians.

SAM'-SON: săm'sŏn. [*His ministry, or there the second time.*] Son of Manoah, was of the tribe of Dan, and of a mother whose name we do not find in scripture. Respecting the circumstances attending his birth, which took place in the year of the world 2849, see art. *Manoah*. Samson was appointed by God to deliver Israel from the oppressive yoke of the Philistines; and, by extraordinary assistance, he discomfited them on various occasions, Judges xiii. xiv. xv. and xvi. See art. *Philistines*. He resided sometimes in the camp of Dan, and sometimes between Zorah and Eshtaol. One day, as he went down to Timnath, Samson saw a young woman whom he wished to marry, and requesting his parents to obtain her for him, they replied, "Is there not a woman among the daughters of thy brethren, or among all thy people, that thou goest to take a wife of the uncircumcised Philistines?" But Samson persisted, saying, "Get her for me, for she pleaseth me well." This is what is sup-

posed to be a sufficient reason to justify either man or woman in their random choice of a wife or husband: the maxim is the same with that of the poet:

> "Thou hast no fault, or I no fault can spy;
> Thou art all beauty, or all blindness I."

His parents acted very properly in objecting to his choice, for the Israelites were forbidden by their law to intermarry with any of the inhabitants of Canaan, Exod. xxxiv. 16. Deut. vii. 3. They, however, yielded to his importunity, and were proceeding with him to Timnath, when Samson, turning aside, beheld a young lion ready to seize him; and he laid hold on the lion and tore him to pieces; and then went back to his parents, but said nothing of his exploit. Some time after, as he was passing by the same spot, curiosity led him to examine the carcase of the lion, when he found it dried up, and a swarm of bees having hived themselves in it, had formed a honey-comb. Samson now consummated his marriage with the damsel at Timnath, and the inhabitants of the city, according to the custom of the times, appointed thirty young men to do him honour at his wedding. To entertain them, Samson proposed a riddle, which they were to explain to him before the seven days of the feast were ended, engaging, upon their compliance, that he would reward them with thirty changes of raiment; but in case of their failure, he should exact from them the same reward. The enigma was couched in these words, "Out of the eater came forth meat, and out of the strong came forth sweetness." The solution of the riddle could not have been effected by them, if they had not tampered with his wife. Samson, however, went down to Ashkelon, and slew thirty men, with whose raiment he paid the forfeiture that had been incurred by the disclosure of the riddle; after which, being disgusted with the conduct of his wife, he left her with her own relatives, and returned to his father's house. At length Samson went again to Timnath, with a view of being reconciled to his wife, but soon found that she was married to another man. This excited his resentment afresh against the Philistines, on whom he vowed to be revenged; and, it being the time of wheat harvest, "he caught three hundred foxes, and took firebrands, and tied the foxes tail to tail, and placed a firebrand between each pair, and turning them adrift into their fields, burnt up their standing corn, together with their vineyards and olives." See art. *Fox*. This was the signal to open hostilities between Samson and the Philistines; for when the latter learned that Samson had been instigated to this conduct by the provocation he had received from his father-in-law, who had given his wife to another man, they burnt both her and her father with fire; and Samson, to avenge their deaths, "smote the Philistines hip and thigh (a proverbial phrase to express an utter rout) with great slaughter." After this exploit Samson retired into the cave of Etam, in Judah, which when the Philistines knew they invaded the country of Judah in great numbers, laying it waste, being determined to seize Samson, and punish him for the injuries he had inflicted on them. To avert from their country the impending calamities, three thousand men of the tribe of Judah approached the rock Etam, desirous of remonstrating with Samson on his conduct in rousing the resentment of the Philistines, to whom they were in subjection; but he vindicated his conduct on the principle of retaliation: "As they did unto me, so have I done unto them." He nevertheless, at their request, consented that

they should bind him with cords, and deliver him into the hands of the Philistines. When the latter saw him in this state, they set up loud shouts of exultation, and were probably proceeding to put him to death; on which the Spirit of the Lord came upon Samson, and he snapt in pieces the cords that bound him, and seizing the jaw-bone of an ass that lay at his feet, he rushed upon his enemies, and slew a thousand men; and having scattered the Philistines, he threw away the contemptible weapon, and named the place Ramath-lehi, that is, "the lifting up, or casting away, of the jaw-bone." Exhausted by the violent exertion that he had made, and parched with thirst, Samson cried to the Lord for relief, "and God clave a hollow place that was in Lehi, and the water gushed out to assuage his thirst; and when he had drank, his spirits were recruited, and he revived." After this, Samson went down to Gaza, one of the principal cities of the Philistines, and attached himself to a woman of the name of Delilah. See art. *Gaza* and *Delilah*. Samson lived about thirty-eight years, and does not appear to have left any posterity: he judged Israel about twenty years, i. e. from the year of the world 2867 to 2887. "The case of Samson," says Dr. Hales, "furnishes an instructive and awful example, that extraordinary gifts of the Spirit are not always accompanied with corresponding graces, or fruits of the Spirit. Manoah and his wife appear to have been a pious couple, and likely to train up their son in the way he should go, betimes; but so early as twenty years of age, against his parents' wishes and remonstrances, he sought a wife among the uncircumcised, and after his disappointment in her, he spent the rest of his life in the company of lewd women, which must have been a great grief to his parents and friends."—*Hales's new Analysis of Chronology*, vol. ii. book i. p. 330.

SAM'-U-EL: sămmûĕl. [*Heard of God, asked of God.*] The prophet was the son of Elkanah and of Hannah, Israelites of the tribe of Levi, and family of Kohath. His father resided at the city of Ramah, in the tribe of Ephraim, 1 Sam. i. 1, 2. See articles *Eli* and *Hannah*. When the child was weaned, his mother brought him to Shiloh, into the house of the Lord; and as he had been given her in answer to prayer, she now, in compliance with the vow she had formerly made, was desirous of devoting him to God. The high-priest cheerfully accepted the donation, and "Samuel ministered unto the Lord," 1 Sam. iii. 1. He was clothed with a linen ephod, and his mother continued annually to make him a little coat of linen, which she brought to him on the solemn days, when with her husband she went up to Shiloh to offer sacrifice to the Lord. Samuel, whose turn of mind exhibited an affecting contrast to that of Hophni and Phinehas, the two sons of the venerable Eli, soon became a great favourite with the latter. Samuel is thrice called by the Lord; who informs him of the evils which shall be brought on the house of Eli, verses 2—15. Eli inquires of Samuel what the Lord had said, 16, 17. He gives a faithful relation of the whole, which Eli heard with patient attention, and then meekly exclaimed, "It is the Lord, let him do what seemeth him good." All the words of Samuel were literally accomplished. A war broke out between Israel and the Philistines, in which the former were defeated; the ark of the Lord was captured, Hophni and Phinehas fell among the slain, and Eli, on hearing of this disaster, fell from his seat and expired, chap. iv. The fame of Samuel was now spread throughout Israel, and he was con-

sidered as a prophet of the Lord. But it was a time of great degeneracy, and many years elapsed before this eminent man could effect a reformation. At length his labours began to prosper, and he had the satisfaction to see a spirit of repentance begin among the people. A general assembly was convened at Mizpeh, where all the superstitious relics of idolatry were renounced, the worship of Jehovah was restored, and Samuel was publicly acknowledged as the judge of Israel. The divine favour now shone again upon this people, and they succeeded in repelling the insults of their neighbours, the Philistines, who were the most potent of all their enemies, ch. vii. Samuel resided at his patrimonial house in Ramah, but he made a regular circuit once a year throughout Israel, for the purpose of administering justice. But when the infirmities of old age seem to have rendered this annual progress too burthensome, he appointed his two sons to act in his stead, as the judges of Israel. In this act Samuel appears to have consulted his own inclination and partiality rather than the divine will. The stream of justice was soon polluted by bribery and extortion; and so flagrant was the wickedness of Samuel's sons, that the elders of Israel waited upon the aged prophet, and after setting before him the bad conduct of his children, they desired him to "make them a king, that they might be like other nations," chap. viii. By the command of God the prophet anointed Saul king over Israel; and this he did with a ready submission, for no man was ever more prompt to obey the word of the Lord than Samuel, "even from his youth." When Saul was crowned, the man of God collected the statutes for the government of the kingdom into a book, and deposited them in the holy place: after which, on resigning his judicial authority, he made a noble declaration to the people, (see ch. xii. 1—5.) and concluded by expressing his tender regard for them, and his resolution of being always attentive to their welfare: "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way. Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king." Thus did Samuel retire from his public station as a magistrate, but still retained his sacerdotal authority, by virtue of which he denounced the judgments of the Lord against Saul for various offences. Samuel died at the age of ninety-eight, about two years before Saul, in the year of the world 2947. And all Israel mourned for him, and he was buried at his own house at Ramah, 1 Sam. xxv. 1.

The first book of Samuel contains the history of the Jewish church and polity, from the birth of Samuel, to the death of Saul, the first king of Israel. The second book of Samuel contains the history of David, the second king of Israel, during a period of nearly forty years, i. e. from the year of the world 2948 to 2988. These books are of very considerable importance for illustrating the book of Psalms, to which they may be considered as a key. Thus, Ps. iii. will derive much light from 2 Sam. xv. 14. Psalm iv. from 1 Sam. xxii. xxiii. xxvi. Psalm vii. from 2 Sam. xvi. 5, 11. Psalm xxiv. from 2 Sam. vi. 12. Psalm xxx. from 1 1 Sam. v. 11. Psalm xxxii. and li. from 2 Sam. xii. Psalm xxxiv. from 2 Sam. xxi. 10—15. Psalm xxxv. from 2 Sam. xv. xvii. Psalm xlii. and xliii. from 2 Sam. xvii. 22—24. Psalm lii. from 1 Sam. xxii. 9. Ps. liv. from 1 Sam. xxiii. 19. and xxvi.

1. Psalm lv. from 2 Sam. xvii. 21, 22. Psalm lvi. from 1 Samuel xxi. 11—15. Psalm lvii. from 1 Samuel xxii. 1. and xxiv. 3. Psalm lix. from 1 Samuel xix. 11. Psalm lx. from 2 Sam. viii. 3—13. and x. 15—19. Psalm liii. from 1 Samuel xxii. 5. and xxiii. 14—16. Psalm lxviii. from 2 Samuel vi. 3—12. Psalm lxxxix. from 2 Sam. vii. 12. and Psalm cxlii. from 1 Sam. xxii. 1. and xxiv. 1.

SAN-BAL'-LAT: sănbăl'lăt. [*A bramble-bush, or an enemy hid in secret.*] The Horonite, Neh. ii. 10. chief of the Cuthites or Samaritans. He was an enemy to the Jews; and when Nehemiah came from Shushan to Jerusalem, and began to rebuild the walls of the city, Sanballat did all he could to prevent it, both by fraud and force, Neh. vi. 1—9.

SANCTIFICATION denotes to separate from a common to a holy purpose, Gen. ii. 3. Exod. xiii. 2. Heb. x. 14. In this sense our Lord uses the term, when he says, "for their sakes I sanctify myself," John xvii. 19. that is, separate and dedicate myself to be a sacrifice to God for them, "that they also may be sanctified through the truth;" that is, that they might be cleansed from the guilt of sin. Under the law of Moses, there was a ceremonial sanctification, which might be obtained by the observance of external rites and ordinances, while persons were destitute of inward purity. See Psalm l. 8, 9. li. 16. Isa. i. 11—15. Heb. ix. 13. In the New Testament sense, sanctification denotes the work of divine grace, by which believers are renewed after the image of God. See 1 Cor. vi. 11. Titus iii. 5, 6. Eph. iv. 23, 24. In virtue of that union which subsists between Christ as the head, and the church as his mystical body, the heirs of salvation become the subjects of regenerating grace, and receive the Holy Spirit. (1.) Sanctification is the fruit of union with Christ, 1 Cor. i. 30. John xv. 4. (2.) It is produced by the Holy Spirit, and so is termed "the sanctification of the Spirit," 2 Thess. ii. 13. 1 Peter i. 2. (3.) By means of the word of truth, and therefore the prayer of the Lord Jesus. "Sanctify them through thy truth, thy word is truth," John xvii. 17. It is through the knowledge and belief of that truth which testifies of redemption from the curse of the law by the blood of Christ, that men are not only justified, but inwardly sanctified, so as to become dead unto sin, and alive unto God, Rom. vi. 6, 7, 22. chap. vii. 4—7. Col. ii. 11—15. From this inward sanctification of the heart proceeds holiness of life and conversation, in denying ungodliness and worldly lusts, and living righteously, soberly, and godly in this present world." Titus ii. 11—15. This holiness is, in the very nature of the thing, essential to our happiness in the enjoyment of a holy God, and without it no man shall see the Lord. Sanctification evidences itself further by increasing hatred of sin, Psalm cxix. 133. communion with God, Isaiah xxvi. 8. 1 John i. 3. delight in his word and ordinances, Psalm xxvii. 4. humility, Job xlii. 5, 6. prayer, Psalm cix. 4. holy confidence, Psalm xxvii. 1. praise, Psalm ciii. 1. uniform obedience, John xv. 8. Abp. Usher, cited by Mr. Buck, said, "Sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ." Why should any plead for the continuance of sin in the heart, through life, seeing it is the privilege of every child of God to be "cleansed from all unrighteousness," 1 John i. 9. All things are possible to him that believeth; because all things are possible to the

infinitely meritorious blood, and energetic Spirit of the Lord Jesus. See art. *Pure* and *Holiness*.

SANCTUARY, literally means "a holy house;" in which sense it is used by the inspired writers to denote the tabernacle which was built by divine direction in the wilderness, Exodus xxv. 8. "Let them make me a sanctuary, that I may dwell among them." And the apostle Paul evidently uses the term to denote the whole of the tabernacle, when he says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary," Heb. ix. 1. And so he immediately proceeds to describe the tabernacle at large, verse 2. But the word is often used to signify "the holiest of all," or that part of the tabernacle which was separated by a vail or curtain, and in which the God of Israel dwelt by the Shechinah, or visible symbol of his presence, which was a bright effulgent cloud, upon the mercy-seat, between the cherubims of glory, Lev. iv. 6. From the tabernacle, the term was also transferred to the temple which Solomon built, and in reference to that magnificent structure it is similarly applied. Sanctuary is taken for a refuge, defence, or protection, Isa. viii. 14. "He shall be your sanctuary." Ezek. ii. 16. "I will be to them as a little sanctuary."

SAND, put for a great weight, Job vi. 3. slippery, precarious, uncertain, Matt. vii. 26. sand of the sea. An aggregate body of innumerable individuals. Their widows are increased above the sand of the seas, Gen. xxii. 17. "I will multiply thy seed—as the sand which is upon the sea-shore."

SANDALS, soles tied in various manners around the foot, which they pulled off on entering a sacred place, Josh. v. 15. as the Mohammedans do to this day. See Acts xii. 8. Mark vi. 9.

*SAN-HE'-DRIM: sânhâdrim.—A council or assembly of persons sitting together; the name whereby the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of church and state. To this council our Lord alludes, Matt. v. 22. See Acts v. 34.

SAN-SAN'-NAH: sânsânnâ — [*A bough, or bramble of the enemy.*] Josh. xv. 31.

SAPH: sâff. [*A bulrush, sea-moss.*] 2 Sam. xxi. 18.

SA'-PHIR: sâfir. [*Delightful.*] Micah i. 11. a town of Judah.

SAP-PHI'-RA: sâpfŷrâ. [*Declaring, relating, composing books, or handsome.*] Wife of Ananias, who, together with him, was struck with immediate death, for attempting to deceive the Holy Ghost, Acts v. 1.

SAPPHIRE, a precious stone, extremely beautiful and valuable, and inferior only to the diamond in lustre and hardness. Its proper colour is that of pure blue; in the finest specimens it is of the deepest azure; and in others it varies into paleness in shades of all degrees, between that of a pure crystal brightness and water without the least tinge of colour. The sapphire is often mentioned in scripture, and was the second stone, in the second row, in the high-priest's breast-plate, Exod. xxviii. 18. Job xxviii. 6. Rev. xxi. 19.

SA'-RAH: sârâ. [*A lady, or princess of the multitude.*] Wife of Abraham and mother of Isaac, Gen. xvii. 15. She was born in the year of the world 2018, and married Abraham before that patriarch left the city of Ur, in Chaldea. Sarah is mentioned in the New Testament as a remarkable instance of the

* This word is vulgarly pronounced now in England Sannedrim; placing the emphasis upon the first syllable, and leaving out the aspirate *h*.

power of faith, Heb. xi. 11. As Abraham was the father of the faithful, or of the church, so was Sarah the free woman from whom the church sprang, Gal. iv. 22, 23. and all believing women are her daughters, 1 Pet. iii. 6. The blessing of the promised seed was restricted to Sarah, no less than to Abraham; for it is said, "I will bless her, yea, I will bless her, and she shall be a mother of nations," Gen. xvii. 16. Sarah died at Hebron, in the year of the world 2145, at the age of an hundred and twenty-seven years, and was buried by Abraham in the cave of Machpelah, Gen. xxiii. See art. *Abraham.*

SA'-RAPH: sâraf. 1 Chron. iv. 22.

SAR'-DIS: sârdis. [*The prince, or song of joy, that which remains.*] A city of Asia Minor, once the celebrated capital of Crœsus and Lydian kings, is now reduced to a wretched village called Sart. A few names, (for the Christians are stated not to exceed seven in number,) however, are still remaining: and some time ago they received a copy of the New Testament, in Romaic or modern Greek, with the utmost gratitude, from an agent of the British and Foreign Bible Society.

SAR'-DITES: sârdȳtz. [*The taking away a dissension.*] Num. xxvi. 26.

SAR'-DI-US: sârdêŭs. [*Redness.*] Rev. xxi. 20. A precious stone; and the first of the first row in the high-priest's breast-plate, Exod. xxviii. 17.

SAR-DO'-NYX: sârdônix. A precious stone mentioned in Rev. xxi. 20. as the fifth foundation of the new Jerusalem.

SA-REP'-TA: sârêptâ. [*A goldsmith's shop, or perplexity of bread.*] Luke iv. 26. was a city in the territory of Sidon, between that city and Tyre. It was the place where Elijah dwelling, was preserved by the widow's cruse of oil and barrel of meal that wasted not, 1 Kings xvii. 9.

SAR-SE'-CHIM: sârsâkim.—[*Master of the wardrobes, or perfumes.*] One of the chiefs of the Babylonian army, Jer. xxxix. 3.

SA'-RUCH: sârŭk. [*A branch, a twig cut off from a tree.*] Luke iii. 35.

SA'-TAN: sâtân. [*Contrary, an adversary, an accuser.*] A name used for the devil, Job i. 6, 12. Matt. iv. 10. xvi. 23. Mark iv. 15. Rev. ii. 9. iii. 9. See art. *Devil.*

SATISFY signifies to refresh, Job xxxviii. 27. to relieve the poor, Psalm cxxxii. 15. to fulfil, Psalm cxlv. 16. to delight and content, Prov. v. 19. to comfort, Psalm xc. 14. "O satisfy us early with thy mercy;" let us have thy mercy soon; let it now shine upon us, and it shall seem as the morning of our days; and we shall exult in thee all the days of our life. See Isa. lviii. 10. "A good man shall be satisfied from himself," Prov. xiv. 14. that is, a man whose heart is right with God will have the testimony of a good conscience, and the witness in himself, that he is born from above.

SATYR, a wild beast, concerning which the learned are not agreed, Isa. xiii. 21. xxxiv. 14.

SAVE. See art. *Salvation.*

SAVIOUR, one who saves or delivers another from evil, either actual or apprehended; and consequently this title is appropriated to the Lord Jesus Christ, of whom it was said by the angel that proclaimed his advent, "Thou shalt call his name Jesus, for he shall save his people from their sins," Matt. i. 21. Under this view of his character, he was typified by Joshua and the Judges of Israel; and by their kings also, such as David, Solomon, Josiah, and others who were raised up in an extraordinary manner to

deliver the people of God from their enemies. See articles *Atonement*, *Christ*, *Jesus Christ*, and *Salvation*.

SAUL: sâwl. [*Demanded, lent, asked.*] The son of Kish, of the tribe of Benjamin, was anointed the first king of the Israelites, 1 Sam. ix. See article *Samuel*. His history is closely connected with that of David, the son of Jesse, and the occasion of his being invested with the honours of royalty, the manner in which he conducted himself after his elevation to the throne of Israel, and the more prominent occurrences which distinguished his reign, will be found already detailed under the article *David*, and on that account do not require to be repeated in this place. Saul was in stature remarkably tall, and handsome, 1 Sam. ix. 2, 3. and at first conducted himself with great propriety; but his elevation made him proud, and he soon became tyrannical in his private conduct, and his political measures. His natural temper was not good: he was peevish, fretful, and often outrageous, 1 Sam. xix. 10. xx. 30. These bad dispositions, unchecked by proper application to the grace of God, became every day more headstrong and dangerous. Through their violence, he seems at times to have been wholly carried away, and to have been under the rule of a diabolical influence. This led him to take his friends for his foes, so that in his paroxysms he strove to imbrue his hands in their blood, and more than once to attempt to assassinate his own son! and most causelessly and inhumanly ordered the innocent priests of the Lord at Nob to be murdered, 1 Sam. xxii. 11—20. A little before Saul's death, the Philistines invaded his country, and pitched their camp at Shunem, 1 Sam. xxviii. 4. a city on the borders of the tribe of Issachar, and about five miles on the south of mount Hermon. Saul and his army were stationed at mount Gilboa, from whence he had an opportunity of ascertaining his enemy's strength; and so formidable did it appear that his courage failed him. Unhappily for him, he found that God, in this critical state of his affairs, would not be consulted by him, nor give him any instructions how to conduct himself. He had, some time before this, banished out of the land all wizards, and such as dealt with familiar spirits; but finding himself in the utmost perplexity, he now resolved to consult one of this profession. Having been told that at Endor, a place about three leagues from mount Gilboa, there resided a witch or sorceress, he disguised himself, and taking along with him two of his servants, to prevent suspicion, he came to the woman by night, and desired her to raise the ghost of the prophet Samuel, who had previously been numbered with his fathers. Whether Samuel himself really appeared on this occasion, divinely permitted for the purpose of confounding the infatuated monarch, or whether it was some evil spirit whom the witch, by her enchantment, had raised, is a question on which commentators are greatly divided; but so it was, that from the spectre the woman learned that it was Saul who had employed her, and when the king saw this he bowed his face to the ground. According to the plain literal reading of the narrative, Samuel personally appeared, and addressing himself to Saul, said, "Why hast thou disquieted me, and brought me up?" He answered, that the Philistines had invaded his country with a powerful army, and that God had forsaken him, having refused to answer him in whatsoever way he consulted him. Samuel replied, that for his disobedience in not destroying the Amalekites, God had taken away the kingdom from his family, and given it to

David; and as to the fate of the war with the Philistines, the next day his army should be routed, and both he and his sons should fall in the battle, ver. 7—19. The paraphrase of the Rev. C. Wesley on ver. 19, is so striking as to justify its insertion here—We leave the sentiment it contains to the reader's judgment:—

> "What do these solemn words portend?
> A ray of hope when life shall end.
> Thou and thy sons, though slain, shall be
> To-morrow in repose with me.
> Not in a state of hellish pain,
> If Saul with Samuel do remain:
> Not in a state of damned despair,
> If loving Jonathan be there."

Saul had committed "the sin unto death;" the sin to be visited with a violent death: it should be our study to profit by it, which we can only do by using it as a beacon to warn us, "lest we also be hardened through the deceitfulness of sin." Compare 1 Chron. x. 4—14. with 2 Sam. xxi. 12—14.

SAUL, *of Tarsus.* See *Paul.*

SAVOUR, a scent or smell, Eccl. x. 1. It also signifies acidity, sharpness, or that quality in bodies by which they give a relish to other bodies, and make them palatable, Matt. v. 13. It is put for name, reputation, or character, Exod. v. 21. It is spoken also of sin-offering, Lev. iv. 31. as well as burnt-offering, Gen. viii. 21. and denotes the acceptableness of these offerings to God. For in the warm eastern climes, nothing is more refreshing than fragrant odours. And as in the figurative language of the ancient Hebrews smelling is used to denote one's perceiving a moral quality in another; God is said to "smell a sweet savour" from sacrifice, to signify that he perceived with approbation the faith which the offerer expressed by such an act of worship. "Christ gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour," Eph. v. 2. i. e. Christ's sacrifice for us was highly acceptable to God.

SAY signifies to persuade ourselves and others, 1 John i. 6. iv. 20. v. 16. to promise, Luke xxiii. 43. to think, muse, or meditate, Deut. vii. 17. Isa. xlix. 21. Matt. iii. 9. to ask, Mark xi. 31. to answer, Exod. iii. 13, 14. to affirm and teach, Matt. xvii. 10. to expound, Heb. v. 11. to admonish, Col. iv. 17. to bear witness, Acts xxiv. 20. to pronounce with a view to impart comfort, Isa. iii. 10.

SCABBARD, a case for a sword, Jer. xlvii. 6.

SCALES, the pride of leviathan, Job xli. 15. balances, Isa. xl. 12. the films which obstructed Paul's vision, Acts ix. 18.

SCAPE-*Goat.* See *Goat.*

SCARLET, a lively bright red colour, Gen. xxxviii. 28. Scarlet was much worn in the east, 2 Sam. i. 24. Prov. xxxi. 21. Dan. v. 7. Matt. xxvii. 28. "Though your sins be as *scarlet*," Isa. i. 18. i. e. as colours which no human art or power can discharge, yet the grace and power of God can remove them. "The woman arrayed in purple and scarlet colour," Rev. xvii. 3. is supposed to represent the Latin or Romish church, in her highest state of antichristian prosperity.

SCATTER, to disperse, Psal. cvi. 27. rebuke, Psal. lxviii. 30. neglect, Matt. ix. 36. "And were scattered abroad;" utterly disregarded as to the interests of their souls, and rejected by the proud and disdainful Pharisees. Jesus is the true shepherd; without him there is nothing but fainting, fatigue, and dispersion. To give to the poor, Proverbs xi. 24.

SCEPTRE, a staff of authority in the hands of kings, governors, or rulers; as in the blessing which Jacob pronounced on the tribe of Judah, Gen. xlix. 10. and in Balaam's prophecy concerning th

Messiah, Num. xxiv. 17. See Psal. xlv. 6. Heb. i. 8.

*SCE'-VA: sâvâ. [*Set in order, prepared.*] A Jew, chief of the synagogue at Ephesus; whose seven sons went from city to city, as a great many Jews did, to exorcise those who were possessed; at Ephesus, pretending to invoke the name of Jesus over the possessed, they were so severely treated for this presumption by these spirits, that they were forced to flee out of the house naked and wounded, Acts xix. 14—16.

SCHISM, rupture or division, 1 Cor. xii. 25. "That there should be no schism in the body." Some read, "that there should be no unnecessary part in the whole human machine, but every part contribute something to the general proportion, symmetry, and beauty of the body."

SCHOOLS of the prophets were first erected in the cities of the Levites; which, for the more convenient instruction of the people, were dispersed through the several tribes of Israel. In these places, convenient edifices were built for the abode of the prophets and their disciples, who were thence termed the sons of the prophets; and at their head some venerable truly inspired prophet was placed as governor, who is called their father, 1 Sam. x. 2. 2 Kings ii. 12. Samuel was one, and perhaps the first of those fathers, 1 Sam. xix. 20. and Elijah was another, 2 Kings ii. 12. who was succeeded by Elisha in this office, 2 Kings iv. 38. The sons of the prophets lived together in a society or community, 2 Kings vi. 1. they were instructed in the knowledge of the law, and of the principles of their religion, as well as in the sacred art of psalmody, 1 Sam. x. 5. and 1 Chron. xxv. 1, 7.

* This word, according to the Greek, ought to be written *sheva*, and so pronounced.—*Creighton.*

SCIENCE, human learning, Dan. i. 4. vain knowledge, 1 Tim. vi. 20.

SCOFFERS, 2 Pet. iii. 3. persons who endeavour to turn all religion into ridicule; as this is the most likely way to depreciate truth in the sight of the giddy multitude.

SCORNER, one who makes a mock of sin, and of God's threatenings and judgments against sinners. He is a monster in iniquity, having attained the highest degree of sinning, Psalm i. 1. The scorner has brought, in reference to himself, all religion and moral feeling to an end. He has sat down, is utterly confirmed in impiety; and makes a mock at sin. His conscience is seared; and he is a believer in all unbelief. Blessed is the man who sits not down in his seat. See Prov. i. 22. ix. 8. xxi. 24. xxii. 10. xxix. 8.

SCORPION, in zoology, a species of insect without wings, the body of which is of an oval figure, the tail long and slender, and the whole covered with a hardish skin: the eyes are eight in number, two of them are placed contiguous, and six sideways: the legs are eight, and there are always a pair of claws at the head, and a pointed weapon at the extremity of the tail, Deut. viii. 15. The term is often used figuratively in scripture for wicked men, Ezek. ii. 6. Rev. ix. 3—5. "If he shall ask an egg, will he give him a scorpion?" Bochart has produced testimonies to prove that the scorpions in Judea were about the bigness of an egg; and therefore a white scorpion might to children, who were not capable of distinguishing the one from the other, be offered in place thereof, if the person so doing meant that it should sting them to death. See *Macknight* on Luke xi. 12. Scorpions were also a kind of whip armed with points, or pointed thorns, like the tail of a scorpion. See 1 Kings xii. 11, 14.

SCOURGE, a rod or whip. The

punishment of the scourge, or whip, was very common among the Jews, Deut. xxv. 1—3. 2 Cor. xi. 24. Our Saviour, speaking of the pains and ignominy of his passion, commonly puts his scourging in the first place, Matt. xx. 19. Mark x. 34. Luke xviii. 33. The scourge of the tongue, Job v. 21. "Thou shalt be hid from the scourge of the tongue," or, "when the tongue scourgeth;" i.e. from false accusations, and virulent slanders and reproaches. Scourge, figuratively, is taken for any instrument which God makes use of for executing his judgments; thus he used a destroying angel to scourge the Assyrians, Isa. x. 26.

SCRIBE. This word has different significations in scripture. A clerk, or writer, or secretary, 2 Sam. viii. 17. a commissary, or muster-master of the army, 2 Chron. xxvi. 11. 2 Kings xxv. 19, a man of learning, a doctor of the law, 1 Chron. xxvii. 32. Scribes, and doctors of the law, in scripture phrase, mean the same thing: and he that in Matt. xxii. 35. is called a doctor of the law, or a lawyer, in Mark xii. 28. is named a scribe, or one of the scribes. They seem to have had the sole expounding of the scriptures; and therefore the disciples ask our Saviour, Matt. xvii. 10. "Why then say the scribes that Elias must first come?" And in Mark xii. 35. "How say the scribes that Christ is the Son of David?" See Luke xx. 1, 2.

SCRIPTURES, or writings. A term appropriated by way of eminence to the whole of divine Revelation, which are therefore called "the holy scriptures," 2 Timothy iii. 15. Our Lord applies the term to the Old Testament, Matt. xxi. 42. and xxvi. 54. and Peter applies it to the epistles of his beloved brother Paul, 2 Peter iii. 16. See article *Bible*.

SCURVY, a bad habit of body, evidenced by scorbutic or scrofulous affections, Lev. xxi. 20.

*SCY'-THI-ANS: sithéanz. — [*Tanners, leather-dressers.*] A savage and barbarous people, Col. iii. 11. Yet even these, when they believe the gospel, enjoy all its privileges equally with the most civilized persons, and by means thereof may be sanctified, and become new men, and as such be accepted of God.

SEA: the Hebrews gave this name to all great collections of water, to large lakes or pools. Thus the "sea of Galilee," so called from its situation on the eastern borders of that division of Palestine through which the Jordan flows, was anciently called the sea of Chinnereth, Numb. xxxiv. 11. or Cinneroth, Josh. xii. 3. from its vicinity to the town of that name. And in the time of Jesus Christ, Genesareth or Gennesareth, Luke v. 1. from the neighbouring land of the same name, Matt. xiv. 34. Mark vi. 53. and also the sea of Tiberias. This immense lake, almost equal in the grandeur of its appearance to that of Geneva, spreads its waters over all the lower territory, extending from the north-east to the south-west. The lake, or sea of Sodom, or the Dead Sea, has been celebrated not only by the sacred writers, but also by Josephus, and several profane authors. It was anciently called in the scriptures the sea of the plain, Deut. iii. 17. iv. 49. being situated in a valley, with a plain lying to the south of it; the Salt Sea, Josh. xv. 5. from the extremely saline and bitter taste of its waters; the Salt Sea eastward, Numb. xxxiv. 3. and the east sea, Ezek. xlvii. 18. Joel ii. 20. from its situation relatively to Judea. By Josephus and other writers it is called the lake Asphaltites, from the abundance of bitumen found in it; and also the Dead Sea, from ancient traditions, erro-

* This, according to Creighton, should be pronounced *Skitheans*.

neously though generally received, that no living creature can exist in its stagnant and hydro-sulphuretted waters, which are in the highest degree salt, bitter, and nauseous, and of such a degree of specific gravity as will enable a man to float on their surface without motion.—*Quarterly Journal of Science, Literature, and the Arts*, vol. viii. p. 164. Figuratively the sea signifies, (1.) The Gentile world, Isa. lx. 5. "The abundance of the sea shall be converted." (2.) The great river Euphrates, Nile, &c. Isaiah xxi. 1. "The desert of the sea," means the country of Babylon, which was watered by the Euphrates, Jer. li. 36. "I will dry up her sea, and make her springs dry," this refers to the stratagem by which Cyrus diverted the course of the river, and captured Babylon, Ezek. xxxii. 2. "Thou art as a whale in the sea." The prophet is speaking of the king of Egypt, through which the Nile flowed. (3.) "Sea of glass," Rev. iv. 6. The blood of the Redeemer, which alone cleanses man from sin. It is called a sea, in allusion to the large vessel in the temple, out of which the priests drew water to wash themselves, the sacrifices, and the instruments of which they made use for sacrificing, 1 Kings vii. 23.

SEAL and sealing signifies (1.) Preservation and security, Song iv. 12. "A fountain sealed," is a fountain carefully preserved from the injuries of weather and beasts, that its waters may be preserved good and clean. (2.) Secresy and privacy, because men usually seal up those things which they design to keep secret. Thus a book sealed is one whose contents are secret, and are not to be disclosed until the removal of the seal. In Isaiah xxix. 11. a vision like unto a book sealed, is a vision not yet understood. (3.) Completion and perfection, also authority; because the putting of a seal to any decree, will, or other instrument in writing, completes the whole transaction, Ezek. xxviii. 12. "Thou" (the king of Tyre,) "sealest up the sum, full of wisdom, and perfect in beauty;" that is, thou lookest upon thyself as having arrived at the highest pitch of wisdom and glory. See Neh. ix. 8. Esth. viii. 8. (4.) Restraint or hinderance, Job xxxvii. 7. "He sealeth up the hand of every man;" that is, the Almighty restrains their power, Job ix. 7. "Which sealeth up the stars;" that is, restrains their influences. (5.) Propriety in a thing. Anciently, it was the custom to seal goods purchased; each person having his peculiar mark, which ascertained the property to be his own. Hence, the seal of God is his mark, by which he knoweth them that are his, 2 Tim. ii. 19. Under the law of Moses, circumcision is represented to be the seal which separated the people of God from the heathen who did not call upon his name, Rom. iv. 11. And in this sense the ordinance of baptism, succeeding to circumcision, was called by the fathers of the church, the seal of God: but in the gospel, this divine seal is more accurately described to be the Holy Spirit of God. They who have this Spirit are marked as his, 2 Cor. i. 22. Eph. i. 13. iv. 20. Our Lord Jesus Christ is represented as eminently possessing this mark, John vi. 27. Generally, all who name the name of Christ, and depart from iniquity, are said to be thus divinely sealed, 2 Tim. ii. 19. By the seal of "the living God," mentioned in Rev. vii. 2. is signified that impression of the Holy Spirit upon the heart of man, which preserves in it the principles of pure faith, producing the fruits of piety and virtue. This is the seal which marks the real Christian as the property of the Almighty. In Rev. vii. 3, 4.

the sealed mark is said to be impressed upon the foreheads of the servants of God, either because on this conspicuous part of the person distinguishing ornaments were worn by the eastern nations; or because slaves anciently were marked upon their foreheads, as the property of their masters.

SEARCH, to look for, Gen. xxxi. 34. xliv. 12. to be indefatigable in the pursuit of sin, Psalm lxiv. 6. to examine diligently, John v. 39. "And searched the scriptures daily," Acts xvii. i. e. of the Old Testament; to see whether the promises and types corresponded with the alleged fulfilment in the person, works, and sufferings of Jesus Christ. The psalmist petitioned Jehovah to search his heart, in order to its being purified, and perfected in the way of holiness, Psalm cxxxix. 23, 24.

SEARED, 1 Tim. iv. 2. "Having their conscience *seared*." It was customary in ancient times to mark those with a hot iron who had been guilty of great crimes. The persons here spoken of bear the marks of their hypocrisy as evidently and as indelibly in their conscience, in the sight of God, as those, who have been cauterized for their crimes, do in their bodies in the sight of men.

SEASON, short space of time, Heb. xi. 25. opportunity to do any particular work, Acts i. 7. the revolutions of time, Gen. i. 14. Ps. civ. 19. to season, see *Salt*.

SEAT signifies a place of justice, Job xxix. 7. place of abode, Job xxiii. 3. dignity, authority, Esther iii. 1. Luke i. 52. See articles *Scorner* and *Sit*.

SE'-BA: sâbâ. [*Captivity, that surrounds an old man.*] Gen. x. 7.

SE'-BAT: sâbât. [*A sceptre, twig, rod, tribe.*] A month, answering to part of our January, Zech. i. 7.

SE-CA'-CAH: sêkâkâ. [*A little shadow, a covering, defence.*] A city of the tribe of Judah, Joshua xv. 61.

SE'-CHU: sâkû. [*A defence, a bough.*] 1 Sam. xix. 22.

SECRET signifies in private, Psal. lxiv. 4. the meaning of a dream, Dan. iv. 9. that which belongs to God only, Deut. xxix. 29. the knowledge of salvation, Psalm xxv. 14. John xv. 15. divine mysteries, Matt. xiii. 34. Rom. xvi. 25. that which is kept close from the knowledge of all other men, and whereof ourselves only are conscious, Psalm xc. 8. "Thou hast set our secret sins in the light of thy countenance," Eccl. xii. 14. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Rom. ii. 16. "In the day when God shall judge the secrets of men by Jesus Christ." When God shall judge not only the outward actions of men, which are manifest to all, but their most hidden sins, and secret duties, their inward purposes, signs, and aims. See article *Closet*.

SECT. Among the Jews were known four several sects, which were distinguished by the singularity of their practices and opinions, and yet continued united in communion with each other, and with the body of their nation. These sects are those of the Pharisees, the Sadducees, the Essenians, and the Herodians, which articles see.

SE-CUN'-DUS: sêkûndûs. [*The second.*] A disciple mentioned Acts xx. 4.

SECURE, careless, fearing nothing, Judges viii. 11. xviii. 7—10. "And thou shalt be *secure*," Job xi. 18. That is, thou shalt not fear any farther evils to disturb thy prosperity, for thou shalt have a well-grounded hope and confidence that thou shalt no more be visited by adversity.

SEDITION, contention, strife, insurrection, Ezra iv. 15. Acts xxiv. 5. Gal. v. 20.

SEDUCER, one who decoys or draws away another from that which is right, 2 Tim. iii. 13. "Evil men and seducers;" probably persons dealing in false miracles; with whom the church, in all ages, has been not a little disgraced. "Seducing spirits,' 1 Tim. iv. 1. Deception has her spirits, which she employs to darken the hearts, and destroy the souls of men. Pretenders to inspiration, and false teachers of every kind, belong to this class. See Ezek. xiii. 10. Amos ii. 4. 2 Chron. xxxiii. 9.

SEE signifies to witness, Exod. xxiv. 10. to look upon with approbation, Gen. i. 4. to understand, Exod. v. 19. to experience, Rom. vii. 23. Psalm xc. 15. to believe, John vi. 40. Heb. xi. 27. to enjoy God, Job xix. 26. Matt. v. 8. not to be corrupted, Psalm xvi. 10. not to enjoy the kingdom of God, John iii. 3. not to possess eternal glory, John iii. 16. "To see the face of the king," Esther i. 14. is to be of his household, to approach near him, or to have familiar converse with him. See *Behold*.

SEED, put for that matter which in all plants and fruits is disposed for the propagation of the species, Gen. i. 11. posterity, Gen. xvii. 7, 8. Jesus Christ, Gen. iii. 15. Gal. iii. 16. the word of God, Luke viii. 11. 1 Pet. i. 23. works of mercy, Eccl. xi. 6. "In the morning sow thy *seed*, and in the evening withhold not thine hand:" i. e. be ready at all times to do good; begin in the morning, continue till the evening.

SEEK, to pursue falsehood, Psal. iv. 2. to apply to God, Job v. 8. Isa. lv. 6. Ezra viii. 21. Psalm xxii. 26. xxvii. 8. to follow, xxxiv. 14. 1 Peter iii. 11. to search for, Matt. xxviii. 5. "Ye seek Jesus who was crucified." The good women whom the angel addressed had not seen the Lord for three days, and this affected them. The sinner also, when awakened to a sense of his undone condition, and the excellency of Christ, not only laments his former indifference and enmity, but would esteem no sacrifice too great, if he could but see the lovely face of the Saviour, and be assured of an interest in his favour. Such also is the case of a believer who has lost the comfort he once enjoyed, and is now in a wilderness state. "I go forward," says he, "but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." Seeking supposes the absence of the object sought, either total or partial, and this is implied in our seeking the Lord.

SEER, the term literally signifies a person who sees; particularly preternatural sights. A seer and a prophet were the same in most cases; only with this difference, the seer was always a prophet, but the prophet was not always a seer. A seer, says Dr. A. Clarke, seems to imply one who frequently met with, and saw, some symbolical representation of God. See 1 Sam. ix. 9. Amos vii. 12. Micah iii. 7.

SEETHE, to boil, Exod. xvi. 23. Deut. xiv. 21.

SE'-GUB: sâgŭb. [*Made strong, or exalted.*] 1 Kings xvi. 34.

SE'-IR: sâir. [*Bristled, hairy, dæmon, tempest.*] A range of mountains lying on the south-east of the Dead Sea. They probably took their name from a Horite of that name who fixed his abode there, and whose descendants peopled them. See Gen. xiv. 6. chap. xxxvi. 20—30. Deut. ii. 12. 1 Chron. i. 38. It was also the name of a mountain on the frontiers of the tribes of Dan and Judah, Josh. xv. 10.

SE'-IR-ATH: sâirâth. [As Seir.] Judges iii. 26.

SE'-LA: sâlâ. [*A rock.*] Isa.

xvi. 1. or Selah, a city, 2 Kings xiv. 7. Compare 2 Chron. xxv. 12.

SE'-LAH: sâlâ. A term which occurs no less than seventy-four times in the book of Psalms, and thrice in the prophecy of Habakkuk; but its sense cannot be determined; some referring it to a note of music, and others to the conclusion of a prayer, and that it answers nearly to Amen; or that it is a mark of attention to something remarkable.

SE'-LA-HAM'-MAH-LE'-KOTH: sâlâ-hâmmâ-lâkôth. [*The rock of divisions.*] 1 Sam. xxiii. 28.

SE'-LED: sâlêd. [*Affliction.*] 1 Chron. ii. 30.

SE-LEU'-CI-A: sêlûsêâ. [*Broken, or beaten by the waves.*] A city of Syria, situated upon the shores of the Mediterranean, near the place where the river Orontes discharges itself into the sea, Acts xiii. 4.

SELF-DENIAL. See art. *Deny.*

SELL. Among the Hebrews, in case of debt, the creditor might seize the debtor's person and sell him, together with his wife and children. This is inferred from the words of the statute, in Lev. xxv. 39. There is an allusion to this custom in Job xxiv. 9. and a case in point is related in 2 Kings iv. 1. This practice also obtained among the Jews in the days of Nehemiah, chap. v. 1—5. and Jesus Christ refers to it in Matt. xviii. 25. The prophet Elijah said to Ahab, 1 Kings xxi. 20. "Thou hast sold thyself to work evil in the sight of the Lord." See a similar form of speech, Rom. vii. 14. thou hast totally abandoned thyself to the service of sin; Satan is become thy absolute master, and thou his undivided slave. It is said, that the Lord had sold his people to their enemies, as a master parts with a vicious slave, to punish him for his infidelity and disobedience, Deut. xxxii. 30. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them?" See Judg. ii. 14. iii. 8. x. 7. See art. *Esau.*

SEM. (See Shem.) Luke iii. 36.

SE-MAI'-AH: sêmâyâ. [*Hearing, or obeying the Lord.*] 1 Chron. xxvi. 6.

SE-ME'-I: sêmây. [*Hearing, or obeying.*] Luke iii. 26.

SE-NA'-AH: sênââ. [*A bramble, an enemy.*] Neh. vii. 38.

SENATE. See *Sanhedrim.*

SEND, spoken of messengers, good, 2 Chron. xxxvi. 15. Jer. vii. 25. evil, Psal. lxxviii. 49. of Christ, Acts iii. 20. of the Holy Ghost, John xiv. 26. See Acts xv. 8, 9. of help, Psalm xx. 2. of light and truth, Psalm xliii. 3. of sore judgments, Ezek. xiv. 21. of strong delusion, 2 Thess. ii. 11.

SE'-NEH: sânê. [The same as Senaah.] 1 Sam. xiv. 4.

SE'-NIR: sânîr. [*A sleeping candle, a changing.*] 1 Chron. v. 23.

SEN-NACH'-E-RIB: sênnâkkêrîb. [*The bramble of destruction.*] King of Assyria, was the son and successor of Shalmanezer, and began to reign A. M. 3290. In the time of Hezekiah, Sennacherib invaded the land of Judah with an immense army, besieged Lachish, and having reduced that city, threatened to invest Jerusalem itself. Hezekiah, dreading his power, sent him an obsequious embassy, and by paying three hundred talents of silver, and thirty talents of gold, purchased an inglorious peace. But no sooner had Sennacherib received the money, than disdaining his engagements, he prosecuted the war with as much vigour as if no treaty had been in existence, sending three of his generals and a powerful army to besiege Jerusalem. Hezekiah, in the extremity of his distress, implored the succour of heaven; and not in vain, for that night the Assyrian army, consisting of one hundred and eighty-five thousand men, was

cut off by a destroying angel; which many suppose to be thunder, others by a very hot wind, which is very common in those parts, 2 Kings xix. 35. Sennacherib returned almost alone into his own country, and was soon after slain by his two sons, as he was worshipping in the temple of his god Nisroch, ib. 37, about A. M. 3294. See art. *Hezekiah.*

SENSE signifies the meaning of scripture, Neh. viii. 8. "They gave the sense;" that is, showed its value and utility, and how intimately concerned the people were in all that was revealed: thus applying verbal criticism, and general exposition, to their true and most important purpose. The different organs of sense, Heb. v. 14. as the eyes, ears, tongue, palate, &c. These organs of sense being frequently exercised, on a variety of subjects, acquire the power to discern the various objects of sense; as light, sounds, tastes, &c. There is something in the soul that answers to all these senses of the body. And as universal nature presents to the other senses their different and appropriate objects; so religion presents to these interior senses the objects which are suited to them. In scripture, we are said, even in spiritual things, to see, hear, taste, smell, and feel. These are the means by which the soul is rendered comfortable, and through which it derives its happiness and perfection.

SENTENCE signifies opinion, Acts xv. 19. a full persuasion, 2 Cor. i. 9. The Psalmist, confiding in the justice of his cause, said, "Let my sentence come forth from thy presence," Psalm xvii. 2. conscious that in heaven a Judge presides, whose impartial hand holds the scales of justice even; and from whose sentence injured innocence is taught to expect redress. "Because *sentence* against an evil work," Eccles. viii. 11. Because God does not immediately punish every delinquency, men think he disregards evil acts; and therefore they are emboldened to sin on: so, this long-suffering of God, which leadeth to repentance, is abused so as to lead to farther crimes! When men sin against the remedy of their salvation—how can they escape perdition?

SE-O'-RIM: sēōrim. [*Gates, hairs of the head, goats.*] 1 Chron. xxiv. 8.

SEPARATE signifies to remove, Gen. xlix. 26. to abstain, Numb. vi. 3. Lev. xxii. 2. to set apart, Num. viii. 14. 1 Kings viii. 53. to scatter, Deut. xxxii. 8. to excommunicate, Luke vi. 22. to leave the true church, Jude 19. See art. *Sanctification* and *Nazarite.*

SE'-PHAR: sāfār. [*A book, a scribe, number.*] A mountain of the east, Gen x. 30.

SE-PHA'-RAD: sāfārād. [*A book descending, the end of a rule.*] A country, Obad. 20.

SE-PHAR-VA'-IM: sēfārvāim. [*The two books, or the two tribes.*] Nothing certain is known relative to this place, 2 Kings xvii. 24.

SEPULCHRE. See *Grave* and *Burial.*

SE'-RAH: sārā. [*Mistress of favour, or the morning-star.*] Son of Asher, Gen. xlvi. 17.

SE-RAI'-AH: sērāyā. [*The Lord is my prince.*] Was the last high-priest of the Jews previous to the Babylonish captivity. He was the successor of Azariah, and father of Jehozedek. Being taken by Nebuzaradan, he war carried to Nebuchadnezzar at Riblah, where with seventy others of the chief men of Jerusalem he was put to death, Jer. lii. 24—27. 2 Kings xxv. 18, 21. The name also of several others mentioned in scripture. See 2 Sam. viii. 17. Jer. li. 59, 60.

SER'-A-PHIM: sērrāfim. [*Burning, fiery.*] The prophet Isaiah saw "the seraphims," chap. vi. 2. or seraphs, as flames of fire; as some

say, that the depravity of that generation might be exhibited, which was worthy of being totally burnt up.

SE'-RED: sā'rĕd. [*A dyer's vat.*] Num. xxvi. 26.

SERGEANTS, persons who carried before the magistrates, a sort of hatchet, round the handle of which was a bundle of rods tied, Acts xvi. 35.

SER'-GI-US: sĕr'jĕŭs. [*A net.*] Paulus, proconsul or governor of the island of Cyprus, converted by Paul A. D. 44 or 45, Acts xiii. 7. See article *Paul.*

SERPENT, in zoology, a general name for amphibious animals without legs. See art. *Adder.* The craft, the wisdom, and the subtilty of the serpent are things insisted on in scripture, Gen. iii. 1. Matt. x. 16. The wicked are compared to serpents, for that malignity in their tempers which is the venom and poison of the intellectual world, Psalm lviii. 4. Satan also, the enemy of souls, is in scripture termed "the serpent," and "that old serpent." See art. *Devil.* The brazen serpent, or serpent of brass, recorded by Moses, and referred to by Jesus Christ, is replete with instruction on a subject of infinite moment to all the human race. The Israelites, in their journey through the wilderness, "discouraged because of the way," spake against God and his servant Moses, so that in his anger the Lord sent fiery serpents among the people, which bit them so dreadfully that a great mortality ensued. In the hour of their distress they besought Moses to pray unto the Lord that he would avert from them this calamity. "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived," Num. xxi. 8, 9. Such is the transaction which Christ, in his discourse with Nicodemus, has taught us to consider as an eminent type of the way of salvation through himself. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him might not perish, but have everlasting life," John iii. 14, 15. From our Lord's words, we may learn, (1.) That as the serpent was lifted up on the pole or ensign; so Jesus Christ was lifted up on the cross, John viii. 28. xii. 32—34. (2.) That as the Israelites were to look at the brazen serpent; so sinners must look to Christ for salvation. (3.) That as God provided no other remedy than this looking, for the wounded Israelites; so he has provided no other way of salvation but faith in the blood of his Son, Rom. iii. 25. v. 8, 9. viii. 32. Isa. liii. 5. (4.) That as he who looked at the brazen serpent was cured, and did live; so he that believeth on the Lord Jesus Christ shall not perish, but have eternal life. (5.) That as neither the serpent, nor looking at it, but the invisible power of God healed the people; so neither the cross of Christ, nor his merely being crucified, but the pardon he has bought by his blood, communicated by the powerful energy of his Spirit, saves the souls of men.

SERVANTS, among the Hebrews, were (1.) aliens, either purchased or taken captive in war; and these their masters kept, exchanged, or sold, according to their pleasure. The (2.) were Hebrew slaves, who from poverty had sold themselves, or were delivered up by their parents in a time of necessity to satisfy the demands of a creditor. These continued in slavery until the year

of jubilee. See art. *Jubilee*. The (3.) order of servants were such by choice; in which sense Joshua was the servant of Moses, Elisha of the prophet Elijah, and the apostles the servants of Jesus Christ. From the parable of the proprietor of a vineyard and his labourers, Matt. xx. 1—15. we learn concerning the servants in Judea, or at least in Jerusalem, (1.) that early in the morning they stood in the market-place to be hired; (2.) that the usual wages of a day labourer were at that time a denarius, or about seven-pence halfpenny of our money; and (3.) that the customary hours of working were till six in the evening.

Miscellaneous pieces on servants: —Servants are enjoined to "count their own masters worthy of all honour," 1 Timothy vi. 1, 2. Masters have some faint resemblance of God in their power and authority over their servants, as the very title of master or lord implies, which is one of the titles God takes to himself, Mal. i. 6. "If I be a master, where is my fear?" This title is more frequently applied to Jesus Christ; and the honour and obedience given to masters according to the flesh ought to have a reference to him; for servants are directed to "be obedient to them, with fear and trembling, in singleness of their heart, as unto the Lord," Eph. vi. 5. "Not with eye-service, as men-pleasers, but in singleness of heart, fearing God; and whatever they do, to do it heartily, as to the Lord, and not unto men; knowing that of the Lord they shall receive the reward of the inheritance; for they serve the Lord Christ," Col. iii. 22—25.

A good servant considers himself bound by the laws of God, as well as man, to be strictly honest, just, and faithful, with regard to every thing committed to his charge; he will not content himself with eye-service, but is as careful of his master's property as if it were his own, and that equally as much in his absence as when his master is present with him. He obeys all the just and reasonable commands of his master with zeal and pleasure. He does not stand in need of admonitions to the performance of his duty, nor reproaches for the omission of it. He treats his master with respect in his presence, and never slanders him when out of his hearing. He endeavours to promote the same fidelity amongst his fellow-servants which he constantly practises himself; and if they will act otherwise, he thinks it his duty to acquaint his master with their conduct. If his master is a man of piety, he respects him the more for it, and esteems it a great privilege to attend with him at public worship, and to have the benefit of his precepts and example.—*Stretch*.

The obligations servants are under to universal obedience are from these considerations. (1.) That it is fit and right. (2.) That it is the expressed command of God. (3.) That it is for the interest both of body and soul. (4.) That it is a credit to our holy religion. The manner in which this service is to be performed is, (1.) With humility, Prov. xxx. 21, 22. Eccl. x. 7. (2.) Fidelity, Titus ii. 10. Matt. xxiv. 45. (3.) Diligence, Prov. x. 4. xxi. 5. 1 Thess. iv. 11. (4.) Cheerfulness. Wherein a servant may be justified in refusing obedience: (1.) When the master's commands are contrary to the will of God. (2.) When they are required to do what is not in their power. (3.) When such service is demanded as falls not within the compass of the servant's agreement.—*Dr. Stennett*.

Let servants beware of a surly and dissatisfied temper, and let them seek the peace of the families where they dwell. It is the mild, obliging, and affectionate servant, whom little children love in their early years,

and of whom they never think but with regard in after life. See Psalm cxxiii, 2. Luke xii. 47. xvii. 9. Job xix. 16. Rom. vi. 16.

SERVANTS OF GOD, a term applied to all creatures, Psalm cxix. 91. But more particularly by this name are called, (1.) All faithful and godly persons, who being bought and redeemed from the bondage of sin and Satan, do serve and obey God in righteousness and holiness, Rom. vi. 22. (2.) One that serveth and obeyeth God, not only in a common profession of religion, but also in some particular function and calling: thus the apostle Paul calls himself "the servant of God," Rom. i. 1. Moses is often, by way of eminence, called "the servant of the Lord," Deut. xxxiv. 5. "Moses the servant of the Lord died." Josh. i. 2. "Moses my servant is dead." This title is often given him, not only to reflect honour upon him, but also to give authority to his laws and writings, in publishing of which he only acted as God's servant, in his name and stead. Christ Jesus is termed the Father's servant, to execute his will, as Mediator, in working man's redemption, Isa. liii. 11. "My righteous servant." And chap. xlii. 1.

SE'-RUG: sårûg. [*A bow, a plant, twining.*] The son of Reu, and father of Nahor, Gen. xi. 22, 23.

SET signifies to place, Gen. vi. 16. ix. 13. to prefix, Gen. xvii. 21. to apply, Exodus vii. 23. to lift up, Numb. xxi. 8. "Setteth on fire the course of nature; and is set on fire of hell." "Angry or irritating language" says Dr. Clarke, "has an astonishing influence on the circulation of the blood: the heart beats high and frequent; an extraordinary degree of heat is at the same time engendered; the eyes become more prominent in their sockets, the capillary vessels suffused with blood, the face flushed; and, in short, the whole wheel of nature is set on fire of hell." The use we ought to make of the doctrine taught in this highly figurative passage is obvious. Being surrounded with such a mass of combustible matter, we should take care not to send from our tongues the least spark by which it may be kindled, lest we ourselves, with those whom we set on fire, be consumed in the flames which we raise. See Psalm xxxiv. 13. 1 Peter iii. 10. 1 John i. 7.

SETH: sèth. [*Set, fixed, put.*] The son of Adam and Eve, was born in the year of the world 130. Gen. v. 3—11. At the age of 105 he begat Enos, A. M. 235. After this he lived eight hundred and seven years, and died at the advanced age of 912, in the year of the world 1042.

SE'-THUR: sâthûr. [*Hid, destroying.*] Numb. xiii. 13.

SEVEN. See art. *Numbers.*

SEVERITY signifies that particular exercise of God's goodness, and holiness, which leads him to sever from his mystical body whatsoever would injure, corrupt, or destroy it, Romans xi. 22. See Dr. Clarke on this passage.

SHA-AL-AB'-BIM: shâalâbbîm. [*The understanding, or son of a fox.*] Josh. xix. 42. A city in the tribe of Dan.

SHA-AL'-BIM: shâalbîm. [*Beholding the heart, a fox in the sea.*] Judges i. 35.

SHA-AL'-BO-NITE: shâalbônŷte. [*The building of a fox.*] 2 Sam. xxiii. 32.

SHA'-APH: shâaf. [*Fleeing, thinking.*] 1 Chron. ii. 47.

SHA-A-RA'-IM: shâarâim. [*Gates, tempests, goats.*] A city of the tribe of Simeon, 1 Chron. iv. 31.

SHA-ASH'-GAZ: shâashgâz. [*Passing over, pressing the fleece.*] Esther ii. 14.

SHAB'-BETH-A-I: shâbbêthâŷ. [*My rest:*] Ezra x. 15.

SHA-CHI'-A: shâkŷâ. [*Protection of the Lord.*] 1 Chron. viii. 10.

SHADOW signifies defence, protection. In the sultry eastern countries this metaphor is highly expressive of support and protection, Num. xiv. 9. "Their defence is departed from them;" i. e. their shadow. Compare also Psalm xc. 1. cxxi. 5. Isaiah xxx. 2. xlix. 2. and li. 16. The Arabs and Persians employ the same word to denote the same thing, using these expressions:—"May the shadow of thy prosperity be extended.—May the shadow of thy prosperity be spread over the heads of thy well-wishers." May thy protection never be removed from thy head; may God extend thy shadow eternally. Dr. Clarke on Numbers xiv. 9. The word shadow is often used to express any thing imperfect, or unsubstantial. The law was but the shadow or representation of good things to come: none should rest in it; all that it pointed out is to be sought and obtained in Christ. See Col. ii. 17. Heb. viii. 5. and x. 1.

SHA'-DRACH: shâdrâk. [*A fine or soft field, thy sending.*] One of the princes of Judah, taken captive to Babylon, Dan. i. 7. See art. *Abednego.*

SHAFT, that part of the golden candlestick, Exodus xxv. 31. See art. *Polished.*

SHA'-GE: shâgè. [*Touching softly, multiplying much.*] 1 Chron. xi. 34.

SHA-HAZ'-I-MATH: shâhâzzè-mâth. A city, Josh. xix. 22.

SHAKE signifies to shiver, Job iv. 14. "Fear came upon me, and trembling, which made all my bones to shake;" midnight—solitude—the deep sleep of all around—the dreadful chill—the shivering, not of the muscles only, but of the bones themselves. A significant action among the Hebrews, Neh. v. 13. Isa. x. 32. to mock, Psalm xxii. 7. compare with Matt. xxvii. 41—43. to be bowed down under a weight of woe Psalm lxix. 23. to trouble, Isaiah ii. 22. to rouse up, Isaiah lii. 2. to move with admiration, Hag. ii. 6, 7 "Whose voice then shook the earth," Heb. xii. 26. i. e. at the giving of the law on Mount Sinai; and from this it seems that it was the voice of Jesus that then shook the earth; but others refer this simply to God the Father, giving the law. "Yet once more I shake not the earth only, but also heaven;" probably referring to the approaching destruction of Jerusalem, and the total abolition of the political and ecclesiastical constitution of the Jews. Ver. 27. "Those things which cannot be shaken;" the whole gospel system, which cannot be moved by the power of man.

SHA'-LEM: shâlèm. [*Peace.*] Gen. xxxiii. 18.

SHAL'-LE-CHETH: shâllèkèth One of the gates of Jerusalem, 1 Chron. xxvi. 16.

SHA'-LIM: shâlim. [*Foxes, fists pathways.*] 1 Sam. ix. 4.

SHAL'-I-SHA: shâllèsha. [*Three or third, principal or captain.*] 1 Sam. ix. 4.

SHAL'-LUM: shâllûm. [*Peace able, perfect, giving again.*] 1 Chron. iii. 15. Fourth son of Josiah, king of Judah; said to have reigned but a short time before Zedekiah, his elder brother: the name also of several others mentioned in scripture.

SHAL'-MAI: shâlmâŷ. [*My garment.*] Neh. vii. 48.

SHAL'-MAN: shâlmân. [*Peace able, or who rewards*] Hos. x. 14

SHAL-MA-NE'-SER: shâlmânâzèr. [*Retribution, peace, taken away.*] King of Assyria, who came into Palestine, besieged Hoshea, king of Israel, in his capital, Samaria, took the city, put Hoshea into bonds, and carried the people beyond the Euphrates. Shalmaneser began to reig

A.M. 3276, and died in 3290, 2 Kings xvii. 3. xviii. 9.

SHA-MA-RI'-AH: shămărȳă. — [*The keeping, hardness, or throne of the Lord.*] 2 Chron xi. 19.

SHAME, a consciousness of having done amiss. It is said of our first parents, that in their state of innocence "they were naked, and were not ashamed." Gen. ii. 25. But no sooner had they transgressed the divine will than they experienced the sensation of shame, and as a natural consequence they sewed fig-leaves together to conceal their nakedness, and dreaded to meet their Creator. The inspired writers use the term with great boldness. "Shame shall be the promotion of fools," Prov. iii. 35. "Ephraim smote upon his thigh, and was ashamed," Jer. xxxi. 19. Paul tells us that "hope maketh not ashamed," Rom. v. 5. in other words, it gives boldness and holy confidence towards God; and therefore he was "not ashamed of the gospel of Christ, because it is the power of God unto salvation to every one that believeth." Rom. i. 16. Our Lord gives many solemn admonitions to his disciples on the subject of shame, which demand their constant and most serious consideration, Mark viii. 31. Luke ix. 26.

SHA'-MED: shāmĕd. [*Destroying, wearing out.*] 1 Chron. viii. 12.

SHA'-MER: shāmĕr. [*A keeper, hardness, a thorn, dregs.*] 1 Chron. vi. 46.

SHAM'-GAR: shămgăr. [*Desolation of a stranger, striving.*] One of the judges of Israel, Judg. iii. 31.

SHAM'-HUTH: shămhŭth. [*Destruction, or desolation of iniquity*] 1 Chron. xxvii. 8.

SHA'-MIR: shāmĭr. [As Shamer.] A city of Judah, Joshua xv. 48. of another in the mountains of Ephraim, where Tola, judge of Israel, dwelt, Judges x. 1. and was buried.

SHAM'-MAH: shămmā. [*Loss, desolation, astonishment.*] One of David's worthies, 2 Sam. xxiii. 33.

SHAM'-MA-I: shămmāȳ. [*My name, desolations.*] 1 Chron. ii. 45.

SHAM'-MOTH: shammōth.— [*Names, desolations.*] 1 Chron. xi. 27.

SHAM'-MU-A: shămmūă. [*Hearing, obeying.*] The son of Zaccur, of the tribe of Reuben, Numb. xiii. 4. one deputed to view the Land of Promise.

SHAM-SHE-RA'-I: shămshĕrāȳ. [*There a singer, or conqueror.*] 1 Chron. viii. 26.

SHA'-PHAM: shāfăm. [See Shaphan.] 1 Chron. v. 12.

SHA'-PHAN: shāfan. [*A rabbit, laid up, the breaking of things.*] The son of Azaliah, secretary of the temple in the time of king Josiah, 2 Kings xxii. 9, 10. He was the person who informed that prince, that the book of the law was found in the temple, 2 Chron. xxxiv. 14—18.

SHA'-PHAT: shāfat. [*A judge, or judging.*] One deputed to view the land of Canaan, Numbers xiii. 5. The name of several other persons mentioned in scripture. See 1 Kings xix. 16, 19. 1 Chron. iii. 22.

SHA'-PHER: shāfĕr. [See Saphir.] One of the encampments of the Israelites in the wilderness, Num. xxxiii. 23.

SHA-RA'-I: shărāȳ. [*My Lord, my prince, my song.*] Ezra x. 40.

SHA-RA'-IM: shărāim. Joshua xv. 36.

SHA'-RAR: shārăr. [*The navel, thought, singing.*] 2 Sam. xxiii. 33.

SHA-RE'-ZER: shărāzĕr. [*A treasurer, he that seeth the ambush.*] Second son of Sennacherib, who slew his father in the temple of his God Nisroch, 2 Kings xix. 37.

SHA'-RON: shārŏn. [*His plain, field, or his song.*] A very fruitful place, where David's cattle were fed, 1 Chron. xxvii. 29. It is mentioned as a place of excellence, Isa. xxxv.

2. and as a place of flocks, Isaiah lxv. 10. The name of three different cantons in Palestine. The principal of these cantons lay between Mount Tabor and the sea of Tiberias. The second between Cæsarea and Joppa; and the third, beyond Jordan.

SHARP signifies convictions produced by the preaching of God's word, Psalm xlv. 5. compare with Acts ii. 37. Heb. iv. 12. and Rev. i. 16. contention, Acts xv. 39. a piercing look, Job xvi. 9. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," Prov. xxvii. 17. One friend may be the means of exciting another to reflect, dive deeply into, and illustrate a subject, without which excitement this had never taken place.

"But let me sharpen others as the hone
Gives edge to razors, though itself have none."

SHA-RU'-HEN: shărûhĕn. Josh. xix. 6. A city.

SHA-SHA'-I: shăshâў. [*Rejoicing, mercy, silk, or linen.*] Ezra x. 40.

SHAVE. See *Beard.*

SHA'-VEH: shâvĕ. [*The plain, or who makes equality.*] Otherwise called the king's dale, Genesis xiv. 5, 17.

SHA'-UL: shâûl. Son of Simeon, Num. xxvi. 13.

SHE-AL'-TI-EL: shĕâltĕ'ĕl.—[Same as Salathiel.] Ezra iii. 2.

SHEAR, to cut the wool from sheep, Genesis xxxi. 19. At the time of sheep-shearing feasts were made, to which the neighbours and relatives of the family were invited, as we see in the case of Absalom, 2 Samuel xiii. 23. "The shearing-house" was probably the place where the shepherds met for the annual sheep-shearing, 2 Kings x. 12.

SHE-A-RI'-AH: shĕârŷăh. [*The gate of the Lord.*] The son of Azel, 1 Chron. viii. 38.

SHE-AR-JA'-SHUB: shĕâr-jâshûb. [*The remnant shall return.*] Isaiah vii. 3.

SHEAVES, the fruit of labour, or joy after sorrow, Psalm cxxvi. 6. applying this passage to the joy of the Israelites on their return from captivity. Compare it with Isaiah lxvi. 20. The paschal sheaf was brought into the temple, as the first-fruits of the barley-harvest, Lev. xxiii. 10—12.

SHE'-BA: shâbâ. [*Captivity, an old man, or repose.*] The queen of which place paid a visit to king Solomon, is by some supposed to have been situated in Arabia, and by others in Ethiopia, 1 Kings x. and 2 Chron ix. In the New Testament she is termed "the queen of the south," Matt. xii. 42. Luke xi. 31. But all that we can infer from this is, that her country lay to the southward of Judea. Josephus says, that Sheba was the original name of the city of Meroe, before Cambyses gave it that of his sister Sheba, and that it was from thence "the queen of the south" came. Even in the present day the Ethiopians contend that this princess was of their country, and that her posterity reigned there for a long time.

SHEBA, the son of Bichri, of the tribe of Benjamin, a turbulent fellow, who in the days of David was nearly plunging the Israelites into a civil war, 2 Sam. xx.

SHE'-BAM: shâbăm. [*Compassing about, old men.*] A city beyond the Jordan, in the tribe of Reuben, Numb. xxxii. 3.

SHE-BA-NI'-AH: shĕbânŷâ. [*The Lord turning.*] A priest in the time of David, 1 Chron. xv. 24.

SHE'-BA-RIM: shâbârim. [*Breakings, hopes.*] A place near Ai, Josh. vii. 5.

SHE'-BER: shâbĕr. [*A breaking, hope.*] The son of Caleb by his concubine Maachah, 1 Chron. ii. 48.

SHEB'-NA: shĕbnâ. [*Who sits down now, who understandeth.*]—

Secretary to king Hezekiah, 2 Kings xviii. 18. one of the persons sent by that prince to hear the proposals of Rabshekah. See Isaiah xxii. 15.

SHEB-U-EL: shĕbbûĕl. [*The turning, the captivity, or the seat of God.*] Eldest son of Gershom, and grandson of Moses, 1 Chron. xxiii. 16.

SHE-CA-NI'-AH: shĕkănÿà.—[*The habitation of the Lord.*] 1 Chron. iii. 22.

SHE'-CHEM: shâkĕm. [*A part, portion, back, shoulder.*] Son of Gilead, and chief of the family of the Shechemites, Num. xxvi. 31.

SHECHEM, the son of Hamor, and prince of the Shechemites, fell enamoured of Dinah, the daughter of Jacob, and despairing to obtain her to wife in a lawful manner, by reason of the dissimilarity of their religious profession, he seized her by force; an insult which her two brothers, Simeon and Levi, resented, Genesis xxxiv. See article *Dinah*.

SHECHEM, a city of Samaria, also called Sychar, and now Neapolis, and Napolose. Jacob bought a field in the neighbourhood of this city, which he gave to Joseph for a place of sepulture; and we are told that the children of Israel brought the bones of Joseph up out of Egypt, and buried them in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver, and it became the inheritance of the posterity of Joseph, Joshua xxiv. 32. Gen. xlviii. 22. Jacob's well was in the neighbourhood of this city, of which we read, John iv. 5. that Jesus Christ sat upon it while he discoursed with the woman of Samaria. Shechem became the capital of Samaria, after this latter city had been ruined by Shalmaneser. It lay ten miles from Shiloh, forty from Jerusalem, and fifty-two from Jericho.

SHED signifies to pour out, Rom. v. 5. "The love of God is shed abroad in our hearts;" i. e. filling, quickening, and invigorating all our powers and faculties. See Tit. iii. 6.

SHE'-DE-UR; shâdĕûr. [*A field of light, or light of the Almighty.*] Num. i. 5.

SHEEP, a well-known animal, that was commonly used in sacrifice under the law of Moses. The inspired writers often use the term to denote the people of God, Psalm lxxix. 13. "We are thy people, and the sheep of thy pasture;" i. e. we are the objects of his tender care and unspeakable love; his chosen flock, the purchase of the Redeemer's blood, which he feeds with his word, and refreshes with his Spirit, in fair and pleasant pastures. See Psalm xcv. 7. And Christ has consecrated the term by its appropriation to his disciples, John x. 27. "My sheep hear my voice, and I know them, and they follow me." His voice meets their spiritual instinct. It commends itself to their consciences, wounding and healing, killing and making alive. It makes itself manifest to them by its divine power, majesty, wisdom, purity, and grace; even as the works of God are known to be his by the display of his eternal power and godhead made in them. And, distinguishing his voice, they approve of it, they love it, and rejoice to hear it. But they know not the voice of strangers, who speak of the world, and the world heareth them. This is to them a strange voice, from which they suspect danger; and therefore they flee from strangers. Heb. xiii. 20.

SHEET, Acts x. 11. "A great sheet knit at four corners." Perhaps intended to be an emblem of the universe, and its various nations, to the four corners of which the gospel was to extend, and offer its blessings to all the inhabitants, without distinction of nation, &c. Judges xiv. 12. "Thirty *sheets*." Dr. Clarke observes, "I have no doubt that the

Arab *hayk*, or *hyke*, is here meant; a dress in which the natives of the east wrap themselves, as the Scottish highlander does his plaid. In Asiatic countries the dress scarcely ever changes; being nearly the same now that it was 2000 years ago."

SHE-HA-RI'-AH: shĕhărÿă.—[*The mourning of the Lord, or the blackness of the Lord.*] Son of Jeroham, 1 Chron. viii. 26.

SHEKEL, the name of a weight and coin among the ancient Hebrews. See art. *Weight.*

SHE'-LAH: shălă. [*That sends, spoils, breaks.*] Gen. xxxviii. 11. Third son of Judah, and chief of the family of the Shelamites, Num. xxvi. 20.

SHE-LE-MI'-AH: shĕlēmÿă.—[*The peace, or retribution of the Lord.*] Of the race of the priests, Neh. xiii. 13.

SHE'-LEPH: shălĕf. [*Drawing out.*] Gen. x. 26. Second son of Joktan.

SHE'-LESH: shălĕsh. [*A captain, a prince.*] Son of Helem, of the tribe of Asher, 1 Chron. vii. 35.

SHE-LO'-MI: shĕlōmÿ. [*Peaceable, perfect.*] Father of Ahihud, of the tribe of Asher, Num. xxxiv. 27. one of those appointed to divide the promised land.

SHEL'-O-MITH: shĕlōmĭth.—[The same as Shelomi.] Daughter of Zerubbabel, prince of Judah, 1 Chron. iii. 19. (2.) Daughter of Dibri, of the tribe of Dan, Lev. xxiv. 11.

SHE-LU-MI'-EL: shĕlūmÿĕl.—[The same as Shelemiah.] Son of Zurishaddai, Num. i. 6.

SHEM: shĕm. [*Renowned, who is placed, or appointed.*] The son of Noah, was born in the year of the world 1558, Gen. vi. 10. He was with his father in the ark during the deluge; and in his modest and dutiful behaviour towards his father, upon a particular occasion, he was rewarded with his special benediction, Gen. ix. 23—25. The greatest prerogative of Shem was, that the Messiah descended from him. At the age of a hundred and six, he begat Arphaxad, and died when six hundred years old, in the year of the world 2158. His posterity obtained for their inheritance the best provinces of Asia.

SHE'-MA: shămă. [*Hearing, obeying.*] 1 Chron. ii. 43. Son of Hebron. (2.) Son of Joel, 1 Chron. v. 8. (3.) A city of Judah, Joshua xv. 26.

SHE-MAI'-AH: shĕmăÿă. [*Hearing, or obeying the Lord.*] A prophet of the Lord, in the days of Rehoboam, who was sent to forbid that prince from going to war against the kingdom of Israel, 1 Kings xii. 22—24. See article *Rehoboam.* There were several other persons of this name, which indeed seems to have been a very common name among the Jews; and two of them were false prophets. See Neh. vi. 10. Jer. xxix. 24—32.

SHE-MA-RI'-AH: shĕmărÿă.—[*The guard of the Lord.*] One of the brave men who repaired to the assistance of David at Ziklag, 1 Chron. xii. 5.

SHE'-ME-BER: shămēbĕr.—[*The name of force, destroying strength.*] King of Zeboim, one of the five confederate princes defeated by Chedorlaomer and his allies, Gen. xiv. 2.

SHE-MI'-DA: shĕmÿdă. [*A name of knowledge.*] Num. xxvi. 32.

SHE'-MI-NITH: shămĕnĭth. A harp, or some instrument with eight strings, 1 Chron. xv. 21. The title of Psalm vi. and xii.

SHE'-MIR: shămĭr. [*A keeper, guardian, or thorn.*] The name of him who sold the mount of the same name to Omri, king of Israel, upon which that prince built Samaria, 1 Kings xvi. 24.

SHE-MIR'-A-MOTH: shĕmĭr-răm'ōth. [*Heights of the heavens,*

or height of the name.] 1 Chron. xv. 18.

SHE'-MU-EL: shĕmûĕl. [*Appointed, or established of God.*] 1 Chron. vii. 2.

SHEN: shĕn. [*Tooth, ivory, change, or he that sleeps.*] 1 Sam. vii. 12.

SHE-NA'-ZAR: shĕnâzâr. [*The treasurer of a tooth, or an enemy of tribulation.*] 1 Chron iii. 18.

SHE'-NIR: shânir. [*Light that sleeps, a lantern, renewing of the lamp.*] Deut. iii. 9.

SHE-PHA-TI'-AH: shĕfâtŷâ. — [*The Lord judgeth, or the judgment of the Lord.*] Neh. vii. 9.

SHEPHERD signifies literally a keeper of sheep. But in condescension to human weakness, and to assist our feeble conceptions of divine and spiritual things, the blessed God himself is frequently spoken of in his word under the amiable and endearing character of a shepherd, leading his people like a flock to feed in green pastures, Psalm xxiii. and lxxx. 1. The prophets delighted to exhibit the Messiah also under this striking similitude. "He shall feed his flock like a shepherd," Isa. xl. 11. Ezek. xxxiv. 23. an appellation which the gracious Saviour condescended to adopt in the days of his flesh, and his claim to which was justified by the highest possible evidence, namely, in laying down his life for the sheep, John x. 11. The apostle seems to lay peculiar stress upon this; when reminding the Hebrews of his resurrection from the dead, he terms him "the great shepherd of the sheep," chap. xiii. 20. The elders are exhorted "to feed the church of God which he hath purchased with his own blood," Acts xx. 28. How amazing is this expression of his love to his sheep! How opposite to that of the bad shepherds! Instead of enriching himself by them, he made himself poor for their sakes—instead of killing and destroying them, he laid down his own life for them. See Isa. liii. 6, 10. and Tit. ii. 14. Christ is the good Shepherd who finds out and gathers the lost sheep. "The Son of man is come to seek and to save that which was lost," Luke xix. 10. and compares himself to one seeking lost sheep upon the mountains, Matt. xviii. 11, 12. And that not only the lost sheep of the house of Israel, but he was to "gather together in one, the children of God that were scattered abroad," John xi. 52. So he says, "And other sheep I have which are not of this fold, them also I must bring." This he does by the influence of his word and Spirit, whereby he makes the lost sheep to hear his voice, and to return to the Shepherd and Bishop of their souls, 1 Pet. ii. 25. and that which particularly attracts them is his death. See John xii. 32. But the bad shepherds did not search or seek after them, Ezek. xxxiv. 8. Christ heals all the diseases of his sheep. "I will bind up that which was broken, and will strengthen that which was sick," Ezek. xxxiv. 16, 21. "He gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds," Psalm cxlvii. 2, 3. This he declares to be his office, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," Luke iv. 18. He is that tree of life whose leaves are for the healing of the nations, Rev. xxii. 2. Christ, as the chief Shepherd of his sheep, leads them out and in, so that they find pasture and safety. He knows where to feed them, and in the course of his grace and providence leads them in the way in which they should go. He watches over them,

and keeps them from being destroyed by ravenous beasts. He brings them to the shade in times of scorching heat; in times of persecution and affliction he finds out an asylum for them. And he takes care that they shall lack no manner of thing that is good. See Psalm xxiii. 2. 1 Pet. v. 4. also the articles *Feed, Pastors,* and *Sheep.*

SHE'-PHI: shâfȳ. [*A beholder, a honey-comb.*] 1 Chron. i. 40.

SHE'-PHO: shâfô. [*A desart, a bank, a breaking asunder.*] Gen. xxxvi. 23.

SHE-PHU'-PHAN: shèfûfân.—[*A serpent.*] 1 Chron. viii. 5.

SHE'-RAH: shârà. [*Flesh, consanguinity.*] 1 Chron. vii. 24.

SHE-RE-BI'-AH: shèrèbȳâ.—[*The draught of the Lord, singing with the Lord.*] Neh. x. xii.

SHE'-RESH: shârèsh. 1 Chron. vii. 16.

SHE'-SHACH: shâshâk. [*Thy flax, or linen, thy joy.*] Some suppose that Sheshach was an idol worshipped at Babylon, probably the moon, Jer. xxv. 26.

SHE'-SHAI: shâshâȳ. [*Six, rejoicing, mercy, flax.*] One of the sons of Anak, who was forced by Caleb to abandon Hebron, Joshua xv. 13.

SHE'-SHAN: shâshân. [*A lily, rose, joyfulness, flax.*] 1 Chron. ii. 31.

SHESH-BAZ'-ZAR: shèshbâzzâr. [*Joy in tribulation, joy of the vintage.*] A prince of Judah, to whose care the vessels of the sanctuary were committed, when Cyrus restored them to the Jews, Ezra i. 8. It is the general opinion that it is only another name for Zerubbabel. See Zech. iv. 9.

SHE'-THAR: shâthâr. [*Searching out, a remnant.*] Esth. i. 14.

SHE'-THAR-BOZ'-NAI: bôznâȳ. [*Despising me.*] Ezra v. 3.

SHE'-VA: shâva. [*Vanity, devotion, fame, or tumult.*] 1 Chron. ii. 49.

SHEW-BREAD, or bread of the face, which consisted of twelve loaves, according to the number of the tribes of Israel. They were placed hot, every sabbath-day, by the priests, upon the golden table in the sanctuary, before the Lord; when they removed the stale loaves which had been exposed for the whole of the preceding week, Exod. xxv. 30. Lev. xxiv. 5—9. The priests alone were to eat the stale bread removed on the sabbath; David, however, through necessity, broke through this restriction, 1 Sam. xxi. 3, 4. God preferring mercy to sacrifice, allowing a positive to give way to a natural law, Matt. xii. 7.

SHIB'-BO-LETH: shibbôlèth. [*An ear of corn, current of water.*] The children of Ephraim, it seems, in the days of Jephthah, discovered themselves by not being able to pronounce the first two letters of the word, in consequence of which no less than forty-two thousand of them were, on one occasion, put to death, Judges xii. 6.

SHIB'-MAH: shibma. [*Overmuch captivity.*] Num. xxxii. 38.

SHI'-CHRON: shȳkrôn.—[*Drunkenness, a price, his wares.*] A city of Judah, Joshua xv. 11.

SHIELD, an important article of military armour, and used for defence or protection in the day of battle. Thus God was pleased to say of himself to Abraham, "I am thy shield," Genesis xv. 1. And Christians are exhorted to take "the shield of faith, whereby they shall quench all the fiery darts of the wicked one," Ephes. vi. 16. Faith here means that evidence of things unseen which every true believer has, that God, for Christ's sake, has blotted out his sins, and by which he is enabled to call God his father; and feel him to be his portion. It is such an appropriating faith as this, which can quench any dart of the devil.

SHIGGAION or SHIGGIONETH, a Hebrew term which occurs in Psalm vii. Bishop Horsley thinks it may have its name, "wandering ode," from its being in different parts, taking up different subjects, in different styles of composition. The word also occurs in Hab. iii. 1. and may denote a musical instrument.

SHI'-HON: shŷhŏn. [*A sound, the wall of strength.*] A city of Issachar, Joshua xix. 19.

SHI'-HOR. 1 Chron. xiii. 5. See *Sihor*.

SHI'-HOR-LIB'-NAH: libnȧ.—[*Blackness of Libnah.*] Josh. xix. 26.

SHIL'-HI: shilhŷ. [*A bough, weapon, armour.*] 2 Chron. xx. 31.

SHIL'-HIM: shilhim. [The same.] Josh. xv. 32.

SHIL'-LEM: shillĕm. [*Peace, perfection.*] Fourth son of Naphtali, Gen. xlvi. 24. Head of the family of the Shillemites, Numbers xxvi. 49.

SHI'-LOH: shŷlŏ. A term evidently used by the patriarch Jacob to denote the Messiah, Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." This prediction all the ancient Jews applied to the Messiah. The tribe of Judah is no longer a political body; it has no authority or magistrates of its own, but is dispersed and confounded among the other tribes of Jews; its present condition, therefore, is an evident mark that the Shiloh,—he who was to be sent, the Messiah,—is already come.

SHILOH, a city of the tribe of Ephraim, about twelve miles from Shechem. It was at this celebrated city that Joshua assembled the people to make the second distribution of the land of promise, Josh. xviii. 1. At Shiloh also the tabernacle of the Lord was set up, when the tribes were first settled in that country, ch. xix. 51. And there the ark of the Lord continued for nearly thirty years, until it was taken by the Philistines, 1 Sam. iv. 3.

SHI-LO'-NI: shilŏnŷ. [*Tarrying, a peace-maker, abounding.*] Neh. xi. 5.

SHIL'-SHAH: shilshȧ. [*Three, the chief, a captain.*] 1 Chron. vii. 37.

SHIM'-E-A: shimĕȧ. [*Hearing, obeying.*] 1 Chron. iii. 5.

SHIM'-E-AM. 1 Chron. ix. 38.

SHIM'-E-ATH: shimĕȧth. 2 Chron. xxiv. 26.

SHIM'-E-I: shimĕŷ. [*The name of the heap, one who destroys the heap.*] The son of Gera, a Benjamite, and a kinsman of Saul. When David, in a state of great distress and domestic affliction, fled from Jerusalem for fear of Absalom, Shimei met him at Baharim, and execrated him as a murderer and wicked monster, and threw stones at him; but David patiently endured the whole, nor would he permit any of his servants to resent the insult that was thus offered to the king of Israel. When David returned to Jerusalem, after the defeat and death of Absalom, Shimei hastened to meet him, accompanied by the men of Judah, and a thousand of the tribe of Benjamin, 2 Sam. xix. 16, 17. And when the king had passed over Jordan on his return to his own city, Shimei threw himself at his feet, imploring forgiveness for the insults which he had heaped on him by his cursing and reviling; and David promised, in the most solemn manner, that he should not be put to death. —a promise which was punctually fulfilled, for David allowed him to live in peace, so long as he himself lived. He was, however, soon after the accession of Solomon to the throne of his father, put to death by the command of that prince, for a breach of his promise. See 1 Kings

ii. 36—46. There are several other persons of this name mentioned in the Old Testament, one of whom superintended David's vineyards, 1 Chron. xxvii. 27.

SHIM'-E-ON: shimēon. [*Hearing, obedient.*] Ezra x. 31.

SHI'-MI: shȳmȳ. [Same as Shimei.] Exod. vi. 17.

SHIM'-MA: shimmȧ. 1 Chron. ii. 13.

SHI'-MON: shȳmŏn. [*Putting, a gift of providing, fatness.*] 1 Chron. iv. 13.

SHIM'-RATH: shimrȧth. [*Hearing, obedient.*] 1 Chron. viii. 21.

SHIM'-RI: shimrȳ. [*Keeping, a thorn, dregs.*] 1 Chron. iv. 37.

SHIM'-RITH: shimrith. 2 Chron. xxiv. 26.

SHIM'-RON: shimrŏn. [The same as Shimri.] 1 Chron. vii. 1.

SHIM'-SHAI: shimshȧȳ. [*My son.*] A secretary or scribe, who with Rehum the chancellor wrote to king Artaxerxes against such Jews, as then were lately returned from their captivity, Ezra iv. 8.

SHI'-NAB: shȳnȧb. [*The father of changing, the sleeping of the father.*] King of the city of Admah, one of the cities burnt by fire from heaven, because of the crimes of its inhabitants, Gen. xix. 24. Shinab, with the other kings of Pentapolis, was overcome by Amraphel, and his allies, id. xiv. 2.

SHI'-NAR: shȳnȧr. [*The changing of a city.*] A province of Babylonia, where the tower of Babel stood, Gen. xi. 2. It is also mentioned by the prophet Daniel, who tells us, that Nebuchadnezzar carried away the sacred vessels of the sanctuary from the temple of Jerusalem, and placed them in the temple of his idol deity, in the land of Shinar, Dan. i. 2.

SHINE, put for the manifested favour and glory of God, Psalm lxxx. 1. "Shine forth"—restore thy worship; and give us evidences of thy presence now, as our fathers had under the first tabernacle, and afterwards in the temple built by Solomon. "Make thy face to shine upon thy servant," Psalm xxxi. 16. only let me know that thou art reconciled to, and pleased with me; and then, come what will, all must be well. See Psalm lxvii. 1. and cxix. 135. To be illuminated, Isaiah lx. 1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." To be in an unclouded state, as the sun in the firmament of heaven, Job xi. 17. "Thou shalt shine forth, thou shalt be as the morning." The way of the wicked is gloomy, dark, and dangerous; that of the righteous is open, luminous, and instructive. See Prov. iv. 18. Matt. v. 16. Phil. ii. 15. As the sun is lighted up in the firmament of heaven to diffuse its light and heat freely to every inhabitant of the earth; as the lamp is not set under the bushel, but placed upon the lamp-stand, that it may give light to all in the house; so let every follower of Christ, and especially every person who has the charge of a family, and every minister of the gospel, diffuse the light of heavenly knowledge, and the warmth of love divine, through the whole circle of their acquaintance. See article *Transfiguration*.

SHIP, a general name for all large sailing vessels, Psalm civ. 26. "There go the ships."—The psalmist is supposed to have been within sight of the Mediterranean when he wrote these words. And surely there is not in all nature a more august object than the ocean; and this object is still more striking when we behold on its surface a number of ships under sail. By means of navigation countries the most remote are connected, and all the inhabitants of the earth become known to each other. The largest ships are wafted, with incredible swiftness, upon one fluid, by the impulse of another;

and seas join the countries which they appear to divide. See article *Mariner*. "Ships of Tarshish"—are in scripture frequently used by a metonymy for ships in general, especially such as are employed in carrying on traffic between distant countries; as Tarshish was the most celebrated mart of those times, frequented of old by the Phœnicians, and the principal source of wealth to Judea and the neighbouring countries. See Isaiah ii. 16. "The day of the Lord of hosts shall be—upon all the ships of Tarshish," Isaiah xxiii. 1. "Howl, O ye ships of Tarshish." Shipwreck, 2 Cor. xi. 25. "Thrice I suffered shipwreck." Of these shipwrecks nothing is said in the Acts. For this epistle being written before the apostle was sent a prisoner to Rome, his shipwreck on the Island of Melita was none of the three, but a fourth misfortune of that kind. The following elegant sentence has often been realized by those who do business in great waters:—

"The weather-beaten mariners having reached the shore,
In ecstasy of joy, kiss the sand,
And lay themselves down upon the beach."

"Concerning faith having made shipwreck," 1 Tim. i. 19. Being without the faith, the great truths of the Christian religion; and a good conscience, that skilful pilot, that steady and commanding helm; that faithful and invariable loadstone, having been driven to and fro by every wind of doctrine; and getting among shoals, quicksands, and rocks, have been shipwrecked and engulfed.

SHI'-PHI: shŷfŷ. [*A multitude.*] 1 Chron. iv. 37.

SHIPH'-RATH: shifrăth. [*Fair, trumpet, goodness.*] One of the midwives who preserved the Hebrew children, Exodus i. 15.

SHIPH'-TAN: shiftăn. [*A judge, judging.*] Numbers xxxiv. 24.

SHI'-SHA: shŷshă. [*Of marble, pleasant, the lifting up of a gift.*] 1 Kings iv. 3.

SHI'-SHAK: shŷshăk. [The same as Sheshach.] King of Egypt, who declared war against Rehoboam, king of Judah, in the fifth year of the reign of this latter prince, 2 Chron. xii. Chronologists are not agreed as to the order that Shishak should obtain among the Egyptian dynasties. Some place the beginning of his reign about the year of the world 3026, and according to Sir Isaac Newton, he was one of the most renowned warriors of all antiquity. He supposes him to have been the son of Ammon, or the Egyptian Jupiter, and known to the Greeks by the names of Bacchus, Osiris, and Hercules; that he was the Belus of the Chaldeans, and the Mars of the Thracians. He made great conquests in India, Assyria, Media, Scythia, Phœnicia, Syria, Judea, &c. His army was at length routed in Greece by Perseus; which disgrace, added to the attempts made by his brother Danaus to usurp the kingdom in his absence, obliged him to return into Egypt, after an absence of nine years. Sir I. Newton's Chronology of Ancient Kingdoms. See article *Pharaoh*.

SHIT'-RAI: shitrăy. [*A gatherer of money, a binding, drawn together.*] 1 Chron. xxvii. 29.

SHIT'-TIM: shittim. [*Spreadings out, scourges, or thorns.*] A place, Numb. xxv. 1. Joshua ii. 1.

SHITTIM-WOOD, a valuable species of timber, of which were made the greatest part of the tables, and other matters belonging to the tabernacle. The Septuagint have rendered the word "incorruptible wood." Jerom says it grew in the deserts of Arabia, and resembled white thorn in its colour and leaves, though the tree is so large as to furnish long planks. The wood is hard, tough, smooth of surface, and ex-

tremely beautiful. Some suppose it to be the black Acacia.

SHI'-ZA: shȳzȧ. [*This gift.*] 1 Chron. xi. 42.

SHO'-AH: shōȧ. [*Tyrants.*]—Ezek. xxiii. 23.

SHO'-BAB: shōbȧb. [*Returned, turned back, a spark.*] Son of David and Bathsheba, 2 Sam. v. 14.

SHO'-BACH: shōbȧk. [*A net, a lattice, thy captivity.*] General of Hadadezer, king of Syria, whom David defeated and mortally wounded, 2 Samuel x. 15—18.

SHO'-BAI: shōbȧȳ. [*A turning captivity.*] Ezra ii. 42.

SHO'-BAL: shōbȧl. [*A path, an ear of corn.*] 1 Chron. ii. 52.

SHO'-BEK: shōbėk. [*Made equal to vanity.*] Neh. x. 24.

SHO'-CHOH: shōkō. [*A defence, a bough, slackness.*] 1 Sam. xvii. 1.

SHOCK, Job v. "Like as a shock of corn cometh in his season"—thou shalt completely run through the round of the spring, summer, autumn, and winter of life: and thou shalt be buried, like a wholesome seed, in the earth; from which thou shalt again rise up into an eternal spring!

SHOES, the covering for the feet, made of leather, linen, rush, or wood. To put off the shoes with an act of religious reverence, Exodus iii. 5. A sign also of mourning and humiliation, 2 Samuel xv. 30. Isa. xx. 2, 3, 4. The man that refused to raise up seed to his deceased brother, had his shoes taken off by his brother's wife, in presence of the elders, Deut. xxv. 9. partly as a resignation of his right to the woman and her husband's inheritance, Ruth iv. 7. and partly as a note of infamy. "Over Edom will I cast my shoe," Psalm lx. 8. that is, trample upon and subdue Edom. To bear or untie the shoes, denotes the performing the meanest offices about a person, Matt. iii. 11. Mark i. 7. Luke iii. 16. "The feet shod with the preparation of the gospel of peace," Eph. vi. 15. denotes that frame or disposition of heart which the gospel teaches or inspires, in spite of opposition.

SHO'-HAM: shōhȧm. [*A keeping back, the delay of them.*] 1 Chron. xxiv. 27.

SHOOT, to cast arrows and darts, 2 Kings xiii. 17. xix. 32. 2 Chron. xxvi. 15. The righteous judgments of God, Psalm lxiv. 7. "But God shall shoot at them with an arrow."—While the enemies of Messiah were shooting in secret at him, he that dwells in the heavens was levelling an arrow at them, and one which would not fail to take place. It accordingly did so; and the direful imprecations of their own tongues fell, in unexampled vengeance, on the heads of them and their children, who continued to justify the deeds of their fathers. See Psalm cxliv. 6. and xxii. 7. which compare with Matt. xxvii. 41—43.

SHO'-PHACH: shōfȧk. [*Pouring, poured forth.*] 1 Chron. xix. 16.

SHO'-PHAN: shōfȧn. [*A rabbit, hid, laid up.*] Numbers xxxii. 35. A city of Gad.

SHORT is put for a small space of time, Job xx. 5. Psalm lxxxix. 47. 1 Cor. vii. 29. 1 Thess. ii. 17. for weak, or not able, Numbers xi. 23. Isaiah l. 2. lix. 1. for having failed, Romans iii. 23. "Knowing that shortly I must put off this tabernacle," 2 Peter i. 14. Saint Peter here refers to the conversation between our Lord and himself, related John xxi. 18, 19. and it is likely he had now a particular intimation that he was shortly to seal the truth with his blood; or, as he was now aged, he might, on this ground, fairly suppose that his departure was at hand.

SHO-SHAN'-NIM: shōshȧnnim. [*Those that shall be changed, a song of rejoicing.*] Psalm xlv. Title.

SHOULDER, a part of the body well known. To give or lend his shoulder, for bearing of a burden, signifies to submit to servitude, Gen. xlix. 15. The Messiah has delivered his people from the rod, or yoke, to which they were subject, Isa. ix. 4. Heretofore they wore the marks of honour and command upon their shoulders, Job xxxi. 36. Isaiah says that the Messiah shall bear the mark of his government upon his shoulder, Isa. ix. 6. To be borne upon shoulders, sometimes stands for a kind of honour and distinction, Isa. xlix. 22. Sometimes this denotes great weakness, or disgrace. God commanded Ezekiel to make a breach in the wall, and carry out thereby on his shoulders, in the night-time, to represent the taking of Jerusalem, and the captivity of the king and his people, Ezek xii. 6, 7. It is said, Deut. xxxiii. 12. "That the Lord shall dwell between Benjamin's shoulders;" that is, God's temple, wherein he dwelt, shall be built upon mount Moriah, which is in the tribe of Benjamin. "To fly upon the shoulders," Isa. xi. 14. is to rise up against one, to attack him, to offer violence to him. See art. *Key*.

SHOUT, the voice of an enemy in war, Jer. l. 15. and li. 14. of lamentation, Lam. iii. 8. of impious flattery, Acts xii. 22. of joy, Exodus xxxii. 18. Numbers xxiii. 21. 1 Sam. iv. 5. Psalm. xlvii. 1. "Shout unto God with the voice of triumph:" every hand should be lifted up to him that formed it, and every mouth should praise him who gives breath for that purpose. Of judgment, 1 Thess. iv. 16. "The Lord himself shall descend from heaven with a shout;" probably in these words, "Arise, ye dead, and come to judgment!' which order shall be repeated by the archangel, who shall accompany it with the sound of the trump of God, whose great and terrible blasts, like those on mount Sinai, "sounding louder and louder," shall shake both the heavens and the earth!

SHOW, to make public exhibition, Col. ii. 15. to attract popular notice, Gal. vi. 12. Luke xx. 47. a shadowy image, Psalm xxxix. 6. to give evidence, Ephesians ii. 7. to make manifest by a good and useful life, the transforming grace of God, 1 Peter ii. 9.

SHRINES, images of Diana's temple, Acts xix. 24.

SHU'-A: shûà. [*Crying, saving.*] 1 Chronicles ii. 3.

SHU'-AH: shûà. [*A ditch, a swimming, humiliation, entreating.*] Sixth son of Abraham by Keturah, Genesis xxv. 2. (2.) Brother of Chelub, 1 Chronicles iv. 11. (3.) The daughter of a Canaanite, Gen. xxxviii. 2.

SHU'-AL: shûàl. [*A fox, a pathway, a hand or fist.*] A district of Canaan, 1 Samuel xiii. 17.

SHU-BA'-EL: shûbâèl. [*The returning captivity, seat of God.*] 1 Chronicles xxiv. 20.

SHU'-HAM: shûhàm. [*A talking, or humiliation, or budding forth.*] Numbers xxvi. 42.

SHU'-LA-MITE, a name given to the bride, in the Canticles, Song vi. 13.

SHUNAMITE: this name was given to Abishag, whom David betrothed in his old age, 1 Kings i. 3. and to the hostess of Elisha the prophet, 2 Kings iv. 12.

SHU'-NEM: shûnèm. [*Their change, their sleep, their second.*] A city of the tribe of Issachar, in the land of Israel, Joshua xix. 18. Here it seems a family of some considerable rank resided, the mistress of which being piously and hospitably disposed, she entertained the prophet Elisha in her house, and made him so welcome, that "as often as he passed by he turned in thither" to refresh himself.

SHU'-NI: shûnỳ. [*Changed,*

sleeping.] The third son of the patriarch Gad, and head of the family of the Shunites, Genesis xlvi. 16. Numbers xxvi. 15.

SHU'-PHAM: shŭfăm. [*Wearing out those, the bank or shore of them*.] Numbers xxvi. 39.

SHUP'-PIM: shŭppĭm. [The same as Shupham.] 1 Chronicles vii. 12.

SHUR: shŭr [*A wall, an ox, beholding*.] Or Sur, a city in Arabia Petræa, which gave name to the desert of Sur in the same country, Genesis xvi. 7. Exodus xv. 22. 1 Samuel xv. 7. and xxvii. 8.

SHU'-SHAN: shŭshăn. [*A lily, rose, joy*.] The metropolis of Susiana, or the kingdom of Persia, or Elam. Daniel says, "I was at Shushan in the palace," Daniel viii. 2, 3. whence it may be inferred that the kings of Chaldea, at that time, had their palace there. The city stood upon the river Ulai, and from the times of Cyrus, the Persian monarchs were accustomed to pass the winter there, and the summer at Ecbatana. The climate was very temperate at Shushan during the winter, but the heat was so excessive during the summer, that, according to the testimony of Strabo, the very lizards and serpents were consumed by it in the streets. It was in this city, and upon the bank of the river, that Daniel had the vision of the ram with two horns, in the third year of the reign of Belshazzar. It was at Shushan also that the transactions mentioned in the book of Esther took place, Esth. i. 2. Nehemiah also was at Shushan when he obtained permission from king Ahasuerus to return into Judea to repair the walls of Jerusalem, Neh. i. 1. 2. Shushan, Psalm lx. a musical instrument.

SHUT signifies to withhold, Deut. xv. 7. 1 John iii. 17. "And shutteth up his bowels of compassion." If we shut up our bowels of compassion against the poor, we shut Christ out of our hearts, and ourselves out of heaven. To cover, Psalm lxix. 15. to be desolate, Isa. xxiv. 10. to keep secret, Daniel viii. 26. and xii. 4. to be kept as in a strong hold, Galatians iii. 23. "Shutteth up unto the faith;" that is, unto the religion of the Lord Jesus, which should afterwards be revealed. The unalterable state of saints and sinners, Matt. xxv. 10. "The door was shut"—Dreadful words to the wicked! no hope remains. Death shuts the door of mercy; and after death despair is their only portion. The hope of future good is the balm of life; where that is not, there is despair; where despair is, there is hell.

SHU-THE'-LAH: shŭthĕlă. [*A plant of verdure, putting moistness*.] Numbers xxvi. 35.

SHUTTLE. See art. *Weaver*.

SI'-A: sȳă. [*A moving, help*.]—Nehemiah vii. 47.

SIB'-BE-CHAI: sĭbbĕkǡȳ. [*A bough, of springs, a cottage*.] 1 Chron. xi. 29.

SIB'-BO-LETH: sĭbbŏlĕth. [The same as Shibboleth.] Judges xii. 6.

SIB'-MAH: sĭbmăh. [*Overmuch captivity, much hoarseness, old age*.] Joshua xiii. 19.

SI'-CHEM: sȳkĕm. [*A part, portion, shoulder*.] Gen. xii. 6. See article *Shechem*.

SICK is taken not only for one that is under some bodily indisposition, as in 1 Samuel xxx. 13. Luke vii. 10. but also for such as are sensible of the burden of their sins, and earnestly desire to be delivered from them by Christ the great Physician, Matthew ix. 12. "They that be whole need not a physician, but they that are sick." See art. *Physician*. The meritorious cause of sickness is sin, Deut. xxviii. 59—61. Lev. xxvi. 16. 1 Sam. v. 6. The end of sickness is to punish the wicked, as appears from the fore-cited places. To try the

patience and constancy of the saints, as in Job and Hezekiah. Or to manifest the glory of God. See John ix. 3. and xi. 4. "The prayer of faith shall save the sick," James v. 15. that is, God frequently makes this the mean of his recovery; but there are cases where faith and prayer are both ineffectual; because God sees it will be prejudicial to the patient's salvation to be restored; and, therefore, all faith and prayer, on such occasions, should be exerted on this ground: "If it be most for thy glory, and the eternal good of this man's soul, let him be restored; if otherwise, Lord, pardon, purify him, and take him to thy glory." Christian reader, let us live to God to-day, and trust him for to-morrow: so that whether we be laid up in a sick-bed, or whether we be able to act our part in the world, we may be able to say,—

"God is the sea of love
Where all my pleasures roll,
The circle where my passions move,
And centre of my soul."

SICKLE, an instrument used for reaping corn, Deut. xvi. 9. xxiii. 25. "He putteth in the sickle because the harvest is come," Mark iv. 29. When the corn is ripe, it is reaped for the benefit of him who sowed it: for it can be of little or no use till it is ripe: so when a soul is saved from all sin, it is capable of being fully employed in the work of the Lord: it is then, and not till then, fully fitted for the master's use. God saves men to the uttermost, that they may here perfectly love him, and worthily magnify his name. Put for the judgments of God, Joel iii. 13. Rev. xiv. 15—17.

SID'-DIM: siddim. [*The laboured field.*] The vale Siddim, Genesis xiv. 3.

SIDE, the outer part of a thing, Joshua viii. 33. "Who is on the Lord's side?" that is, who among you is free from this transgression? The strong cities of Moab, the frontier towns, which were as the shoulders and sides to the country, Ezek. xxv. 9. The children of Israel rescued from impending ruin, break forth into a joyful acknowledgment of that almighty aid, to which they were indebted for their deliverance. Men rose up against them, but Jehovah was on their side; men intended to devour, but God interposed to save. May not the Israel of God say, in like manner, "If the Lord had not been on our side," when our spiritual enemies, sin, death, and hell, were in arms against us, surely now "they had swallowed us up quick," and we had perished everlastingly, Psalm cxxiv. 1—3.

SI'-DON: sȳdŏn. [*A hunter, hunting, fishing, venison.*] Or Zidon, a very ancient and celebrated city, founded by Sidon, the eldest son of Canaan. Joshua, chap. xi. 8. calls it Sidon the Great, by way of eminence; whence some have taken occasion to say, that in his time there were two Sidons, a greater and a lesser: but no geographer has mentioned any other Sidon than Sidon the Great. Joshua assigned Sidon to the tribe of Asher, chap. xix. 28. but this tribe could never get possession of it, Judges i. 31. It is situated on the Mediterranean, in a fine country, one day's journey from Paneas, or from the fountains of Jordan, and has a fine harbour. Some place it sixty-six miles from Damascus. This city has been always famous for its great trade and navigation. The men of Sidon being great shipwrights, were particularly eminent, above all other nations, for hewing and polishing timber, there being "none who were skilled how to hew timber like the Sidonians," 1 Kings v. 6. This place is now called Seide or Saide. The city, as it exists at present, rises immediately from the strand; and,

when seen from a slight distance, presents a rather imposing appearance. The interior, however, is most wretched and gloomy. Some faint traces are still discoverable of the ancient lustre of Sidon, in broken columns and architectural ornaments, which lie neglected at a little distance from the modern walls.—*Jolliffe's Letters from Palestine*, p. 7—9.

SIFT. "To sift the nations with the sieve of vanity," Isaiah xxx. 38. Some read—"to toss the nations with the van of perdition." A van is an instrument with which men winnow corn; and its use is to cleanse the corn from the chaff and straw: but the van, with which God will winnow the nations, will be the van of emptiness or perdition; for nothing useful shall remain behind, but all shall come to nothing, and perish. Satan desired to sift the apostles by his temptations, and thus to draw them into sin; to put them into a loss and hurry, as corn when it is sifted, to bring the chaff uppermost; or rather to shake out the wheat, and leave nothing but the chaff, Luke xxii. 31.

SIGH, spoken of Christ, who sighed for the miseries of men, Mark vii. 34. and of men who sigh for themselves, and for the sin and sufferings of others, Ezekiel ix. 4. Lam. i. 4, 11, 21, 22. Job iii. 24. Psalm xii. 5. xxxi. 10. and lxxix. 11.

SIGHT, put for the sense of seeing, Mark x. 51. saving knowledge, Luke iv. 18. a spectacle, Luke xxiii. 48. a vision, Exodus iii. 3. fearful appearances, Luke xxi. 11.

SI-GI'-O-NOTH: sĕgēōnōth.—See *Shiggaion*.

SIGN is taken for any thing that serves to express or represent another thing; as, when the Lord gave to Noah the rainbow, as a sign or token of his covenant, Genesis ix. 12, 13. and when he appointed Abraham the use of circumcision, as the sign and seal of the covenant he made with him and his posterity, Genesis xvii. 11. Romans iv. 11. Circumcision was a sign, evidence, or assurance, both of the blessing promised by God, and of man's obligation to the duties required. The sun and the moon are appointed by God for signs and seasons, Genesis i. 14. They represent the quality of the weather by the manner of their rising or setting, by their eclipses, conjunctions, &c. Matt. xvi. 2, 3. Sometimes they are forerunners of great calamities, and remarkable events in the course of human affairs, Luke xx. 25. Acts ii. 19. Sign is put for a miracle, Exodus iv. 8, 17. proof or evidence, Judges vi. 17. 2 Kings xx. 8. The prophet Isaiah says, "Behold, I and the children whom the Lord hath given me are for signs, and for wonders in Israel," Isaiah viii. 18. We are a gazing-stock to them, and wondered at for our folly in believing the promises of God.

SIGNET, an ornament, a seal set in a ring, Gen. xxxviii. 18.

SI'-HON: sȳhŏn. [*A rooting out, a conclusion.*] A king of the Amorites, who put himself at the head of his army to oppose the Hebrews, on their way from Egypt to the land of promise, but was slain in an engagement and his army was routed, Numb. xxi. 21—35. Deut. i. 4. ii. 26. Psalm cxxxv. 11. cxxxvi. 19. This happened a few months before the Israelites took possession of the land of Canaan.

SI'-HOR: sȳhŏr. [*Black, trouble, early in the morning.*] A name which is sometimes given to the river Nile, in the Old Testament, Joshua xiii. 3. Jer. ii. 18.

SI'-LAS: sȳlăs. [*Considering, marking, or the third.*] Or *Silvanus*, a person mentioned by the inspired writers with great distinction. See Acts xv. 22. 1 Peter v. 12.

When Paul and Barnabas were deputed to go up to Jerusalem, to consult that church upon the question relating to circumcision, Silas was fixed upon to accompany them. At the time when the two apostles parted, Paul made choice of Silas to accompany him in his travels, when he visited the churches of Syria and Cilicia, and from that time we may trace him in most of the transactions that are recorded of the great apostle of the Gentiles, as well as in the writings of his epistles, Acts xvi. 29. 2 Cor. i. 19.

SILENCE is put for utter destruction, Isaiah xv. 1. for great calamities, Jer. viii. 14. for a state of death, Psalm xciv. 17. "The dead praise not the Lord, neither any that go down into silence," Psalm cxv. 17. This is the place to praise the Lord for his mercies, and get a preparation for his glory. A metaphor, put for the deep and solemn expectation of stupendous things about to take place, Rev. viii. 1.

SILK, a fine soft thread spun by silkworms. Clothing made of silk, Prov. xxxi. 22. In the early ages, the dress of mankind was very simple. Skins of animals furnished the first materials, which, as men increased in numbers and civilization, were exchanged for more costly articles, made of wool and flax, of which they manufactured woollen and linen garments; afterwards fine linen, and *silk*, dyed with purple, scarlet, and crimson, became the usual apparel of the more opulent.

SIL'-LA: sillà. [*An exalting.*] A place supposed to be near Jerusalem, 2 Kings xii. 20.

SI-LO'-A: silôà. [The same meaning as Shilhi.] Neh. iii. 15.

SI-LO'-AM: [The same.] John ix. 7. A fountain or pool of water, under the walls of Jerusalem. There was also a tower of this name, which is spoken of as having fallen upon eighteen men, and buried them in its ruins, Luke xiii. 4.

SIL-VA'-NUS: silvânus. See *Silas.*

SILVER, a metal which does not appear to have been in use before the deluge; at least, Moses says nothing of it; but in Abraham's time it was become common, and traffic was carried on with this metal, Gen. xiii. 2. "Abram was very rich in silver, and in gold; and he bought a sepulchre for his wife Sarah for four hundred shekels of silver," Genesis xxiii. 15. This silver was not coined, according to all appearance, but was only in bars or ingots; and in commerce it was always weighed. "I have refined thee, but not with silver," Isaiah xlviii. 10. I have purified thee, but not as silver is purified; for when it is purified, no dross of any kind is left behind. Had I done this with thee, I should have consumed thee altogether: but I have put thee in the crucible of affliction, in captivity, that thou mayest acknowledge thy sins, and turn unto me. In Zech. xiii. 9. and in Malachi iii. 3. the people of God are compared to silver tried in the furnace of tribulations.

"In the kind warmth the metal learns to glow,
And pure from dross the silver runs below."

In Psalm xii. 6. the words of the Lord are likened to tried silver. Often have they been put to the test, in the trials of the faithful; but as silver, in its most refined and exalted purity, is found to contain no dross of imperfection, so the sayings of Jehovah are holy in his precepts, just in his laws, gracious in his promises, true in his narrations, and infallible in his predictions. What are the thousands of gold and silver, compared to the treasures of the sacred page?

SIM'-E-ON: simmèôn. [*Hearing, obedient, or is heard.*] The son of Jacob and Leah, was born in the year of the world 2247. Genesis xxix.

33. He was brother to Dinah by the same mother, and was active in resenting the insult that was done her by the son of Hamor. Jacob on his death-bed showed his indignation against the conduct of Simeon in this instance. See Gen. xlix. 5. This tribe, when it came out of Egypt, consisted of fifty-nine thousand three hundred fighting men, Numbers i. 23. but of the generation that entered the promised land, they numbered only twenty-two thousand two hundred, Numbers xxvi. 14, 15. The inheritance of Simeon was to the west and south of the tribe of Judah, Joshua xix. having the tribe of Dan and the country of the Philistines to the north, the Mediterranean to the west, and Arabia Petræa to the south.

SIMEON, a venerable old man, who resided in Jerusalem at the time Christ was born; full of the Holy Spirit, and waiting the redemption of Israel, Luke ii. 25. It had been revealed to him, that he should not taste of death until he had seen the Messiah; and one day as he visited the temple, he beheld Joseph and Mary presenting the child Jesus there conformably to the law of Moses. Ascertaining in him, by a supernatural impulse, the long expected deliverer, he took the child up in his arms, gave thanks to God who had thus performed the mercy promised unto the fathers by the prophets, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke ii. 26—32. Having said this, he returned the infant to its mother, and added, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed," verses 33, 34.

SIMILITUDE, likeness, form, or figure, Numb. xii. 10. Psalm cxliv. 12.

SI'-MON: sȳmȯn. [*Hearing, obeying.*] Simon Peter. See *Peter.*

SIMON, the son of Mary and Cleophas, who is spoken of Matt. xiii. 55. Mark vi. 3. He was the cousin german of our Lord, though, according to the custom of those times, termed his brother.

SIMON, the Cyrenean, that is, a native of Cyrene in Lybia, spoken of Matt. xxvii. 32. Mark xv. 21. He was compelled to carry the cross after Jesus, and is mentioned as the father of Alexander and Rufus.

SIMON, the Canaanite, is also called by the name of Simon Zelotes, an apostle of Jesus Christ, Matthew x. 4. Mark iii. 18. Luke vi. 15. Some are of opinion he was of Cana in Galilee, and others derive the name from the Hebrew root *kana*, which signifies to be zealous. See *Calmet's Dictionary.*

SIMON, the Pharisee, with whom Jesus dined, after he had raised to life the son of the widow of the city of Nain, Luke vii. 36—50.

SIMON, the leper, dwelt at Bethany, near Jerusalem, Matthew xxvi. 6.

SIMON, the father of Judas Iscariot, John vi. 71. He is only known to us as the father of the traitor.

SIMON, the tanner, Acts ix. 43. with whom the apostle Peter lodged at Joppa, for several nights, and at whose house he was when the messengers came from Cornelius the centurion, to request he would come to him at Cesarea, Acts x. 6.

SIMON MAGUS, who is mentioned in the Acts of the Apostles, was by birth a Samaritan, and in his native country practised magical arts, which procured him many followers. Philip the deacon coming to preach the gospel at Samaria, became the means

of converting several persons to the Christian faith, and this Simon also believed, and was baptized, Acts viii. 5—13. The apostles Peter and John visiting Samaria, prayed that the new converts "might receive the Holy Ghost;" and when, in answer to prayer, Simon saw that the Holy Ghost was given to those on whom the apostles' laid their hands, being filled with admiration, he offered them money, saying, "Give me also this power.—But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. Then answered Simon, and said, Pray ye the Lord for me, that none of these things which ye have spoken come upon me," verses 14—24. "In ancient ecclesiastical writers," says Dr. A. Clarke, "we have the strangest accounts of this man: they say that he pretended to be the Father, who gave the law to Moses; that he came, in the reign of Tiberius, in the person of the Son; that he descended on the apostles on the day of pentecost, in flames of fire, in quality of the Holy Spirit; that he was the Messiah, the Paraclete, and Jupiter; that the woman who accompanied him, called Helena, was Minerva, or the first intelligence; with many other extravagancies which probably never had an existence. All that we know to be certain on this subject is, that he used sorcery, that he bewitched the people, and that he gave out himself to be some great one." After Peter had rejected, with horror, the proposal stated Acts viii. 18. Simon is generally supposed to have grown worse and worse, opposing the apostles and the Christian doctrine, and deceiving many cities and provinces by magical operations.

SIMPLICITY commonly denotes an exemption from deceit and cunning, and in this sense Paul uses the term, 2 Cor. i. 12. "Our rejoicing is this, the testimony of our conscience, that in *simplicity*, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." It bears much the same acceptation in Rom. xii. 8. where the apostle says, "He that giveth, let him do it with *simplicity*," that is, with a single eye to the glory of God, and from love to the truth. Sometimes however the word is used by the inspired writers, and particularly in the book of Proverbs, to denote weakness of intellect, or silliness of mind: "How long, ye simple ones, will ye love *simplicity*, and fools hate knowledge," chap. i. 22. Nearly allied to this is the sense in which Paul uses the term when he says, "I would have you wise unto that which is good, and simple concerning evil," Rom. xvi. 19. But in other places the same apostle employs the term to express that singleness of mind towards Christ. See 2 Cor. xi. 3.

SIM'-RI. 1 Chron. xxvi. 10.

SIN: sin. [Same as Zin.] The wilderness of Sin, Exodus xvi. 1. lies between Elim and Sinai. Dr. Shaw and his companions traversed these plains in nine hours. Before the Israelites came into this desert, they had a previous encampment by the Red Sea, Numb. xxxiii. 10, 11. (2.) Sin is the name of a town in Egypt, Ezek. xxx. 15, 16.

SIN is any opposition to God's will, whether it be in doing what he has forbidden, or omitting to do what he has commanded. "All unrighteousness is sin," 1 John v. 17. The same apostle defines sin as "the transgression of the law," 1 John iii. 4. The spirit of the law, as well as of the

gospel, is, that "we should love God with all our powers, and our neighbour as ourselves." All disobedience is contrary to love; therefore sin is the violation of the precept, whether the act refer immediately to God, or to our neighbour. It is taken for original corruption, or the depravity and unrighteousness of our nature, which is prone to all evil, Psalm lv. 5. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Or, according to the ninth article of the church of England, "It is that whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil." James i. 15. "When lust hath conceived, it bringeth forth sin." It is taken for the guilt and defilement of sin, Ps. li. 2. "Wash me throughly from mine iniquity, and cleanse me from my sin." And in Heb. x. 2. "The worshippers once purged should have had no more conscience of sins." There would have remained no more sense of guilt upon their consciences to have troubled them. For the punishment of sin, Gen. iv. 7. "And if thou doest not well, sin lieth at the door:" Be sure thy sin will find thee out; thou shalt not long enjoy the fruits of thy wickedness, but a dreadful judgment shall tread upon the heels of thy sin. And in Gen. xix. 15. Lest thou be consumed in the iniquity, or punishment of the city. Sin is taken both for the guilt or punishment of sin. Psalm xxxii. 1. "Blessed is he whose sin is covered." And in Matthew ix. 2. "Son, thy sins be forgiven thee:" The guilt of them is pardoned, and so the punishment shall be removed. Divine revelation informs us that God made man upright, after his own image, and vouchsafed to him the happy enjoyment of his favour in the earthly paradise. As a test of his obedience, and as a mean of ascertaining his dependance on his Creator, he was prohibited the use of the fruit of the tree of knowledge, and was threatened in the day he ate of it he should surely die, Gen. ii. 15—17. We are further informed, that our first parents transgressed this positive precept, and thus "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. v. 12.

Miscellaneous observations on sin. —It has been the fashion with minute philosophers, and philosophising divines, to endeavour to explain away the reality of the fall, and to resolve it into allegory, apologue, or moral fable; but the whole sheme of redemption by Jesus Christ is founded upon it, and must stand or fall with it; a figurative fall requiring only a figurative redemption. The Mosaic account, from its simplicity and consonance with the whole tenor of the scriptures, was evidently designed to represent a real transaction; it has been received as such by the writers of the Old and New Testaments, who certainly were more competent to decide than men who have lived several thousands of years after the transaction, and whose bold contradictions of the best attested matters of fact, render their unsupported assertions of no effect. Modern opposers of revelation have ridiculed the account of the fall as a fable. But nothing is easier than ridicule to men who pay no regard to piety, equity, and common decency. Whatever they assert, and however they may attempt to explain away the Mosaic account of the fall, or attempt to prove it false, yet the evidently ruined condition of the human race would still remain as an undeniable fact, and the narrative of the fall is confirmed both by natural and civil history. Thus, it agrees in an eminent manner both with the obvious facts of labour, sorrow, pain, and death, and

also with what we see and feel every day, and with all our philosophical inquiries into the frame of the human mind, the nature of social life, and the origin of evil. The several powers of the little world within a man's own breast are at variance with one another, as well as those of the great world; and we are utterly unable to give a complete solution of the origin of the evils which flow from these discords, and from the jarring elements of the natural world. But the Mosaic narrative accounts for all these otherwise unaccountable phenomena, and is corroborated by various traditions, more or less agreeable to it.—*Horne.*

A calamity so terrible as the universal infection of our whole species, is, and must have been the consequence of some great and primary transgression. Such a capital punishment would never have been inflicted on the human race, by the God of infinite goodness, but for some adequate preceding offence. It is undeniably certain, that we who are now living are in actual possession of an evil nature, which nature we brought with us into the world; it is not of our own acquiring, but was

"Cast and mingled with our very frame,
Grew with our growth, and strengthened with our strength."

O sin, thou fatal pest, thou soul-destroying plague, would to God thy fixt abode were only in the Levant, and that like the external pestilence thou wert chiefly confined to the Turkish dominions! But, alas! the gross immorality and profaneness, the various crimes and villanies, the desperate impiety and blasphemies under which every kingdom and city have groaned, and still continue to do night and day, over the face of the whole earth, are black spots and symptoms so equally terrible, that we are obliged to confess they must have a common internal principle, which can be no other than a bad habit of soul, a fallen corrupted nature: yes, the universality and equality of the effects, show to an unprejudiced mind that the cause is universal, and equally interwoven with that nature which is common to all nations, and remains the same in all countries and ages.—*Mr. Fletcher of Madeley.*

The sins of the world, or a nation, are made up of the particular contributions of individuals; some contribute avarice, others dishonesty, cruelty, and lewdness, and perhaps not a few, though not so vicious as the former, yet contribute much vanity, folly, and idleness, to make up the amount.

To society, as well as to individuals, sin is a greater calamity than either pestilence, famine, or war, not only because it is the sole occasion of those great evils, but those only operate as occasional causes of misery, whereas sin is the perpetual scourge of the world, every moment producing mischief, bringing ruin on individuals, tearing families and communities in pieces, and giving rise to a thousand tragical scenes in this unhappy world.—*Dr. Blair.*

The way of transgressors is hard, and sin, like Ezekiel's roll, Ezekiel ii. 10. has written within and without, "Lamentation, and mourning, and woe." If we attentively read Ezekiel viii. from the 7th to the 17th verse, we may suppose that the prophet in those visions saw very great abominations; and yet if God should reveal to us all the wickedness in our hearts, we should see much greater abominations.—*Barker.*

Learn then that misery is the effect of sin,
In men's own bosoms all their woes begin.—*Scott.*

Sin is a monster of such frightful mein,
As to be hated, needs but to be seen;
Yet seen too oft, familiar grows its face,
We first despise, then pity, then embrace.—*Pope.*

See articles *Atonement* and *Redemption.*

SIN against the Holy Ghost. See art. *Ghost.*

SIN-OFFERING. See *Offerings.*

SI'-NAI: sȳnȧȳ. [*A bramble, or enmity.*] A mountain in Arabia Petræa, where the law was given. It had two tops; the lower, called Horeb, or the mount of God, Exod. iii. 1. when he appeared to Moses in a flame of fire in a bush: this Horeb is therefore called Sinai by St. Stephen, Acts vii. 30.

SINCERITY, freedom from hypocrisy or dissimulation. Sincerity is an essential attribute of personal religion; it consists in acting from good motives, and with uniform integrity, in our commerce with the world; it is produced by faith in Christ, supported by divine love and filial fear, and generally distinguished by an amiable self-diffidence and a firm reliance on the free grace of God; all other virtues derive not only their lustre, but their very existence, from this excellent principle; the consciousness of godly sincerity is the grand support of true courage, and will bestow more substantial and durable happiness in trouble than any thing else within the whole world. All who profess the gospel, and have not sincerity, are as clouds without water, trees without fruit, or lamps without oil; but those who love God with undivided hearts participate a constant succession of pleasures in his approbation, and in their own minds, 1 Cor. v. 8. 2 Cor. i. 12. ii. 17. viii. 8. Eph. vi. 24.

SINEWS, nerves or tendons, Gen. xxxii. 32. Sinews are used to denote power, strength, Ezek. xxxvii. 6, 8.

SINGING, an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion, in all ages and periods of time. It was a part of the worship of the heathens. It was practised by the people of God before the giving of the law of Moses, Exod. xv. also under the ceremonial law. Under the gospel dispensation it is particularly enjoined, Col. iii. 16. Eph. v. 19. It was practised by Christ and his apostles, Matt. xxvi. 30. and in the earliest times of Christianity. The praises of God may be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding, 1 Cor. xiv. 15.

SI'-NIM: sȳnim. [*The south country.*] Isa. xlix. 12.

SI'-NITE: sînȳte. Gen. x. 17.

SI'-ON: sȳȯn. [Same as Zion.] One of the names of Mount Hermon, Deut. iv. 48.

SIPH'-MOTH, the place in Judah whither David sent a present of the spoils of the Amalekites, 1 Sam. xxx. 28.

SIP'-PAI: sippȧȳ. [*A threshold, a water-pot, a silver cup, an end.*] 1 Chron. xx. 4.

SIR, a term of reverence. "Sir, we would see Jesus," John xii. 21.

SIR'-I-ON: sirrėȯn. [*A breastplate, deliverance, song of the dove.*] The name the Sidonians gave to Mount Hermon, Deut. iii. 9.

SIS'-A-MAI: sisȧmȧȳ. [*A house, swallow of waters, blindness.*] 1 Chron. ii. 40.

SIS'-E-RA: sisėrȧ. [*Seeing a swallow, a horse, or a moth.*] General of the army of Jabin, king of Hazor. In his days the children of Israel did evil in the sight of the Lord, who "sold them into the hand of Jabin," one of the kings of Canaan, and he grievously oppressed them for the space of twenty years. In their extremity they cried to the Lord for relief, and he stirred up Barak and Deborah to rescue them from their oppressors. Having collected together an army of ten thou-

sand men on Mount Tabor, Sisera got intimation of it, and marched against them with nine hundred chariots armed with scythes, and a large body of infantry; but Barak with his small army fell upon him with such impetuosity, that he entirely routed them, put great numbers to the sword, and the remainder to flight. Sisera himself fled among the rest, and, as though his horses could not make sufficient speed, he quitted his chariot, and ran on foot towards Harosheth. Here he sought an asylum in the house of Heber the Kenite, whose wife pretended to conceal him in an inner chamber, where she covered him with a mantle, and gave him milk to drink. Sisera then desired her to watch at the door of the tent, and if any inquiries were made after him, she was instructed to conceal his being there. In this situation, and overcome with fatigue, Sisera fell asleep, which the woman took advantage of to drive a large nail through his temples, by means of which she put him to death, Judges iv. v.

SISTER. This name has much the same latitude as that of brother. It is used, not only for sister by father and mother, but also for her who is a sister only by father or mother, or is only a near relation. Thus Sarah is called sister to Abraham, though she was only his niece, according to some, or his sister by the father's side only, according to others, Gen. xii. 13. xx. 12. In the gospel, the brothers and sisters of Jesus Christ, are no other than his cousins, the sons and daughters of the sisters of the Virgin Mary, Matt. xiii. 56. Matt. vi. 3. The prophets call Jerusalem the sister of Sodom and Samaria, because it delighted in the imitation of their idolatry and iniquity, Jer. iii. 8, 10. Ezek. xvi. 46. Jesus Christ says, Matt. xii. 50. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother;" i. e. Whosoever shall give real evidence of true faith by sincere obedience, shall be as dear to me as my nearest natural relation; or, as the nearest relations are to any person. Job, in his afflictions, exclaims, "I have said to the worm, Thou art my mother, and my sister:" thou art near akin to me, we are of the same original, and thou art continually with me, Job xvii. 14. As Christians were used to salute one another by the name of brothers or brethren, so they called Christian women, who professed the same faith in Christ, by the name of sisters, James ii. 15, 16. See art. *Brother*.

SIT, *Sitting*. Reigning, ruling, and judging, Judges v. 10. "Ye shall sit in judgment," are magistrates or judges. The sitting on a throne, which occurs so very frequently in the scriptures, invariably means to reign. With other adjuncts, sitting has a different signification: as, (1.) To "sit upon the earth or dust," Isa. iii. 26. xlvii. 1. Lam. ii. 10. Ezek. xxvi. 16. or on a dunghill, signifies to be in extreme misery. (2.) "To sit in darkness," cvii. 10. Isa. xlii. 7. is to be in prison and slavery. (3.) To "sit as a widow," Isaiah xlvii. 8. is to mourn as a widow. The common manner of sitting in the eastern countries is upon the ground, or floor, with the legs crossed. The people of better condition have the floors of their chambers, or divans, covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind; and means sitting on high, on a chair of state or throne; for which a foot-

stool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it. "Chairs," says Sir John Chardin, "are never used in Persia, but at the coronation of their kings. The king is seated on a chair of gold set with jewels, three feet high.—The chairs which are used by the people of the east are always so high, as to make a footstool necessary. And this proves the propriety of the style of scripture, which always joins the footstool to the throne," Isa. lxvi. 1. Psalm cx. 1. Besides the six steps to Solomon's throne, there was a footstool of gold fastened to the seat, 2 Chron. ix. 18. which would otherwise have been too high for the king to reach, or to sit on conveniently.

SIT'-NAH: sĭtnà. [*Hatred.*]—Gen. xxvi. 21.

SI'-VAN: sȳvăn. [*Bush, or thorn.*] The third month—this answers to a part of our May and June, Esther viii. 9.

SKIN, the covering of an animal's flesh, Lev. vii. 8. Men's first clothing was of skins of beasts, Gen. iii. 21. See art. *Silk.* "Skin for skin," Job ii. 4. that is, a man will part with all he has in the world to save his life; and he will part with all by piecemeal till he has left nothing on earth, and even be thankful, provided his life be spared.

SKIRT. It was an ancient custom for the bridegroom to spread the skirt of his garment over the bride; to signify his right to her, his authority over her, and his obligation to protect her, Ezek. xvi. 8. Ruth said to Boaz, Spread thy skirt over me, i. e. be my husband, Ruth iii. 9.

SKY, the azure vault which surrounds the earth, Job xxxvii. 18. The signs of fair and foul weather were observed from the appearance of the sky, Matt. xvi. 2, 3. which some read thus:—

"When it is evening, ye say, 'A calm!'
For the sky is red:'
And in the morning, 'To-day a tempest:
For the sky is red and lowering.'
Hypocrites! the face of the sky ye know how to discern:
But ye cannot (discern) the signs of the times."

"The skies sent out a sound," Psal. lxxvii. 17. which compare with Exod. xiv. 24—31.

SLACK, to delay, 2 Kings iv. 24. to be indolent, Prov. x. 4. Zeph. iii. 16. "The Lord is not slack concerning his promise, as some men count slackness," 2 Pet. iii. 9. The Lord who has promised to come does not delay his coming to destroy the world, for the reason supposed by some; i. e. that he is not able to do what he has promised; but he delays his coming, that he may exercise long-suffering towards us, not desiring that any should perish, but all should have an opportunity of repenting.

SLANDER is uttering false speeches against our neighbour, to the prejudice of his fame, safety, welfare; and that out of malignity, vanity, rashness, ill nature, or bad design. Slander is a vice impure in its source, dangerous in its effects, and sometimes irreparable in its consequences; it generally strikes at once three mortal blows, it wounds him who commits it, him against whom it is committed, and him who knows that it is committed. Still more dreadful is this evil when it is found amongst those who are the professed disciples of Jesus Christ, Psalm xxxi. 13. l. 20. ci. 5. Jer. vi. 28. 1 Tim. iii. 11.

"Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds."

SLAVERY is of very remote antiquity. It existed before the flood, Gen. ix. 25. And when Moses gave his laws to the Jews, finding it already established, though he could not abolish it, yet he enacted various laws and regulations. The Israelites might have Hebrew servants or

slaves, as well as alien-born persons, but these were to be circumcised, and were required to worship the only true God, Gen. xvii. 13—17. See article *Servant*. For the statutes of Moses concerning humane treatment towards slaves, see Lev. xxv. 39—53. Exodus xx. 10. xxi. 20, 21. Deut. v. 14. xii. 18. xvi. 11. and xxiii. 15, 16. In a figurative sense a slave is one who has no property in himself, but is bought by another. Such are all mankind, whom Christ redeemed from the slavery of sin, 1 Cor. vi. 20. See Deut. vii. 8. Isa. lxi. 1.

SLEEP is taken (1.) for the repose of the body, Esth. vi. 1. Ahasuerus could not sleep; but David said, "I both lay me down in peace, and sleep," Psalm iv. 8. He retired to rest in comfort, full of the joys of a good conscience, and of faith unfeigned. (2.) For indolence, Prov. xix. 15. Sleep, indescribable in its nature, is an indescribable blessing; but how often is it turned into a curse! It is like food; a certain measure of it restores and invigorates exhausted nature; more than that, oppresses and destroys life. See Prov. xx. 13. xxiii. 21. (3.) For spiritual insensibility, Eph. v. 14. "Awake, thou that sleepest;" bestir thyself, and arise; this is the commanding voice of the gospel in every part: receive instruction; leave your sins, which are leading you to perdition; believe on the Lord Jesus Christ, and he will enlighten and save you. See Rom. xiii. 11. (4.) For the sleep of death. "You shall sleep with your fathers." You shall die as they are dead, 1 Kings i. 21. "That they may sleep a perpetual sleep," Jer. li. 39. "Many that sleep in the dust of the earth shall awake," Dan. xii. 2. And in John xi. 11. "Lazarus sleepeth, but I go that I may awake him out of sleep: he is dead, but I will go and raise him up." St. Peter says of the wicked, "their damnation slumbereth not," 2 Peter ii. 3. God is not asleep, he will not forget to punish them in his own due time. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," 1 Thess. iv. 14. He will raise them up as Jesus was raised from the dead; in the same manner; i. e. by his own eternal power and energy.

SLEIGHT of men, a mode of tricking and deceiving, Eph. iv. 14.

SLIDE. See *Backslide*.

SLING, a very ancient warlike instrument; and, in the hands of those who were skilled in the use of it, produced astonishing effects. The sling is composed of two strings, and a leathern strap: the strap is in the middle, and is the place where the stone or bullet lies. The string, on the right end of the strap, is firmly fastened to the hand: that on the left is held between the thumb and middle joint of the fore-finger. It is then whirled two or three times round the head; and when discharged, the finger and thumb let go their hold of the left end string. The velocity and force of the sling are in proportion to the distance of the strap, where the bullet lies, from the shoulder joint. In the use of the sling, it requires much practice to hit the mark; but, when once this dexterity is acquired, the sling is nearly as fatal as a musquet or bow. Of "the children of Benjamin," mentioned Judges xx. 16. it is said, "every one could sling stones at an hair-breadth, and not miss." David was evidently an expert marksman, as appears by his conquest over Goliath of Gath.—"David chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had—and his sling was in his hand. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone

sunk into his forehead. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him," 1 Sam. xvii. 40, 49, 50.

SLIP, Heb. ii. 1. "Lest at any time we should let them slip."—This is a metaphor taken from unstaunch vessels; the staves not being close together, the fluid put into them leaks through the chinks and crevices. Superficial hearers lose the benefit of the word preached, as the unseasoned vessel does its fluid: nor can any one hear, to the saving of the soul, unless he give much "earnest heed," which he will not do unless he consider the importance of the gospel, and the absolute necessity of the salvation of his soul.

SLOTHFUL, lazy, Rom. xii. 11. "Not slothful in business." An idle, slothful person can never be a Christian. See art. *Idle*.

SLOW is taken for idleness and gluttony, Titus i. 12. "Slow bellies." For patience and long-suffering, James i. 19. Proverbs xiv. 29. For doubtfulness and distrust, Luke xxiv. 25.

SLUMBER. See *Sleep*.

SMITE, to strike, Matt. xxvi. 67. "Others smote him with the palms of their hands." Acts xxiii. 2. "The high-priest commanded to smite Paul on the mouth." It is often used for "to put to death," 1 Sam. xvii. 49. xxv. 38. 2 Sam. vi. 7. Exod. xii. 12. To smite is also put for to afflict, to strike with fear, with the pestilence, with poverty, with ulcers, with distempers, with wounds, Numb. xiv. 12. Deut. xxviii. 22, 27, 28, 35. "To smite the thigh" denotes indignation, trouble, astonishment, Jer. xxxi. 19. "After I was instructed, I smote upon my thigh." Being made sensible of my sins, I was brought to a sorrow for them, and detestation of them. "He shall smite the earth with the rod of his mouth," Isa. xi. 4. He shall destroy ungodly, earthly-minded men, who are enemies to his church and people, by the word of his mouth. "Whosoever shall smite thee on thy right cheek, turn to him the other also," Matt. v. 39. This exhortation belongs principally to those who are persecuted for righteousness' sake. Let such leave the judgment of their cause to him for whose sake they suffer.

SMOKE denotes, by a poetical figure, the greatness of God's anger and indignation, Psalm xviii. 8. "There went up a smoke out of his nostrils, and a fire out of his mouth devoured." It also denotes grievous judgments, Isaiah xiv. 31. "There shall come from the north a smoke;" that is, a cloud of dust, according to some, by the march of Hezekiah's army against Palestine; a great dust raised, having at a distance the appearance of smoke. "The smoking flax shall he not quench," Isa. xlii. 3. Matt. xii. 20. The metaphor is taken from the wick of a lamp in its expiring state; when the oil has been all burnt away from it, and nothing is left but a mere snuff, emitting smoke. This may be considered as implying that great tenderness with which the blessed Jesus should treat the weak and timorous, whose good desires must not be stifled, but encouraged. Put for a sign of God's presence, Isa. iv. 5. and also for the torment of lost souls, Rev. xiv. 11.

SMOOTH, put for flattering words, xxx. 10. alluring speeches, Prov. v. 3. "The rough places shall be made smooth," Luke iii. 5. alluding to the preparations made, in rough countries, to facilitate the march of mighty kings and conquerors. See Isa. xl. 4.

SMYR'-NA: smirnà. [*Myrrh.*] A city of Asia Minor, was situated between forty and forty-five miles to the north of Ephesus, of which city it was originally a colony. The Christian church in Smyrna was one

of the seven churches of Asia to which the apostle John was commanded to address an epistle, Rev. ii. 8—10. The city still exists, though the candlestick has long since been removed. The present Smyrna (which the Turks call Esmir) is about four miles in circumference, and contains a population of from a hundred, to a hundred and forty thousand persons. It is less remarkable for the elegance of its buildings than for the beauty of its situation, the extent of its commerce, and the riches of its inhabitants.

SNARE, put for a law binding the conscience, 1 Cor. vii. 35. "Not that I may cast a snare upon you." For great danger, Psalm cxxiv. 7. "Our soul is escaped as a bird out of the snare."—Haman had laid the snare completely for the Jews; humanly speaking, there was no prospect of their escape: but the Lord was on their side; and the providence that induced Ahasuerus to call for the book of the records of the kingdom to be read to him, as well as the once very improbable advancement of Esther to the throne of Persia, were the means used by the Lord for the preservation of the whole Jewish people from extermination. God thus broke the snare, and the bird escaped; while the poacher was caught in his own trap, and executed. For the temptations of Satan, 2 Tim. ii. 26. and of evil men, Prov. xxix. 6. "The fear of man bringeth a snare," Prov. xxix. 25. How often has this led weak persons to deny their God, and abjure his people! See the case of Peter; and learn from this, O reader, that where others have been slain thou wilt fall, unless thou call on the strong for strength—and for courage to use it in the moment of danger.

SNOW is generally defined, "a well known meteor, formed by the freezing of the vapours in the atmosphere." Snow, in northern countries, is an especial blessing of providence; for, by covering the earth, it prevents corn and other vegetables from being destroyed by the intense cold of the air in the winter months; and especially preserves them from piercing winds. Of Jehovah it is said, "He giveth snow like wool," Psalm cxlvii. 16. "He saith to the snow, Be thou on the earth," Job xxxvii. 6. "Snow and vapours," and "stormy wind fulfilling his word," Psal. cxlviii. 8. In Jer. xviii. 14. we read of "the snow of Lebanon." On the loftiest summit of all, Dr. Clarke observed the snow lying, not in patches, as he had seen it during the summer upon the tops of very elevated mountains, but investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very deep—a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire. Dr. Clarke's Travels, vol. iv. p. 202. "If I wash myself with snow water," Job ix. 30. This is supposed to allude to the ancient rite of washing the hands in token of innocence. See Psalm xxvi. 6. lxxiii. 13. Matt. xxvii. 24. Of the virtuous wife in Prov. xxxi. 21. it is said, "she is not afraid of the snow"—she is not anxious relative to the health and comfort of her family in the winter season, she having provided clothes sufficient for each in the cold weather, in addition to those which they wore in warm seasons.

SO: sō. [*A measure for grain, a veil.*] An Egyptian monarch, who formed an alliance with Hoshea, king of Israel, and promised him all the assistance in his power in case his country were invaded by the king of Assyria, 2 Kings xvii. 4. But notwithstanding this treaty, when Salmaneser marched against Israel, the king of Egypt refused his pro-

mised aid, so that the Assyrian monarch took Samaria, and subverted the kingdom of Israel, A. M. 3283.

SOBRIETY, as opposed to inebriety and gluttony, is of admirable use in teaching men that nature is satisfied with a little, and enabling them to content themselves with simple and frugal fare. Such a manner of living is conducive to the preservation of health; renders a man alert and active in all the offices of life; affords him an exquisite relish of the occasional varieties of a plentiful board, and prepares him to meet every reverse of fortune without the fear of want. Sobriety and watchfulness are frequently joined together, as, "Let us watch and be sober," 1 Thess. v. 6. "Be ye therefore sober, and watch unto prayer," 1 Peter iv. 7. "Be sober, be vigilant," chap. v. 8. Many motives should urge us to the exercise of sobriety, as, (1.) The general language of scripture, Phil. iv. 5. Tit. ii. 12. (2.) Our profession as Christians. (3.) The example of Jesus Christ; and (4.) The near approach of death and judgment. See Luke xii. 45—48.

SO'-CHOH: sō'kō. [*Tents, a covering, a bough.*] A city of Judah, Josh. xv. 48.

SO'-DI: sō'dy. [*My secret.*]—Numb. xiii. 10.

SOD'-OM: sŏd'ŏm. [*Their secret.*] Capital of the Pentapolis; the crimes of which were so great, that God destroyed it by fire from heaven, with other cities, Gomorrah, Zeboim, and Admah, as wicked as itself, Gen. xix. The plain whereon they stood, which before was pleasant and fruitful, like an earthly paradise, was first inflamed by lightning, which set fire to the bitumen, with which it was replete; and it was afterwards overspread by the waters of the Jordan, which diffusing themselves, formed the Dead Sea, or Lake of Sodom, called also the Lake Asphaltis, because of the asphaltus or bitumen with which it abounds. Taken for any apostate city or people; or the wicked world at large, Isa. i. 10. "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." See Rev. xi. 8.

SOFT, spoken of raiment, Matt. xi. 8. "A man clothed in soft raiment." Of gentle language, Proverbs xv. 1. "A soft answer turneth away wrath." Gentleness will often disarm the most furious, where positive derangement has not taken place; one angry word has a tendency to beget another, for the disposition of one spirit usually begets its own likeness in another. Of the heart under tender emotion, Job xxiii. 16. "For God maketh my heart soft"—prostrates my strength, deprives me of courage, so that I sink beneath my burthen; and I am troubled at the thought of the almighty, the self-sufficient and eternal Being. See chap. xli. 3. Of bitterness of soul, Isa. xxxviii. 15.

SOJOURNER, one who dwells in a strange country, and has no possession of his own, Genesis xxiii. 4. "And Abram went down into Egypt to sojourn there." He felt himself a stranger and a pilgrim, and by his unsettled state, was kept in mind of the city which hath foundations, that is permanent and stable, whose builder is the living God. See Hebrews xi. 8, 9.

SOLDIERS, the Roman soldiers insulted and mocked Jesus Christ, Luke xxiii. 11, 36. Ministers of the gospel in the first age were called soldiers, Phil. ii. 25. "My brother, and companion in labour, and fellow-soldier." St. Paul considers a Christian minister under the notion of a soldier, not so much for his continual conflicts with the world, the devil, and the flesh; for these are, in a certain sense, common to all Christians; but for the hardships

and difficulties to which he must be exposed who faithfully preaches the gospel of Christ.

SOL'-O-MON: sŏllŏmŏn.—[*Peaceable, perfect, or who recompences.*] Son of David and Bathsheba, born A. M. 2971; appointed by God to succeed his father, and build his temple; which he executed with the utmost magnificence and grandeur, erecting the most noble structure that ever yet appeared in the world. Solomon was anointed king in his father's life-time; but as Adonijah endeavoured to get possession of the throne, Solomon, when he exercised the regal function, put him, together with Joab and Shimei, to death, and confined Abiathar the high-priest. He then married the daughter of Pharaoh, king of Egypt. To procure the divine assistance and success in his government, he and his nobles offered one thousand burnt-offerings at Gibeon, where the tabernacle then was. That night the Lord appeared to him, and offered to grant him whatever he should ask. He requested wisdom, to qualify him for the government of so great a people. "Give me now," says he, "wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people that is so great?" 2 Chron. i. 10. The petition of Solomon met with the divine approbation. He only asked for the influence of the divine Spirit to instruct him in the arduous employ of government, and as his request resulted from a pure wish to serve God, and to do good, he received, in addition to his prayer, blessings which, if he had supplicated, would probably have been granted. A remarkable circumstance soon occurred, which displayed the wisdom of the young monarch in the strongest light. Two women who lived together were each delivered of a son, but in the night one of the infants died, on which the mother took the corpse and laid it beside the other woman as she slept, taking away the living child as her own. This occasioned a violent contest, and the matter was laid before the king, in whose presence each maintained her right to the living infant. As there was no evidence to support the claim of either, the king ordered that the child should be divided between them. This dreadful sentence so operated upon the feelings of the real mother, that she readily relinquished her pretensions in favour of her rival, rather than witness the slaughter of her child. By this artifice Solomon discovered the parent, and instantly caused the child to be delivered unto her. Justly therefore was the fame of his wisdom spread among the nations, and happy were the people that had such a prince to rule over them. He was not only careful to administer justice faithfully and indiscriminately, as well to the poor as to the rich, but he studied to preserve his dominions in peace; and by his wise management "silver and gold became as plenteous at Jerusalem as stones, and cedar-trees as the sycamore-trees that are in the vale for abundance." By an attention to commerce he greatly enriched his subjects, and acquired powerful allies. See art. *Hiram*. Solomon resolving to fulfil his father's solemn injunction, of building a temple to the glory of God, communicated his intentions to the king of Tyre, requesting that he would provide him a person qualified to superintend the work, together with proper labourers and materials. Hiram complied with the wish of his neighbour; and this magnificent structure was prosecuted with eagerness, and, on being completed, was consecrated in the most solemn manner. On that great festival Solomon appeared as the conductor of his people's devotions; and the prayer which he

pronounced at the dedication of the temple was fervent, and pathetic, solemn, and humiliating. It is the lowly language of a sinner bowing himself to the dust in the presence of his Creator, and acknowledging that the greatest of his performances is unworthy of the divine notice. When Solomon dedicated the temple, and renewed the covenant with the Lord, all eyes were upon him, and it was naturally to be expected, that in the subsequent part of life he would have conformed to the declarations which he had made in the presence of his people. For a long time indeed he continued faithful to God, and experienced, in an abundant measure, the divine favour upon himself and his kingdom. His name was known far and near, and so great was the renown of his wisdom, that the most exalted personages came from distant parts for the pleasure of his conversation. Among these the most remarkable was the queen of Sheba, whom our Lord calls "the queen of the South." See art. *Sheba*. The greatest part of Solomon's reign was truly glorious; but we are now to view him sullying his reputation, and that too at a time when it might have been reasonably thought that the passions were subdued, and the principles of piety become habitual. His marriage with Pharaoh's daughter, which appears to have been in the early part of his life, has been considered by some writers as the occasion of his declension from the paths of religion. But this is not likely, for it is only said, that "he loved many strange women, together with, or besides the daughter of Pharaoh, who was his lawful wife," 1 Kings xi. 1. These women he collected from the neighbouring nations, and by them he was enticed to acts of idolatry. But it is not said that Pharaoh's daughter had any concern in perverting the heart of her husband from the true God. On the contrary, the cause of his rejecting the truth was his "love of many women;" and thus, by his conjugal infidelity, he was led into apostacy. It was his connection with strange women, therefore, which disgraced the close of Solomon's life; and this lawless love drew him aside after the abominations of the heathen. Religion cannot dwell with impurity. Sensual indulgence will necessarily destroy all love of holiness, and the mind so contaminated can never have becoming sentiments of God, or a love of his precepts and ordinances. When Solomon first gave way to his evil inclinations, he probably had no thought of forsaking the faith and worship to which he had hitherto remained firm; but the descent to wickedness is gradual and easy. By suffering his affections to be fascinated by the charms of strange women, he soon gave them an advantage over his principles. The tranquillity which had hitherto distinguished his reign was broken by foreign enemies, and by intestine divisions. Hadad the Edomite regained the throne of his ancestors, which had been in the possession of the kings of Israel since the conquest of that country by Joab. Rezin, the son of Eliadah, having lived by plunder, like the Arabs, now seized upon Damascus, and made himself king of that country. These two formed an alliance against Solomon, and greatly harassed his dominions.

Whether Solomon was ever restored to the favour of the Lord, or whether he really died in his sins, we are not able to determine. The dreadful message stated 1 Kings xi. 11. is supposed by some to have convinced him of his sin, and to have wrought in him a thorough repentance. And they further assert,—"it is certain that he became a sincere penitent at last, for he wrote

the book of Ecclesiastes. The end of this book sufficiently proves that Solomon had regained his religious principles, and was truly humbled under the hand of God. Let us hear the conclusion of the whole matter: says he, Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." On the other hand, it has been said, that "the book of Ecclesiastes, though it speaks much of the vanity of the creatures, yet it speaks little or nothing of the vanity or sin of idolatry. It is not the language of a man who was recovering from a state of the most awful backsliding. Is there any direct confession of sin in it? Is there any thing in it like the penitential confessions of David? Is there any where to be heard in it the sighing of a broken heart, or strong crying and tears to deprecate the justice, and implore the mercy, of an offended God? Excellent as it is of its kind, is it any thing more than a valuable collection of experimental ethics, relative to the emptiness of the creature, and the folly of earthly pursuits and worldly anxieties?" See *Biblical Cyclopædia*, article *Solomon*, and *Dr. A. Clarke's Character of Solomon* at the end of 1 Kings xi. Reader, let him that standeth take heed lest he fall. See articles *Ecclesiastes, Proverbs*, and *Song*.

SON is put for a male child, Gen. iv. 25. a successor, Isa. xix. 11. a scholar, 1 Sam. iii. 6. Prov. i. 8. 1 Tim. i. 2. a people, Exod. iv. 22. Ezekiel is called the "Son of man" about eighty-nine times; and Christ about eighty times in the evangelists.

SON of God, the well-known title of the Lord Jesus Christ. Both angels and men are sometimes called sons of God, Job xxxviii. 7. 2 Cor. vi. 18. the former as created immediately by his hand, in which sense we also find it applied to the first man, Luke iii. 38. and to the latter in consequence of their adoption into his family, Rom. viii. 14, 15. But the appellation of "the Son," or "Son of God," is given to Jesus of Nazareth, in such a peculiar and exalted sense as will apply to none but himself. He is termed God's dear Son, or as the margin reads, "the Son of his love," Col. i. 13. Of this glorious person we are informed that he is THE WORD, who in the beginning was with God, and was God, by whom all things were made, John i. 1, 2, 3. that he possessed glory with the Father before the world was, chap. xvii. 5. that he was before all things, Col. i. 17. that he existed in the form of God, and thought it not robbery to be equal with God, Phil. ii. 6. And in his incarnate state, he is declared to be the Word made flesh, John i. 14. to be God manifest in the flesh, 1 Tim. iii. 16. and to be over all God blessed for ever, Rom. ix. 5.

SONG of Solomon, a sublime mystical allegory. Few poems have excited more attention, or have found more translators and commentators, than the "Song of Songs:" but the learned are not yet agreed respecting its arrangement and design. The majority consider it as an inspired book, and certainly on the best evidence, while others affirm it to be merely a human composition: the former regard it as a sacred allegory; the latter, as a mere amatory effusion. It is a very sublime composition, full of fire, delicacy, and beauties; and distinguished into seven days, or rather parts, answering to the seven days of celebrating nuptials among the ancient Hebrews.

In the following passage the force and splendour of description we find united with all the softness and tenderness of passion:

"Get thee up, my companion,
My lovely one, come away:
For lo! the winter is past,
The rain is over, is gone,
The flowers are seen on the earth:
The season of the song is come,
And the voice of the turtle is heard in our land:
The fig-tree puts forth its green figs,
And the vine's tender grapes yield a fragrance:
Arise, my companion, my fair one, and come."
Chap. ii. 10—13.

See articles *Deborah* and *Moses*.

SOOTHSAYER. See *Divination, Magician.*

SO-PA'-TER: sŏpâtĕr. [*Health of the father.*] Acts xx. 4.

SO-PHE'-RETH: sŏfēr̆ĕth. [*A scribe, or numbering.*] Neh. vii. 57.

SORCERER, one who used magical arts, and pretended to have commerce with supernatural agents, Acts xiii. 6, 8.

SORES, or ulcers, symbolically denote sins; because to heal signifies to pardon sins; and to pardon a sin is equivalent to healing, 2 Chron. xxx. 20. Wounds, bruises, and sores, are sins, Isa. i. 6. the binding up of them signifies repentance; and the healing up, remission or forgiveness. Isa. liii. 5.

SO'-REK: sōrĕk. [*A vine, hissing.*] The name of a brook that passed through the tribe of Dan; and also a valley in which Delilah, Samson's mistress, resided, Judges xvi. 4. The vale of Sorek was renowned for the excellency of its wines.

SORROW, that affection which arises from the confused respresentation of a thing present, as of a great evil, 1 Thess. iv. 13. This is worldly sorrow, arising from worldly troubles and worldly considerations; distinct from godly sorrow, wrought in the soul by the Spirit of God, from a clear sense of the evil of sin, 2 Cor. vii 10. See art. *Agony.*

SO-SI-PA'-TER: sōsĭpâtĕr. [The same as Sopater.] Rom. xvi. 21. whom Paul salutes as his kinsman.

SOS'-THE-NES: sŏsthēnēz.—[*A mighty, strong, or powerful Saviour.*] One of the earliest converts to the Christian faith, in the city of Corinth. He appears to have been a Jew, and also ruler of the synagogue, at the time Gallio refused to listen to the accusation which the Jews brought against Paul, Acts xviii. 12—17. When the rabble found they could not prevail on Gallio to take part with them against the apostle, they wreaked their vengeance on Sosthenes, on whom they laid violent hands, and beat him before the very tribunal of justice.

SO'-TAI: sōtăy. [*A conclusion in pleading, a binding.*] Neh. vii. 57.

SOUL, that vital, immaterial, active substance, or principle, in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described as to its operations, than to be defined as to its essence. Soul, in scripture, denotes the whole person, Gen. xii. 5. It is taken for the life of man, Psalm xxxiii. 19. "To deliver the soul from death;" to save them alive. And in Psalm vii. 5. "Let the enemy persecute my soul, and take it;" let him take away my life. It is used for desire, love, inclination, 1 Sam. xviii. 1. "The soul of Jonathan was knit with the soul of David;" he had great love and affection for him. The immortality of the human soul has been inferred from the nature of the soul itself, and particularly from its immateriality, from its passions and sentiments, from its love of existence, its horror of annihilation, and its hopes of immortality, with that secret satisfaction it has in doing right, and its uneasiness in doing wrong; from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point. But there is one more argument of great weight, which is not generally taken much notice of, and that is an argument drawn from the perpetual progress of the soul to its perfection.

How can it be supposed that that which is capable of such improvements should fall into nothing almost as soon as it is created? A brute in a few years arrives at a point that he can never pass; and having received all the endowments he is capable of, were he to live ten thousand more he would be the same thing that he is at present: if it were so with a human soul, all her faculties full blown, and incapable of further enlargements, it might then drop into a state of annihilation; but the soul can never in this world take in its full measure of knowledge and enjoyments. But the safest, and, in fact, the only sure ground to go upon to prove this doctrine is the word of God, where we at once see it clearly established, Matt. x. 28. xxv. 46. Dan. xii. 2. 2 Tim. i. 10. 1 Thess. iv. 17, 18. John x. 28.

"The eternal salvation of one soul is of greater importance, and big with greater events, than the temporal salvation of a whole kingdom, though it were for the space of ten thousand ages; because there will come up a point, an instant in eternity, when that one soul shall have existed as many ages as all the individuals of a whole kingdom, ranged in close succession, will in the whole have existed in the space of ten thousand ages; therefore one soul is capable of a larger share of happiness or misery, throughout an endless eternity, for that will still be before it, more than a whole kingdom is capable of in ten thousand ages." —*Dr. Doddridge.*

SOUND, signifies stedfastness in grace and virtue, as opposed to the mere form of godliness or fair show of the hypocrite, Psalm cxix. 80. "Let my heart be sound in thy statutes." That which is true and substantial, Prov. ii. 7. iii. 21. "Keep sound wisdom and discretion." See 2 Tim. iv. 3. Freedom from error, both in doctrine and in faith, Tit. ii. 1, 2. The disorders and diseases which sin has introduced into the constitution of man, Psalm xxxviii. 3. "There is no soundness in my flesh, because of thine anger." The tender mercy of Jehovah to such as seek his salvation, is expressed by the sounding of his bowels, Isaiah lxiii. 15. We may say of the preaching of the glorious gospel, what the psalmist has said, Psalm xix. 2, 3. of the heavenly bodies; "their sound went into all the earth, and their words unto the end of the world," Rom. x. 18. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance," Psal. lxxxix. 15. See art. *Jubilee.*

SOUTH-Judea, Ezekiel xx. 46. "Set thy face toward the south, and drop thy word towards the south." Judea lay to the south of Chaldea, where the prophet Ezekiel stood.

SOUTH-FIELD, Ezek. xx. 46. "Prophesy against the forest of the south-field;" i. e. against Jerusalem, in which there were good and bad men, as there are trees in a forest.

SOW is put for a sinful course of life, Gal. vi. 8. For a life of holiness, same verse. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Sowing is used among the Jews to express alms-giving; so they understand Isa. xxxii. 20. "Blessed are ye that sow beside all waters;" i. e. who are ready to help such as are in need. And Hos. x. 12. "Sow to yourselves in righteousness, and ye shall reap in mercy." *Sower* is put for a preacher of the word, Matt. xiii. 3. "It is sown in corruption," 1 Cor. xv. 42. The body is buried in a state of degradation, decay, and corruption. The apostle uses the word sown to intimate that the body shall rise again, as a seed springs up that has

been sown in the earth. See articles *Seed* and *Reap*.

SPACE signifies time, Rev. ii. 21. "I gave her space to repent." This alludes to the history of Jezebel.—God gave her time to repent, which she did not; but, instead of that, seduced her sons to the same sins of which she was guilty. See 1 Kings xxi. also Eccles viii. 11.

SPAIN: spâne. [*Rare, or precious.*] A well known country in Europe, peninsular; to the west and north bounded by the ocean, by the Mediterranean to the south and east, and by France to the east and north: whither Paul purposed to go, but whether actually he ever went is a question, Rom. xv. 24, 28.

SPAN, the distance from the top of the middle finger to the end of the thumb, when extended as far as they can stretch on a plain; this is ordinarily about nine inches, Exod. xxviii. 16.

SPARE signifies to withhold, 2 Cor. xiii. 2. "I will not spare;" but will inflict the proper punishment on every incorrigible offender. Compare with 1 Cor. iv. 21. v. 5. "And spared not the old world." If God spared not rebellious angels, nor the sinful antediluvians, nor the cities of Sodom and Gomorrha, he will not spare those who corrupt the pure doctrines of Christianity, 2 Pet. ii. 4, 5. "He spared not his own son," Rom. viii. 32. And can we, his sincere followers, doubt of the safety of our state, or the certainty of his protection? No—for if he loved us so intensely, as to deliver up to death his own Son for us all, can he withhold from us any minor blessings? Nay, will he not, on the contrary, freely give us all things?

SPARKS, human devices, exclusive of faith and trust in God, Isaiah l. 11. "That compass yourselves about with sparks."—Without a holy life, some are bold in their professed confidence in God; and while destitute of all preparation for, and right to, the kingdom of heaven, would think it criminal to doubt of their final salvation! Living in this way, what can they have at the hand of God but an endless bed of sorrow!

SPARROW, in ornithology, a bird too well known to need a description. See Psalm lxxxiv. 3. and cii. 7. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father," Matt. x. 29. The providence of God extends to the minutest things; every thing is continually under the government and care of God, and nothing occurs without his will or permission: if then he regards sparrows, how much more man, and how much more still the soul that trusts in him? See verse 31. and Luke xii. 7.

SPEAK signifies to teach, 1 Peter iv. 11. "If any man speak, let him speak as the oracles of God;" let him do it as those did to whom the living oracles were committed; they spoke as they were inspired by the Holy Ghost; grounding all their exhortations and doctrines on some portion of that revelation already given. "We speak that we do know;" we do not profess to teach a religion which we do not understand, nor exemplify in our conduct. How wretched is the lot of that minister, who while he professes to recommend the salvation of God to others, is all the while dealing in the meagre unfruitful traffic of an unfelt truth. "They speak great swelling words of vanity," 2 Pet. ii. 18. These false teachers spoke of great and high things and no doubt promised their disciples the greatest privileges, as they themselves pretended to a high degree of illumination.

SPEAR, a lance or piece of war-like armour, Joshua viii. 18. Job xxxix. 23.

SPENT, nearly gone out, Rom. xiii. 12. "The night is far spent;

eathenish darkness is nearly at an nd; the manifestation of the Sun of ghteousness, in the illumination of ne Gentile world, approaches rapidv; or our present imperfect life full f afflictions, temptations, and trils, is almost run out; the day of ternal blessedness is at hand.

SPICE, an aromatic drug, Exod. xxv. 28. Gen. xliii. 11. See *Perfume.* It was customary among the ews, at the funeral of their kings, especially of those whose memory hey honoured, to prepare a bed of pices, 2 Chron. xvi. 14. which they nade a perfume of by burning them, and therein to deposit the body of the deceased prince. See Jer. xxxiv. 5.

SPIDER, a well known and singularly curious insect, Prov. xxx. 28. Her manner of constructing her house, her nets, and taking her prey, will fully justify the above assertion. The trust of the hypocrite is compared to a spider's web, Job viii. 14. Because such persons, subdued by the strong habits of sin, hope on fruitlessly, till the last thread of the web of life is cut off from the beam; and then they find no more strength in their hope than is in the threads of the spider's web.

SPIES, vagabonds, lying in wait for the property of others, Genesis xlii. 9. those who lie in wait to listen, catch, or hurt, Luke xx. 20. the persons sent by Joshua to examine the state of the land of Canaan, chap. ii. See Heb. xi. 31.

SPIKENARD, an aromatic plant, the best of which comes from the East Indies. The spikenard has a very fragrant smell and taste, of which the inspired writers make frequent mention, Cant. i. 12. iv. 13, 14. Matt. xiv. 13. John xii. 3.

SPINDLE, an ancient instrument used in making or spinning thread, Prov. xxxi. 19. "She layeth her hands on the spindle;" she gives an example of skill and industry to her household.

SPIRIT, an incorporeal being or intelligence; in which sense God is said to be "a spirit," John iv. 24. This is one of the first, the greatest, the most sublime, and necessary truths in the compass of nature. A man worships God in spirit, when, under the influence of the Holy Ghost, he brings all his affections, appetites, and desires, to the throne of God: and he worships him in truth, when every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the word of God. As the fall has produced the most ruinous effects on all the human race, the influences of the Holy Spirit are become absolutely necessary to those who are regenerated—they are necessary to illuminate the dark chambers of the understanding, and unlock the rich cabinet of the holy scripture: till these divine influences are experienced, all the treasures of redeeming grace, and the consolations of the gospel, remain inexplicable mysteries. From these influences, the word of God, and the preaching of the gospel, derive their power, and the means of grace all their efficacy.

The Holy Spirit is put (1.) For his effects. See 2 Cor. iii. 6. Jesus Christ says, John vi. 63. "The words that I speak, they are spirit and life;" that is, they are from the Spirit of God, and, if received with true faith, will lead to eternal life. See Rom. viii. 2. xlii. 1. John iii. 34. (2.) For his operations—For regeneration, Psalm li. 10. Ezek. xxxvi. 26, 27. Compared with Eph. iv. 23. Rom. xii. 2. (3.) For the influence or gifts of the Spirit, as in 1 Thess. v. 19. "Quench not the Spirit:" the Holy Spirit is here represented as fire, because it is his province to enlighten, quicken, purify, and refine the soul, and to excite and maintain every pious and devout affection. The Christian

therefore must not quench the sacred flame of the Holy Spirit, by doing any thing which might provoke him to withdraw both his gifts and graces. See 2 Tim. i. 6. 1 Tim. iv. 14. (4.) The spirit also denotes a divine power or energy, reigning in the soul of the regenerate person. Compare Luke i. 46, 47. with 1 Thess. v. 23. And in other places the word spirit is put for the new man, and spiritual strength, see Isa. xxvi. 9. Ezek. xviii. 31. Matt. xxvi. 41. Rom. i. 9. 1 Cor. v. 3—5. and vi. 20. Gal. iii. 3. To be spiritually minded implies an earnest solicitude for the influences of the Holy Spirit in a way of light, life, holiness, and consolation. It is by means of the influences of the Holy Spirit, that the outward means of religious instruction and of spiritual edification produce their proper effects upon the mind; and we are expressly told, that "if we have not the Spirit of Christ, we are none of his," whatever our outward profession may be. We have no true faith, love, hope, or any spiritual disposition, nor can we have any spiritual enjoyment; for the Spirit is the Comforter, who sheds abroad God's love in the heart, and is the earnest of the inheritance, giving the saints fellowship with Christ in that fulness of joy which is at God's right hand. See article *Holy Spirit*. The liturgy of the church of England strictly agrees with the representation which has been here given of the instructions of the word of God on this subject.

SPOIL, plunder, Psalm xlvi. 10. Christ is said to have spoiled principalities and powers, when he gained a complete conquest over his foes; in allusion to victors who anciently stripped the vanquished of their arms. See Col. ii. 15.

SPORT signifies to delight in sin, 2 Pet. ii. 13. "Sporting themselves with their own deceivings;" forming opinions which give license to sin; and then acting on those opinions.

SPOT signifies a blemish, 1 Tim. vi. 14. "Keep this commandment without spot;" add nothing to it; take nothing from it—deliver to thy successors the truth as thou hast had it from God. In the selection of victims for sacrifice under the law, the utmost care was taken to choose such only as were free from blemish or spot. See Lev. xxii. 22. Numb. xix. 2. Christ is styled "a lamb without blemish and without spot," 1 Pet. i. 19. Infinite justice found him a proper sacrifice and atonement for the sin of the whole world. Compare Heb. vii. 26—28. Eph. v. 27. 2 Pet. iii. 14. and Heb. ix. 13, 14. Spots and blemishes are sometimes put for persons who disgrace the Christian name, 2 Pet. ii. 13. Jude 12.

SPRING signifies to ascend, Numb. xxi. 17. to proceed from, Deut. viii. 7. to arise, Job v. 6. to flourish and grow, Job xxxviii. 27. Springs, wells, fountains and cisterns, and waters, are used metaphorically, in the sacred writings, for children, posterity, fruitful women, people, &c. See Prov. v. 15, 16. Isa. xlviii. 1. Rev. xvii. 5. and especially Psalm lxxxvii. 7. "All my springs are in thee." Born of God, enrolled among the living in Jerusalem, having their hearts purified by faith, and being washed and made clean through the blood of the covenant, and sealed by the Holy Spirit of promise, such have a right to the inheritance among the saints in light—and to sing, as in leading up a choir, "All my fountains, the springs of my happiness, are in thee."

SPRINKLING of the blood of Christ, 1 Pet. i. 2. The atoning blood of Jesus Christ was typified by the sprinkling of the blood of sacrifices under the law; in allusion to which it is called the blood of sprinkling. Compare Exodus xxiv

5, 6, 8. Lev. xiv. 4, 6, 7, 49, 52. chap. xvi. 14, 15, 18. and Heb. ix. 19. "Having our hearts sprinkled," Heb. x. 22. not our bodies, as was the case among the Hebrews, when they had contracted any defilement, for they were to be sprinkled with the water of separation, see Num. xix. 2—10. but our hearts sprinkled by the efficacy of the blood of Christ, without which we cannot draw near to God. See Ezekiel xxxvi. 25. Eph. v. 26.

STA'-CHYS: stăkis. [*A spike, or ear of corn.*] A disciple mentioned as "beloved" of Paul, Rom. xvi. 9.

STAC'-TE: stăktē. A gum which distils from the myrrh-tree, Exodus xxx. 34.

STAMP, to tread down with indignation, 2 Sam. xxii. 43. Dan. viii. 7, 10. an action indicative of the utmost grief, Ezek. vi. 11. "And stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel!"

STAND signifies to wait with humble dependance upon God, Exod. xiv. 13. 2 Chron. xx. 17. to enter into deep contemplation on the works of God, Job xxxvii. 14. to be established, Isaiah xxxii. 8. having firm footing, and a just title, through the blood of the Lamb, to the full salvation of God, Rom. v. 2. "This grace wherein we stand, and rejoice in hope of the glory of God." Believers are admonished to stand fast in the liberty wherewith Christ hath made them free, Gal. v. 1. and in 1 Cor. x. 12. "Let him that thinketh he standeth take heed lest he fall." Him who has the fullest conviction in his own conscience, that his heart is right with God, and that his mind is right in the truth, let him take heed lest he fall from his faith, and from the state of holiness in which the grace of God has placed him. The highest saint under heaven can stand no longer than he depends upon God, and continues in the obedience of faith.

STANDARD, a banner, flag, or colours, carried in time of war, Num. i. 52. "The Spirit of the Lord shall lift up a standard against him," Isa. xlix. 19. or, according to some, the Spirit of the Lord shall put the enemy to flight.

STAR, according to the ancient Hebrews, denoted all the heavenly bodies, whether emitting or reflecting light, except the sun and moon, which the idolatrous Israelites called the king and queen of heaven, and the stars they called their army or militia, Deut. xvii. 3. The beauty and splendour observed by men in the stars, and the advantages derived from them, the wonderful order discovered in their courses, the influence ascribed to them on sublunary things, prompted mankind to worship them; against which Moses cautions, Deut. iv. 19. The number of the stars was considered as infinite, Gen. xv. 5. The star mentioned by Balaam, Num. xxiv. 17. is applied by some to David, who conquered the Moabites; but by others primarily to the Messiah, "the bright and morning star," Rev. xxii. 16. The star which guided the Magi affords matter of much conjecture, and must remain inexplicable, being altogether miraculous. By stars are sometimes meant the princes and nobles of a kingdom, Dan. viii. 10. Ministers of the gospel, Rev. i. 20. in respect to the light they diffuse by their doctrine and lives. By day-star, 2 Pet. i. 19. is meant either the clear manifestation made by the gospel, in comparison of the legal shadows and the prophetical writings; or that full and perfect knowledge attained to in heaven, compared with what we possibly attain to here on earth. Put for glorified saints, 1 Cor. xv. 41. for wicked apostates, that go from light into outer darkness, Jude 13.

STATUTES. See *Command, Law, Precept.*

STAY, indecision of mind, Isa. xxix. 9. fixedness of heart or trust in God, Isa. xxvi. 3. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Spoken of Jehovah as the refuge of such as fear and love his name, Psalm xviii. 18.

STEAL. Among the Hebrews theft was not punished with death, Prov. vi. 30, 31. Exod. xxii. 1—4. Though there was no penalty annexed to the law forbidding theft, except restitution; yet to steal away a freeman, or an Hebrew, and to reduce him to the state of servitude, was punished with death, Exodus xxi. 16. Deut. xxiv. 7. Stealing, over-reaching, defrauding, and purloining, are consistent with no kind of religion that acknowledges the true God. If Christianity do not make men honest, it does nothing for them. Those who are not saved from dishonesty, fear not God, though they may dread man. See Eph. iv. 28.

STEPH'-A-NAS: stĕffânăs. [*A crown, or crowned.*] One of the first converts to Christianity at Corinth. He was baptized by Paul, together with other branches of his family, about the year of Christ 52. 1 Cor. i. 16. The apostle speaks of them as "the first-fruits of Achaia, and as addicting themselves to the ministry of the saints," 1 Cor. xvi. 15. Stephanas was with Paul at Ephesus when he wrote his first epistle to the Corinthian church, about the year 56, and is spoken of by the apostle in terms of high commendation, ver. 17, 18.

STE'-PHEN: stēevĕn. [*A crown, or crowned.*] The first martyr under the gospel dispensation, is supposed to have been an Hellenistic Jew converted to the Christian faith. When the number of the disciples had greatly multiplied in Jerusalem, Stephen was chosen to fill the important office of deacon. The excellent character he sustained pointed him out as one highly proper for it, for "he was full of faith and the Holy Spirit," Acts vi. 5, 8. and the boldness and zeal with which he was animated soon drew upon him the attention and hatred of the unbelieving Jews, who, unable to resist the eloquence and force with which he testified of Christ and his salvation, suborned witnesses to impeach him of having spoken blasphemous words against Moses and against God. Stephen was consequently apprehended, and brought before the Sanhedrim. When called upon for his defence, he recapitulated the history of the Jewish people, from the vocation of Abraham to the days of the Messiah—reminded them of the uniform opposition that their fathers had shown to the prophets of the Most High, whom they had almost invariably put to death—and then made a striking transition to their own conduct in crucifying the Son of God, by which wicked act they had made it fully manifest that they were the genuine offspring of their unbelieving forefathers. Unable to endure this cutting accusation, their indignation was kindled to the highest pitch, and "they gnashed upon him with their teeth." When Stephen witnessed the brutal violence which his doctrine had excited in them, he "looked up stedfastly into heaven," and being favoured with a revelation to his mental eye of the state of things within the vail, he cried out in the hearing of the council, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Stephen was not allowed to proceed further; his enemies exclaimed against him as with the voice of one man, and stopping their ears, cast him out of the city, and stoned him to death. Stephen was fully resigned to his

fate, he kneeled down and cried with a loud voice, "Lord Jesus, receive my spirit—Lord, lay not this sin to their charge,"—and having said this, "he fell asleep," Acts ch. vii.

STEPS, put for the precepts of Jehovah, Job xxiii. 11. Psal. lxxxv. 13. for the example of Christ, 1 Pet. ii. 21. "That ye should follow his steps." For the ways of men, Job xxxi. 4. Prov. iv. 12. holy pursuits, Psalm xxxvii. 31. "They mark my steps," Psalm lvi. 6. These words could not be more literally descriptive of the behavior of David's persecutors, than they certainly are of that conduct which the scribes and Pharisees observed towards our blessed Lord; when, like serpents by the way-side, they marked his steps, till a proper opportunity offered to dart from their lurking-place, and "bruise his heel."

STERN, the hindmost part of a ship, Acts xxvii. 29. "They cast four anchors out of the stern, and wished for the day." The anchors were cast out of the stern, to prevent the vessel from drifting ashore, as they found that the farther they stood in, the shallower the water grew; therefore they dropt the anchors a-stern, as even one ship's length might be of much consequence.

STEWARD, among the Jews, appears to have been a person whose business it was to provide for all the members of a family, not only with food, but with raiment. See Gen. xv. 2. xliii. 19. 1 Kings xvi. 9. Matt. xx. 8. He received all the cash, expended what was necessary for the support of the household, and kept regular accounts, which he was obliged at certain times to lay before his master. "Stewards of the mysteries of God," 1 Cor. iv. 1. The mysteries of God, or the doctrines of the gospel, relative to the salvation of men, by the passion and death of Christ, constituted a principal part of the divine treasure intrusted to the hands of Christian ministers by their heavenly master. Whatever gifts or endowments any man may possess, they are, properly speaking, not his own; they are the Lord's property, and to be employed in his work, and to promote his glory. With respect to the unjust steward, Luke xvi. 1—13. it is to be noted, that he was not commended because he had acted dishonestly, but because he had done wisely for himself. Christ would have Christians acts as wisely and diligently in employing their riches in acts of piety and charity, as worldly men do, in laying out theirs to the greatest temporal profit; not to get wealth by unjust means, but rather to lay out what Providence had blessed them with in works of mercy, that so they may "lay up for themselves treasures in heaven."

STIFF-*neck*. Mr. Bruce has observed that the Abyssinian kings have a horn on their diadem; and that the keeping it erect, or in a projecting form, makes them appear as if they had "a stiff neck;" and refers to Psalm lxxv. 5. for the antiquity of the usage, and the appearance also.

STING of death, 1 Cor. xv. 56. St. Paul says, "the sting of death is sin." Death could not have entered into the world if sin had not entered first: it was sin that not only introduced death, but has armed him with all the destroying force: the goad or dagger of death is sin; by this, both body and soul are slain. See Isa. xxv. 8. Heb. ii. 14, 15. Rev. xx. 14. Hos. xiii. 14.

STIR, to provoke, Prov. xv. 1. "Grievous words stir up anger." To disquiet, Song ii. 7. to exhort, 2 Peter i. 13. "To stir you up by putting you in remembrance." St. Paul exhorts Timothy to stir up the gift of God which was in him, 2

Tim. i. 6. The gift which Timothy had received, was the Holy Spirit; and through him, a particular power to preach and defend the truth. This gift is represented under the notion of a fire, which, if it be not frequently stirred up, and fresh fuel added to it, will go out.

STOCKS, in Acts xvi. 24. are supposed to mean two large pieces of wood, pierced with holes like our stocks, and fitted to each other, that when the legs were in, they could not be drawn out. The holes being pierced at different distances, the legs might be separated to a great extent, which must produce extreme pain. If the apostles were treated in this way, lying on the bare ground, with flayed backs; what agony must they have suffered! However, they could sing praises even at midnight. See Jer. xx. 2. xxix. 26.

STOICS, heathen philosophers, who took their names from the Greek word *Stoa*, signifying a porch or portico, because Zeno, the head of the Stoics, kept his school in a porch of the city of Athens. Zeno, according to some, was born in the isle of Cyprus, about thirty years before Christ. His disciples did not deny the existence of the gods; but they held that all human affairs were governed by fate. They did not believe that any good was received from the hands of their gods; and considered, as Seneca asserts, that any good and wise man was equal to Jupiter himself. With respect to happiness or good the Stoical doctrine was altogether extravagant: they taught that all external things are indifferent, and cannot affect the happiness of man; that pain, which does not belong to the mind, is not evil; and that a wise man will be happy in the midst of torture, because virtue itself is happiness.

STONE. (1.) Corner-stone, or head-stone of the corner — Jesus Christ. Psalm cxviii. 22. Matt. xxi. 42. and parallel passages. "The stone which the builders refused, the same is become the head of the corner." (2.) Stones,—believers, who are built upon the true foundation, the Lord Jesus Christ, 1 Peter ii. 5. "Ye also, as lively or living stones, are built up a spiritual house." (3.) Heart of stone. A hard, stubborn, and unbelieving heart, Ezek. xxxii. 26. "I will take away the stony heart." Stone. An idol of stone, Hab. ii. 19. "Woe unto him that saith unto the wood, Awake! and to the dumb stone, Arise! and it shall teach. (4.) White stone. A full pardon and acquittal, Rev. ii. 17. In some countries, a person's condemnation was announced to him by giving him a black stone, and his acquittal by giving him a white stone. Dryden (cited by Mr. Horne,) mentions this practice thus:—

> A custom was of old, and still obtains,
> Which life or death by suffrages ordain:
> White stones and black within an urn are cast;
> The first absolve, but fate is in the last.

In allusion to this custom, our Saviour promises to give the spiritual conqueror "a white stone, and on the stone a new name written, which no man knoweth, saving he that receiveth it;" which may be supposed to signify, "Well done, thou good and faithful servant." The white stones of the ancients were inscribed with characters; and so is the white stone mentioned in the Apoclypse.

STONING, as a Jewish punishment, was denounced against idolaters, blasphemers, sabbath-breakers, incestuous persons, witches, wizards, and children who either cursed their parents or rebelled against them. See Lev. xx. 2, 27. xxiv. 14. Deut. xiii. 10. xvii. 5. xxi. 21. and xxii. 21, 24. It was the most general punishment, denounced in the law against notorious criminals; and this kind of punishment is in-

tended by the indefinite term of "putting to death." Compare Lev. xx. 10. with John viii. 5. Michaelis supposes that the culprit was bound, previously to the execution of his sentence. The witnesses threw the first stones, and the rest of the people then followed their example. Instances of persons being stoned, in the Old Testament, occur in Achan, Joshua vii. 25. Adoram, 1 Kings xii. 18. Naboth, 1 Kings xxi. 10. and Zechariah, 2 Chron. xxiv. 21. In the New Testament, see Acts vii. 58. and xiv. 19. and mention is made of the Jews taking up stones against our Saviour, John viii. 59. and x. 31.

STORE, put for provision, Gen. xli. 36. "And—shall be for store to the land against the seven years of famine." For that which has been reserved, Lev. xxv. 22. "Until her fruits come in ye shall eat of the old store." For abundance, 1 Kings x. 10. 1 Chron. xxix. 16. 2 Chron. xi. 11. Neh. v. 18. "The heavens and the earth" are kept in God's store-house to be destroyed, not by water, but by fire at the day of judgment. See 2 Pet. iii. 7. "Laying up in store for themselves a good foundation," 1 Tim. vi. 19. The liberality of the rich cannot merit eternal life; yet alms-deeds "come up for a memorial before God," Acts x. 4. Those who, under the influence of saving faith, apply themselves to the practice of good works, are "treasuring up for themselves a good foundation;" that is, an abundant reward by the free mercy of God; that they may lay hold on eternal life. See Matt. v. 7. vi. 20. Luke xii. 33. Heb. xiii. 16. Store-houses, 1 Chron. xxvii. 25. Store-cities, 2 Chron. viii. 4. xvii. 12.

STORK, a bird declared by Moses to be unclean. Its generic characters are, that the beak is long and somewhat compressed, the upper and under chaps of it are both of a length, and there runs a furrow from the nostrils; the legs are very long, the toes four, and these long and connected. The general colour of the stork is white, having the long wing-feathers black; the legs are red, very long, and naked a great way up; when it stands erect it is from three to four feet high, and its body is about the size of a goose. The stork is a bird of passage, which in winter migrates into hot climates. Hence the prophet says, "The stork in the heavens knoweth her appointed times," &c. Jer. viii. 7. The psalmist says, "As for the stork, the fir-trees are her house," Psalm civ. 17. With us she most generally makes her nest upon some high tower, or the top of a house; but in the Holy Land, where the roofs of the houses were flat, she builds in the highest trees.

STORM, put for the judgments of God against the wicked, Isaiah xxix. 6. Ezek. xiii. 13. and especially Job xxi. 18. "They are—as chaff that the storm carrieth away;" i. e. they are carried away with a furious storm; and borne off as a booty is by the swift-riding robbers of the desart, who make a sudden irruption, and then off full speed with their prey. In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of the traveller's baggage, for a "covert from the storm and rain," Isa. iv. 6. The conflicting of winds and waves at sea, Ps. cvii. 25, 29. Mark iv. 27. Luke viii. 23. As the seaman who would reach his desired haven, however often he be blown back, must still put to sea again; so the Christian, whatever storms and tempests roar around him, must still endeavour to believe on his all-sufficient Saviour—he must not faint, but hold on his course, nobly braving every difficulty, till he arrive at the heavenly country.

"Blow, ye breezes!—gently blowing!
Waft me to that happy shore."—*Montgomery.*

The storms of life continue but a short time: the anchor of hope, if fixed by faith in the eternal world, will infallibly prevent all shipwreck; the soul may be strongly tossed by various temptations, but will not drive, because the anchor is in sure ground, and itself is stedfast; it does not drag, and it does not break: faith, like the cable, is the connecting medium between the ship and the anchor, or the soul and its hope of heaven: faith sees the haven, hope desires and anticipates the rest: faith works, and hope holds fast; and, shortly, the soul enters the haven of eternal repose.

STRAIT is put for danger, 1 Sam. xiii. 6. "The men of Israel saw they were in a strait." For a narrow way, Matt. vii. 13, 14. "Enter ye in at the strait gate—because strait is the gate, and narrow is the way, which leadeth unto life." Our Saviour is here supposed to allude to the distinction between the public and private ways mentioned by the Jewish lawyers. The public roads were allowed to be sixteen cubits broad, the private ways only four. Conversion and regeneration is the gate by which we enter into the way which leads to heaven; this is the strait gate through which every sinner must turn to God, or he cannot find salvation, John iii. 3, 5. There must be a new heart, and a new spirit; all old things must pass away. But this is a strait gate, and hard to hit, because men are unwilling to give up their worldly dispositions, and their wicked pursuits, to secure their everlasting salvation: and yet no interest need be abandoned, but that which is produced by injustice and ingratitude. Saint Paul was in a *strait* betwixt two, having a strong desire to be with Christ, because that would be much better for him, than to continue in life, bearing the toils and evils to which he was daily exposed while preaching the gospel—he was certain it would be gain for himself to die, but it would be gain to others should he live to discharge the duties which were binding upon him as a Christian minister.

STRANGER signifies a person having no certain dwelling-place, Gen. xxiii. 4. One that uses this world as if he used it not, who does not think himself at home while in this world, but has his mind and eye fixed on his country which is above, Psalm xxxix. 12. "I am a stranger with thee, and a sojourner, as all my fathers were." Heb. xi. 13. "They confessed that they were strangers and pilgrims on earth." Such as were without all title to, or interest in, either the outward privileges, or saving blessings of the covenant of grace, Eph. ii. 12. "At that time ye were strangers from the covenants of promise," viz. during your heathenism. One who is not of the king's stock and family, Matt. xvii. 25, 26. "Of whom do kings of the earth take custom or tribute? of their own children, or of strangers?" One who being made a captive, hath lost his former liberty and dignity, which he enjoyed in his own country, Obad. 12. "Thou shouldst not have looked upon the day of thy brother, in the day that he became a stranger." A woman that is not a man's own wife, Prov. v. 20. "Why wilt thou embrace the bosom of a stranger?" Banished or persecuted Christians, Heb. xiii. 2. "Be not forgetful to entertain strangers." In those early times, when there were scarcely any public inns or houses of entertainment, it was an office of charity and mercy to receive, lodge, and entertain travellers; and this is what the apostle particularly recommends. To the young in particular, we would say—Beware that you do not injure strangers by unkind treatment, or unreasonable suspicions; and let the

consideration that a fellow-creature has none to help him, be a stronger argument with your hearts against doing him wrong, than if he had many to avenge him. Strengthen ye the weak hands, and shelter the hoary head of age.

STRAW, the stalks of corn. In Egypt, it appears from Exod. v. 7. that straw anciently entered into the composition of bricks; and some expositors have imagined that it was used merely for burning them; but this notion is unfounded. The Egyptian bricks were a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. The straw still preserves its original colour, and is a proof that these bricks were never burnt in stacks or kilns. See *Shaw's Travels*, vol. i. p. 250. Part of the bricks of the celebrated tower of Babel are said to have been made of clay mixed with chopped straw, or broken reeds, to compact it, and then dried in the sun.

STREET is put for a very public situation, Job xxix. 7. "I prepared my seat in the street." I administered judgment openly. For a part of the house of God, Ezra x. 9. For the highway, Gen. xix. 2. Zech. x. 5. For pens or sheep-walks, Psal. cxliv. 13. To have "no name in the street," Job xvii. 17. signifies never to be a person of reputation. Of Messiah it is said, "He shall not cry—nor cause his voice to be heard in the street," Isa. xlii. 2. Jesus spoke in a sweet melodious voice, which was alluring to all, but terrifying to none; he did not affect to make a noise, but came down silently, like the dew. His kingdom was spiritual, and therefore not to be advanced by force or violence.

STRENGTH is applied to God, Exod. xv. 13. 1 Chron. xvi. 28. Psalm xxix. 1. xcix. 4. to angels, Psalm ciii. 20. to the natural power of man, Judges xvi. 5, 19. spiritual strength, Col. i. 11. "Strengthened with all might, according to his glorious power;" i. e. according to that sufficiency of strength, which may be expected from him who has all power, both in the heavens and in the earth. The apostle prayed that the Ephesians might "be strengthened—in the inner man," Eph. iii. 16. The outward man is strengthened with earthly food; the inward man, by spiritual and heavenly influences. Knowledge, love, peace, and holiness are the food of the inward man; or rather Jesus Christ, that bread of life which came down from heaven: he that eats this bread shall live, and be strengthened by it. Ministers of the gospel are directed to strengthen and comfort the saints, Isa. xxxv. 3, 4.

> "Strengthen ye the feeble hands,
> And confirm the tottering knees.
> Say ye to the faint-hearted, Be ye strong;
> Fear ye not: Behold your God!
> Vengeance will come; the retribution of God:
> He will come, and will deliver you."
> *Bishop Lowth's Translation.*

STRETCH, to boast, 2 Cor. x. 14. to be at ease, Amos vi. 4. to open, Rom. x. 21. "All day long I have *stretched* forth my hands—to a gainsaying people"—manifesting the utmost readiness and willingness to gather them all together under my protecting care; but I stretched forth my hands in vain, for they are a disobedient people. "Thou shalt stretch forth thy hands," John xxi. 18. Some say it was a custom at Rome to put the necks of those who were crucified into a yoke, and to stretch out their hands and fasten them to the end of it; and having thus led them through the city, they were carried out to be crucified.

STRIFE, put for disputation or jangling, Gal. v. 20. Rom. xiii. 13. Prov. xxix. 22. To use unbecoming language, Psalm xxxi. 20.

STRIKE signifies to sprinkle, Exod. xii. 7, 22. to kill, Deut. xxi. 4. to beat, Mark xiv. 65. "Striking of hands" was used as a ratifica-

tion of a bargain and sale, Job xvii. 3. and Solomon often alludes to it. See Prov. vi. 1. xi. 15. xvii. 18. xx. 16. xxvii. 13. "A bishop must be—no striker," 1 Tim. iii. 2, 3. Not quarrelsome, not ready to strike a person who may displease him; no prosecutor of those who differ from him; not prone, as one (cited by Dr. Clarke) wittily said,

"To prove his doctrine orthodox
By apostolic blows and knocks."

STRIVE, spoken of the Christian ministry, Rom. xv. 20. the exercise of prayer, Rom. xv. 30. contending against God, Isa. xlv. 9. Jer. l. 24. against his ministers, Hos. iv. 4. against the righteous, Psalm xxxv. 1. They who strive against the church shall perish, Isa. xli. 11. "Striving together for the faith of the gospel," Phil. i. 27. not in angry contention, but in union or wrestling against the enemies of the gospel faith; and promoting the cause of the Redeemer in the spirit of meekness and holy zeal.

STRONG is put for powerful, Exod. vi. 1. Josh. xxiii. 9. for grievous afflictions, Job xxxiii. 19. for sure and stedfast, Psalm xxx. 7. God is likened to a strong rock, Psalm xxxi. 2. As rocks, rocky places, or caves in the rocks, were often strong places, in the land of Judea, the Hebrew poets make frequent allusions to them. David said, "be thou my strong Rock, for a house of defence to save me." To be strong in faith is to put unlimited confidence in the promises of God, and to confide in him as fully able and willing to perform what he has promised. See Rom. iv. 20. Jesus Christ, when incarnated, that he might redeem the fallen race of man in his expiatory sufferings, offered up prayers and supplications, with strong crying and tears, to his heavenly Father. This strong crying was prevalent, the passion and sacrifice of Jesus were accepted, the sting of death was extracted, Satan was dethroned, and the kingdom of heaven opened to all believers. See Heb. v. 7.

STUBBLE, the stalks of corn left in the field by the reaper, Job xiii. 25. Stubble is comparatively worthless, for which reason wicked persons are said to be "as stubble before the wind," and as chaff that the storm carrieth away, Job xxi. 18. See Psalm lxxxiii. 13. Isa. xl. 24. Mal. iv. 1. Nah. i. 10. It is also put for false doctrines, 1 Cor. iii. 12. especially for the errors which prevailed in the Corinthian church, at the time when St. Paul wrote his first epistle to that church.

STUBBORN is spoken of the way of sin, Judges ii. 19. The harlot is loud and stubborn, Prov. vii. 11. The stubborn, rebellious, gluttonous, and drunken son, was to be stoned to death, Deut. xxi. 18—21. This law, severe as it may seem, must have acted as a powerful preventative of crimes. If such a law were in force now, and duly executed, how many deaths of disobedient and profligate children would there be in all corners of the land!

STUDY, to consider attentively, 2 Tim. ii. 15. "Study to show thyself approved unto God:" endeavour so to cultivate and improve thy heart and mind, that thou mayst not be a reproach to him from whom thou professest to receive thy commission to preach the gospel.

"Errors like straws upon the surface flow,
He who would search for pearls must dive below."
Pope.

Reading, like food, must be well digested by much reflection in order to improvement, or else it will only make us superficial, pedantic, and conceited; it will also be found very advantageous if we can converse on the subjects we read with men of genius or learning; to them we may modestly propose our doubts and difficulties, and we may derive great

benefit from their answers and remarks. It is every Christian's duty to "study to be quiet," 1 Thess. iv. 11. Though in general the church at Thessalonica was pure and exemplary, yet there seems to have been some idle, tattling people among them, who disturbed the peace of others; persons who, under the pretence of religion, gadded about from house to house, and were continually meddling with other people's business; making parties, and fanning the flame of discord. An idle person, though able to discourse like an angel, or pray like an apostle, cannot be a Christian.

STUMBLE signifies to err, Isa. lix. 10. Christ is represented as "a stone of stumbling, and a rock of offence," to the Jews, 1 Peter ii. 8. Compare Isa. viii. 14, 15. with Matt. xxi. 42, 44. Luke ii. 34. and Rom. ix. 32, 33.

SU'-AH: sûà. [*Rooting up.*]—1 Chron. vii. 36.

SUBJECT, spoken of the obedience due to the civil government, under which the providence of God may cast our lot, Rom. xiii. 1. Wives are to be subject to their own husbands in every lawful thing, Eph. v. 24. but in nothing which is criminal. The husband may be profligate, and may wish his wife to become such also; he may be an enemy of true religion, and use his authority to prevent his wife from those means of grace which she finds salutary to her soul; in none of these things should she obey him. Servants to their masters, 1 Peter ii. 18. See art. *Servants.* Children must be in subjection to their parents, Luke ii. 51. Jesus was subject to Joseph and Mary; behaved towards them with all dutiful submission. Probably he wrought with his hands at his reputed father's business. Believers are to be subject one to another, 1 Peter v. 5. strive all to serve each other: and let there be no contention, but who shall do most to oblige and profit all the rest.

SUBMIT, to bow to the decisions, and dispensations of God, James iv. 7. to yield with approbation, Rom. x. 3. "They have not submitted to the righteousness of God," i. e. relative to his mode of saving mankind, through faith in Jesus Christ, as the only available sacrifice for sin; the end to which the law pointed.

SUBORNED, or hired, Acts vi. 11.

SUBSTANCE is taken for riches, Gen. xiii. 6. xv. 14. 2 Chronicles xxxii. 29. Job i. 3. Psalm xvii. 14. for man himself, Psalm cxxxix. 15. for saving grace, Prov. viii. 21. "I will cause those that love me to inherit substance." For a portion in heaven, Heb. x. 34. "Knowing in yourselves that ye have in heaven a better and an enduring substance." They had the fullest evidence that they were the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ. This accounts for their taking joyfully the spoiling of their goods; they knew they had a kingdom, but that kingdom was not of this world. Faith is thus "the substance of things hoped for, the evidence of things not seen," Heb. xi. 1.

SUBTILE, prudent, sly, artful, cunning, Gen. iii. 1. Prov. vii. 10.

SUBVERT whole houses, Tit. i. 11. Turn whole Christian families from the faith; attributing to the broad way what belongs only to the strait gate: ministering to disorderly passions, these vain talkers promised salvation to their proselytes, though not saved from their sins. See 2 Tim. ii. 14.

SUC'-COTH: sûkkôth. [*Tabernacles, tents, or booths.*] The first encampment of the Israelites, when they came out of Egypt, Exod. xii. 37. The word signifies tents.

SUCCOTH, a city beyond Jordan, lying between the brook Jabbok and

that river, Gen. xxxiii. 17. Josh. xiii. 27. Judg. viii. 5, 6. 1 Kings vii. 46.

SUC'-COTH-BE'-NOTH: bā-nŏth. [*The tents of daughters.*]—2 Kings xvii. 15.

SUCK is taken for abundance of blessings, Deut. xxxii. 13. "And he shall suck honey out of the rock, and oil from the flinty rock." The most barren places in the country should yield an abundance of aromatic flowers, from which the bees should collect honey in great plenty; and even the tops of the rocks afford sufficient support for the olive-trees, from the fruit of which they should extract oil in abundance: and all this should be occasioned by the peculiar blessing of God upon the land. To "suck of the abundance of the seas," Deut. xxxiii. 19. is to grow wealthy by merchandise. "He shall suck the poison of asps," Job xx. 16. The delicious morsel, that secret easily besetting sin, so palatable, and so pleasurable, shall act on the life of his soul as the poison of asps would do on the life of his body. "Out of the mouths of babes and sucklings hast thou ordained strength," Psalm viii. 2. We see how our Lord applied this passage to the Jewish children, who, seeing his miracles, cried out in the temple, "Hosanna to the Son of David!" and we see also how the enemy and the avenger, the chief priests and the scribes, were offended because of these things. See art. *Babe*.

SUFFER signifies to endure patiently, after the example of Christ, 1 Peter iv. 1. "As Christ suffered for us in the flesh, arm yourselves likewise with the same mind:" he is your proper pattern; have the same disposition he had; the same forgiving spirit, with meekness, gentleness, and complete self-possession. "If we suffer we shall also reign with him," 2 Tim. ii. 12. "If any man suffer as a Christian," 1 Peter iv. 16. should he be persecuted, because he has embraced the Christian faith, let him not be ashamed, but let him rather glorify God on this very account. Christ suffered by the Jews, because he was holy; Christians suffer because they resemble him. "But let none of you suffer—as a busy-body in other men's matters," 1 Peter iv. 15. meddling with other people's concerns, and forgetting their own: such persons may expect to be hated of all men.

SUFFICIENCY is put for plenty, Job xx. 22. "In the fulness of his sufficiency he shall be in straits." This is literally true of every rich wicked man; he has no God; and anxieties and perplexities torment him, notwithstanding he has his portion in this life. For ability, 2 Cor. iii. 5. "Not that we are sufficient of ourselves:" we do not arrogate to ourselves any power to enlighten the mind, or change the heart; we are only instruments in the hand of God. "My grace is sufficient for thee," 2 Cor. xii. 9. thou shalt not be permitted to sink under afflictions. Thy enemies shall not be able to prevail against thee.

SUK'-KIMS, a people of Africa, 2 Chron. xii. 3.

SUMMER, in the Holy Land, comprehends the latter half of Sivan, the whole of Thammuz, and the former half of Ab; that is, from the beginning of June to the beginning of August. The heat of the weather increases, and the nights are so warm that the inhabitants sleep on their house-tops in the open air. "Thou hast made summer and winter," Psalm lxxiv. 17. God has appointed that peculiarity in the poise and rotation of the earth, by which the seasons are produced. "He that gathereth in summer is a wise son," Prov. x. 5. All the work of the field should be done in the season suitable to it. If summer and harvest be neglected, in vain does a man

expect the fruits of autumn. Seasons of grace are highly important, and should be improved to the best advantage, lest, in this view, we should have to say, "the harvest is past, the summer is ended, and we are not saved," Jer. viii. 20.

SUN. "The sun," says Bishop Sherlock, "is the great spirit of the world, in the light of which all things are made to rejoice; perpetual spring attends his course; all things revive at his approach, and put on a new face of youth and beauty; winter and frost lag behind him; nature grows deformed, and sickens at his departure." See *Bishop Horne* on Psalm cxlvii. 15—18. The sun is frequently alluded to in various similitudes used by the sacred writers. To represent a very great calamity they say, "the sun was obscured, and the moon withdrew her light," Isa. xiii. 10. xxiv. 23. Jer. xv. 9. Ezek. xxxii. 7. Amos viii. 9. To express a long continuance of any thing that is glorious and illustrious, in scripture style it is said, "It shall continue as long as the sun endures," Psal. lxxii. 5, 17. The compass of the whole earth is marked out by these words, "From the rising of the sun, to the going down of the same, Psalm l. i. cxiii. 3. "The Lord God is a sun and shield," Psalm lxxxiv. 11. i. e. to illuminate, invigorate, and warm; to protect and defend all such as prefer him and his worship to every thing the earth can produce. And in a parallel passage, Mal. iv. 2. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." See Isa. lx. 1, 2, 19. "The sun shall be turned into darkness, and the moon into blood," Joel ii. 31. Acts ii. 20. A figurative representation of a total eclipse, in which the sun is entirely darkened, and the moon assumes a bloody hue: it signifies the fall of the civil and ecclesiastical state in Judea. "A woman clothed with the sun," Rev. xii. 1. See article *Woman*. The scripture acquaints us with three very extraordinary and miraculous things relating to the sun:—

I. When the sun stood still at the command of Joshua, Josh. x. 12, 13. By some thus rendered:—

"Sun, stand thou still upon Gibeon;
And thou, moon, in the valley of Ajalon:
And the sun stood still, and the moon stayed her course,
Until the people were avenged of their enemies.
And the sun tarried in the midst of the heavens,
And hasted not to go down in a whole day."

It has been affirmed that the circumstance of the sun and moon standing still is contrary to philosophy. Let it however be recollected that the sacred historian expressly relates it as a miracle: it is therefore impossible to account for it on philosophical principles; it must be resolved wholly into the power of God, who hearkened to the voice of a man, to stop the luminaries in their diurnal courses, or perhaps the earth's rotation, and by prolonging the day of battle to make them fight for Israel. The object of this miracle was of the most important and impressive nature. The sun and the moon, the two principal gods of the idolatrous heathen nations, were commanded to yield miraculous obedience to the chief servant of the true God, and thereby to contribute to the more effectual conquest of their own worshippers. It was a miracle of the same description as those which had been wrought in Egypt. See *Horne's Introduction, &c.* vol. i. 3d. edit. page 636, 637.

II. When the sun returned back in the time of king Hezekiah, 2 Kings xx. 11. "And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." This miracle might be effected, says Dr. A. Clarke, "by means of refraction,

for a ray of light we know can be varied or refracted from a right line, by passing through a dense medium: and we know also, by means of the refracting power of the atmosphere, the sun, when rising and setting, seems to be higher above the horizon than he really is; and, by horizontal refraction, we find that the sun appears above the horizon when he is actually below it, and literally out of sight; therefore by using dense clouds, or vapours, the rays of light in that place might be refracted from their direct course ten, or any other number of degrees: so that the miracle might have been wrought by occasioning this extraordinary refraction, rather than by disturbing the course of the earth, or any other of the celestial bodies." See art. *Dial*, and *Hezekiah*.

III. When the sun was involved in darkness, though the moon was then in the full, at the time of our Saviour's crucifixion, Matt. xxvii. 45. "There was darkness over all the land." See the last paragraph in article *Darkness*. This miraculous darkness should have caused the enemies of Christ to understand, that he was the light of the world, and that because they did not walk in it, it was now taken away from them.

SUP and SUPPER. "I will sup with him, and he with me," Rev. iii. 20. This may refer to gospel ordinances, for which Christ's coming into the soul is both our title and meetness; as also a participation of gospel privileges. "Eat ye that which is good, and let your soul delight itself in fatness, saith the Lord. Eat, oh friends, drink, yea, drink abundantly, oh beloved." Supper being the principal meal among the Jews, it may also imply intimate fellowship and communion, as well as the amplitude and excellency of the provision which Christ makes for his people. And being the last meal in the day, it may denote the constancy of those supplies. So long as the saints are upon the earth, Christ will afford them all needful refreshment and comfort, and all their wants shall be supplied in heaven. Supper is put for the gospel dispensation, Luke xiv. 16. Bread and wine, received in commemoration of Christ's sufferings and death, 1 Cor. xi. For the irregular manner in which the Corinthians celebrated the Lord's supper, see ver. 20—22. The proper manner of celebrating this holy rite is laid down by the apostle, ver. 23—26. Directions for a profitable receiving of the Lord's supper, and avoiding the dangerous consequences of communicating unworthily, are given, ver. 27—34. "Blessed are they which are called unto the marriage supper of the Lamb," Rev. xix. 9. This appears to allude to the marriage of the king's son, Matt. xxii. 2—14. where the incarnation of our Lord, and the calling of Jews and Gentiles, are particularly pointed out. Blessed are all they who hear the gospel, and are thus invited to lay hold on everlasting life.

SUPERSCRIPTION. It was a custom among the Romans to write the name of the crime for which any man suffered death on a tablet, which was carried before him to the place of execution; and in particular, of such as were crucified. Hence those expressions which we find in the evangelists, "the superscription of the cause," or of the crimes, attributed to Jesus of Nazareth. Matt. xxvii. 37. Mark xv. 27. Luke xxiii. 38. John xix. 19.

SUPERSTITION, as now understood among us, denotes the practice of religious rites unauthorized by divine revelation, and such as result from unnecessary fear or the dread of an invisible adverse power. "I perceive that in all things ye are too superstitious," Acts xvii. 22. Some read, "Ye are greatly addicted to religious practices." Others, "Ye

are exceedingly addicted to the worship of invisible powers." The Athenians, as some suppose, gloried in being thought more religious than any other Grecian state; the apostle therefore gave them to understand, that as they were a people so very devout, so entirely devoted to the multiplicity of deities which they had received, they would candidly hear what he had to say in behalf of that worship which he practised and recommended.

SUPPLICATIONS are earnest entreaties for averting impending calamities, accompanied by a confession of the sins by which these evils have been justly incurred. The apostle distinguishes between supplications, prayers, intercessions, and giving of thanks. 1 Tim. ii. 1—5.

SUPPLY signifies to furnish, Phil. i. 19. "The supply of the Spirit of Jesus Christ." The Holy Spirit was expected by the apostle to help all his infirmities, and to furnish him with all the wisdom, prudence, strength of reason and argument, which might be necessary for him in the different trials he had to pass through with his persecutors and the civil powers, at whose judgment-seat he stood.

SUR: sûrr. [*Withdrawing, departing.*] The name of a gate of the temple, 2 Kings xi. 6. See *Shur*.

SURE, to be made over, Genesis xxiii. 17, 20. certain, Job xxiv. 22. "And no man is sure of life." Faithful, Psalm xix. 7. "The testimony of the Lord is sure;' it gives wisdom, and by wisdom stability, to those who would otherwise, through ignorance and weakness, be easily deceived and led astray; it is sure, certain, and infallible in its directions and informations, making wise the simple. See Psalm xciii. 5. cxi. 7. "The sure mercies of David," Acts xiii. 34. These words are quoted from Isaiah lv. 3. which Saint Paul considers as being fulfilled in the resurrection of Christ. The sure mercies of David, or Messiah, therefore, are such as relate to the new covenant, and the various blessings promised in it, which are sealed and confirmed to mankind by the resurrection of Christ. "The foundation of God standeth sure," 2 Tim. ii. 19. The apostle here compares the religion of Christ to a great or noble mansion. See verse 20. And as this religion is founded on the authority and power of the Almighty, it necessarily must stand sure and be permanent. "Surely I come quickly," Rev. xxii. 20. This may be truly said to every person, in every age; Jesus, the judge, is at the door! See art. *Storm*.

SURETY, in common speech, is one who gives security for another: thus Judah became surety to his father for his brother Benjamin, Genesis xliii. 9. xliv. 32. "If thou be surety for thy friend—thou art snared with the words of thy mouth," Prov. vi. 1, 2. If thou pledge thyself in behalf of another, thou takest the burden off him, and placest it on thy own shoulders. And when he knows he has got one to stand betwixt him and the demands of the law and justice, he may feel little responsibility; his spirit of exertion may become crippled, and listlessness as to the event may take place. Christ is the surety of the better Testament, or covenant, Heb. vii. 22. That is, a mediator; one who brings the two parties together, witnesses the contract, and offers the covenant sacrifice on the occasion. "Be surety for thy servant for good;" i.e. give a pledge, or token, that thou wilt help me in time of necessity. Or, be bail for thy servant. Appear in my defence, interpose and plead my cause, as my surety and advocate, in the day of trouble. See Isa. xxxviii. 14. Happy the creatures, whose Creator is their surety, and has interposed to

rescue them from those great oppressors, sin, death, and Satan!

SU-SAN'-NAH: sŭzănnă. [*Lily, a rose, or joy.*] A woman who followed Christ, Luke viii. 3.

SU'-SI: sŭsy. [*A swallow, a moth.*] Numb. xiii. 11.

SWADDLING-BAND, Job xxxviii. 9. here is an allusion to the first dressings of a new-born child: it is swathed in order to support the body, too tender to bear even careful handling without some medium between the hand of the nurse and the flesh of the child. See Luke ii. 7, 12. The new-born ocean is represented as issuing from the womb of chaos; and its dress is that of the new-born infant. Darkness was on the face of the deep, Gen. i. 2. and thick darkness was a swaddling-band for the new-born sea.

SWALLOW, a well known bird of passage, frequently mentioned in scripture, Psalm lxxxiv. 3. Prov. xxvi. 2. Isaiah xxxviii. 14. Jer. viii. 7.

SWALLOWED—"Death is swallowed up in victory," 1 Cor. xv. 54. quoted from Isa. xxxv. 8. Death is here personified, and represented as a devouring being, swallowing up all the generations of men; and, by the resurrection of the body, and the destruction of the empire of death, God is represented as swallowing him up; or, that eternity gulps him down; so that he is endlessly lost and absorbed in its illimitable waste. To swallow up death, and to "taste death," Heb. ii. 9. may mean the same thing:—Jesus dying instead of a guilty world. These forms of speech may refer to the punishment of certain criminals, who were obliged to drink a cup of poison. That cup which every criminal in the world must have drunk, Jesus Christ drank for them; and thus he swallowed up death: but as he rose again from the dead, complete victory was gained. How glorious a time to the righteous, when the inhabitant shall no more say, I am sick; when God shall have wiped away all tears from off all faces, and when there shall be no more death!

SWAN, a well known water-fowl: it is a large and most beautiful bird, of a clear white: but the law declared it unclean, Lev. xi. 18. Deut. xiv. 16.

SWEARING—cursing and swearing is an offence against God and religion, and a sin of all others the most extravagant and unaccountable, as having no benefit or advantage attending it. It is a contempt of God; a violation of his law; a great breach of good behaviour; and a mark of levity, weakness, and wickedness. See *Oath*.

SWEAT: Our blessed Lord, in his "agony, sweat as it were great drops of blood falling down to the ground," Luke xxii. 44. How exquisite must this anguish have been, when it forced the very blood through the coats of the veins, and enlarged the pores in such a præternatural manner, as to cause them to empty it out in large successive drops! The agony and distress of the Redeemer can receive no consistent explication but on this ground—"He suffered, the just for the unjust, that he might bring us to God." O glorious truth! And O! above all, the fulness of love, that caused him to undergo such sufferings for the sake of sinners! See art. *Agony*.

SWEET. See article *Savour*.

SWELLING of Jordan, Jer. xii. 5. "If in the land of peace—they wearied thee, then how wilt thou do in the swelling of Jordan?" that is, when all shall be in confusion by reason of the enemy. See Josh. iii. 15. 1 Chron. xii. 15. Isa. viii. 7, 8. "Iniquity shall be to you as a breach—swelling out in a high wall," Isa. xxx. 13. The buildings of Asia generally consist of little better than

what we call mud-walls; and according to Sir John Cardin's account, often cleave from top to bottom: this shows the impressive nature of the image used by the prophet. The psalmist makes use of a similar expression, when speaking of sudden destruction. See Psal. lxii. 3. The false teachers mentioned by Saint Peter are represented as speaking "great swelling words of vanity," 2 Pet. ii. 18. See Jude 16.

SWIFT—"the race is not to the swift," Eccles. ix. 11. It is not by swiftness, nor by strength and valour, that races are gained, and battles won. God causes the lame often to take the prey, and prize; and so works, that the weak overthrow the strong; therefore no man should confide in himself. All things are under the government, and at the disposal of God. The word of the Lord "runneth very swiftly," Psal. cxlvii. 15. It is a very active agent, running every where, and performing his righteous will.

SWINE, a well known animal, Deut. xiv. 8. To eat swine's flesh was expressly forbidden by the law, Lev. xi. 7. The prodigal son engaged himself as a swine-herd, when he had wasted his substance with riotous living, Luke xv. 15, 16. Shame, contempt, and distress are wedded to sin, and can never be divorced. The following paraphrase on Matt. vii. 6. is taken from Dr. A. Clarke's comment, and appears very just:—"The sacrament of the Lord's Supper, and other holy ordinances, which are only instituted for the genuine followers of Christ, are not to be dispensed to those who are continually returning, like the snarling ill-natured dog, to their easily predominant sins of rash judgment, barking at and tearing the characters of others by evil-speaking, back-biting and slandering; nor to him, who, like the swine, is frequently returning to wallow in the mud of sensual gratifications and impurities.

SWORD, the most ancient weapon of offence mentioned in the Bible. With it Jacob's sons treacherously assassinated the Shechemites, Gen. xxxiv. 25. It was worn on the thigh, Psalm xlv. 4. Exod. xxxii. 27. And it should seem on the left thigh, that it might be readily drawn out by the right hand; but it is particularly mentioned of Ehud, who was left-handed, that he put a dagger or short sword under his garments on his right thigh, Judges iii. 16. There appear to have been two kinds of swords in use, a larger one with one edge; and a shorter one with two edges, like that of Ehud. The sword is put symbolically for death and destruction, Ezek. xxi. It denotes lawful authority, being the magistrate's ensign of power, Rom. xiii. 4. The word of God is called the "sword of the Spirit," Eph. vi. 17. because it comes from the Spirit, and receives its fulfilment in the soul through the operation of the Spirit. An ability to quote this on proper occasions, and especially in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary. "The word of God is quick and powerful, and sharper than any two-edged sword," Heb. iv. 12. This word penetrates deeper into a man than any sword; it enters into the soul and spirit; into all our sensations, passions, appetites; nay, to our very thoughts; and sits as judge of the most secret intentions, contrivances, and sentiments of the heart. See 2 Cor. x. 4. 1 Thess. ii. 13. Rev. i. 16. ii. 16. Our Saviour says, Matt. x. 34. he "came not to send peace, but a sword:" that is, my gospel will eventually prove, not from its own nature, but from the corruptions of men, an occasion of calamities and persecutions to the professors of it. Moses calls God the sword of Israel's

excellency, Deut. xxxiii. 29. He is their strength, the author of all their past or approaching victories, by whose assistance they did excel, and gloriously conquer and triumph over their enemies.

SYCAMORE, a tree called the Egyptian fig-tree. Its name is composed of *sycos*, a fig-tree, and *moros*, a mulberry-tree; it partakes of the nature of each of these trees; of the mulberry-tree in its leaves, and of the fig-tree in its fruit, which resembles a fig in its size and shape. This fruit neither grows in clusters, nor at the end of the branches, but adheres to the trunk of the tree. The prophet Amos says, he was "a gatherer of sycamore fruit," or wild figs, chap. vii. 14. It seems there were some of these trees in Judea, for we read that Zaccheus the publican climbed up into one of them, to see Jesus as he passed, Luke xix. 4.

SY'-CHAR: sȳkăr. [*A conclusion, drunkenness.*] John iv. 5. See *Shechem*.

SY-E'-NE: sȳănē. [*Seven.*] A city in the southern frontiers of Egypt or Ethiopia, Ezek. xxix. 10.

SYNAGOGUES, among the Jews, were places in which they assembled for religious worship, namely, for prayer, reading the law and the prophets, and for teaching and exhorting one another. After the return of the Jews from the Babylonish captivity, when Jerusalem and the temple were rebuilt, and the people restored to their ancient possessions, care was taken under the conduct of Ezra, and those who succeeded him in the administration of affairs, to prevent their relapsing into idolatry, which had brought such accumulated evils on their country. We learn partly from scripture, and partly from Jewish writers, that it was considered as one of the best expedients for attaining this end, to promote among all ranks the knowledge of God and his law, and to excite the whole people throughout the land to join statedly in the worship of the only true God. For their accommodation synagogues came in process of time to be erected in every city and village where a sufficient number of people could be found to make a congregation. Every synagogue had its stated governors and presidents, that the public service might be conducted with decency and order, and that the people might be instructed in the sacred writings. Hence the frequent mention that is made of them in the writings of the evangelists and Acts of the Apostles, Luke iv. 16. Matt. ix. 35. Acts vi. 9. and xiii. 13—15. chap. xvii. 1. chap. xviii. 4.

SYN'-TI-CHE: sĭntĕkē. [*Coming, discoursing.*] A virtuous and excellent woman, mentioned by Paul, Phil. iv. 2.

SYR'-A-CUSE: sĭrăkūse. [*That draws violently.*] A city of Sicily, on the eastern side of the island. Paul, on his journey to Rome, went ashore there, and continued at Syracuse three days, Acts xxviii. 12.

SYR'-I-A: sĭrēă. [*Sublime, or the slander of them.*] An ancient kingdom, of which the city of Antioch was the capital. In the early ages of scripture history, Syria was divided into the small kingdoms of Damascus, Hamath, Zobah, Gesher, Tyre and others. Under the successors of Alexander the Great, Syria was made a kingdom, and their monarchs, known in history by the title of the Seleucidæ, extended their authority over the Upper Asia, till the Parthians confined their dominions between the river Euphrates and the Mediterranean sea. In the times of our Lord, Syria formed the eastern frontier of the Roman empire, and it extended eastward to the Euphrates, westward to the Mediterranean, southward to the confines of Egypt and the Red Sea, and

northward to the Cappadocian mountains. Phœnicia was on the coast, Palestine partly on the coast and partly in the interior, lying all along behind Tyre, Sidon, and other maritime places. We read in the evangelists, that the fame of Jesus went throughout all Syria; and in the Acts of the Apostles mention is made of churches in Syria, of which that in Antioch was the most considerable, Matt. iv. 24. Acts xv. 23. 41. chap. xviii. 18. and xxi. 3. Gal. i. 21.

SY-RO-PHŒ-NI'-CI-A: sỳrō-fānishēà. [*Red, purple, drawn to.*] Is Phœnicia properly so called, of which Sidon was the capital; and having by right of conquest been united to the kingdom of Syria, it was considered as forming a part of Syria. The evangelist Mark calls a Canaanitish woman a Syro-Phœnician, Mark vii. 26. because she was of Phœnicia, which was then regarded as constituting a part of Syria, and was in the jurisdiction of the governor of this province. Matthew, who wrote in Hebrew or Syriac, calls her a Canaanitish woman, because this country was originally peopled by the Canaanites; Sidon being the eldest son of Canaan, Gen. x. 15. It is observable that Phœnicia, though mentioned in the Acts, yet it is never mentioned in the gospels, but is denoted by—the coasts of Tyre and Sidon; two principal cities therein, of which therefore a more particular account is desirable.

T

hăt, hāte, hâll—bĕt, bēar, bēer—fit, fight, field—nŏt, nōte, nōose—bŭt, bûsh, blūe—lovelў, lўe.

TA-A'-NACH: tāānăk. [*Humbling thee, afflicting thee.*]—A city, Josh. xii. 21.

TA-A'-NACH-SHI'-LO: shўlō. [*Dissolving, breaking a fig-tree.*]—Josh. xvi. 6.

TA-BA'-OTH: tăbāŏth. [*Rings, good time.*] Neh. vii. 46.

TAB'-BATH: tăbbăth. [*Good, or goodness.*] Judges vii. 22.

TA-BE'-AL: tăbēăl. [*Good God.*] Isa. vii. 6.

TA-BE'-RAH: tăbērā. [*A burning.*] An encampment of the Israelites in the wilderness. It was at this place that a fire issued from the tabernacle of the Lord, and consumed a great part of the camp of Israel, as a punishment of their murmurings, Num xi. 3. Deut. ix. 22.

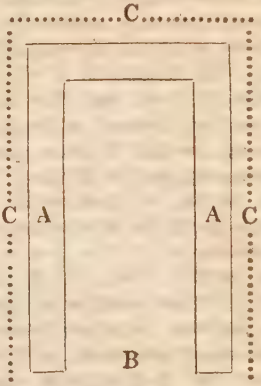
TABERNACLE, or tent, is a temporary and portable habitation, suited to a state of journeying or warfare. Mention is made in the Old Testament of three different tabernacles previously to the erection of Solomon's temple. The first, which Moses erected for himself, is called the tabernacle of the congregation, Exod. xxxiii. 7. Here he gave audience, heard causes, and inquired of Jehovah; and here also at first, perhaps, the public offices of religion were solemnized. Another public tabernacle was erected by David in his own city, for the reception of the ark, when he received it from the house of Obed-Edom, 1 Chron. xvi. 1. The tabernacle of which we are now to treat, was that erected by Moses for Jehovah, at his express command, partly to be a palace of his presence as the King of Israel, Exod. xl. 34, 35. and partly to be the medium of the most solemn public worship, which the people were to pay to him, ver. 26—29. This was called "the tabernacle" by way of distinction. It was a moveable chapel, so contrived as to be taken to pieces and put together again at pleasure, for the convenience of carrying it from place to place, during the forty years migration of the Israelites in the wilderness. Though sometimes called "a tent," because it was covered with canopies of cloth and skin, it was nevertheless constructed with extraordinary magnificence, and at a prodigious expence, that it might be in some measure suitable to the dignity of Jehovah, and corresponding also to the value of those spiritual and eternal blessings, of which it was designed to be a type or emblem. The value of the gold and silver alone, appropriated to the service of this holy house, and of which we have an account, Exod. xxxviii. 24, 25. amounted, according to Bishop Cumberland's reduction of Jewish talents and shekels to sterling coin, to more than one hundred and eighty-two thousand, five hundred and sixty-eight pounds. If to this we add, the vast quantity of brass or copper that was used about this fabric for its court and furniture; the shittim-wood, of which the boards of the tabernacle, as well as the pillars which surrounded the court, and other utensils were made; the rich embroidered curtains and canopies which covered the tabernacle, divided the parts of it, and surrounded the courts; and if to these we add the jewels that were set in the high-priest's ephod and breast-plate, and which consequently constituted a part of the furniture of the tabernacle; the value of the whole materials, exclusive of the workmanship, must amount to an immense sum. It was raised partly by voluntary contributions and donations, Exod. xxv. 2. and partly by a poll-tax of half a shekel per head, for every male above the age of twenty, ch. xxx. 11—16. Even this tax alone produced £35,359. 7*s.* 6*d.* sterling, Exod. xxxviii. 25. The tabernacle was an oblong square, thirty cubits in length, and ten in height and breadth. It was divided into two partitions: the first was called, "the Holy Place," which was twenty cubits long, and ten wide. Here were placed the table of show-bread, the golden candlestick, and the golden altar of incense. The second was called, "the most Holy Place," whose length was ten cubits, and breadth ten cubits, wherein, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. The most holy was divided from the holy place by a curtain or veil of very rich cloth, which hung upon four pillars of shittim-wood, that were covered with plates of gold, Exod. xxvi. 1. Heb. ix. 2, 3. The taber-

nacle was removed as often as the camp of the Israelites moved from one station to another; and thus accompanied them in their marches, until they arrived at the land of Canaan: and when full possession was at length given, the tabernacle transferred its transitory glory to the stationary glory of the temple; or rather was consolidated into one glory with it. Thus all the positive institutions of religion are designed to be our monitors, guides, and comforters in the wilderness; to introduce us, as the servants of the true God, into the promised land; and then the objects of faith shall become objects of vision, and the redeemed of the Lord shall worship together in that temple from which there is no more going out. Tabernacle denotes a house or dwelling, Job xi. 14. It is also used symbolically for the human nature of Christ, Heb. viii. 2. and ix. 11. the true church militant, Psalm xv. 1. our natural body, 2 Corinthians v. 1. 2 Peter i. 13. the token of God's gracious presence, Revelations xxi. 3.

The feast of tabernacles was instituted as a memorial of their fathers having dwelt forty years in tents while passing through the wilderness. It was kept on the fifteenth of the month Tisri, which was the first month of their civil year. The first and seventh days of this feast were very solemn, Lev. xxiii. 34, 35. Num. xxix. 12, 13. but during the remainder of the eight days of which it consisted, they were permitted to attend to their usual occupations. To observe this feast all the Israelites were required to come up to Jerusalem, to attend the worship of the temple; and during the eight days that it lasted, they dwelt in booths or tents constructed of the branches and leaves of trees.

TAB'-I-THA: tăbbĕthă. [*A roebuck, or clear-sighted.*] The name of a Christian widow at Joppa, Acts ix. 36. See *Dorcas.*

TABLE, a frame of wood, made for several uses, 1 Kings ii. 7. the altar of God, Mal. i. 7, 12. provision or food, either for body or soul, Psalm lxix. 22. In the latter ages of the Jewish state, they universally reclined when taking their meals, Amos vi. 4. Luke vii. 36—38. resting on their side with their heads towards the table, so that their feet were accessible to one who came behind the couch, as in the annexed diagram:



In which A A denote the table, and C, C, C, the couches on which the guests reclined. B is the lower end, open for servants to enter and supply the guests. The knowledge of this custom enables us to understand the manner in which John leaned on the bosom of his master, John xiii. 23. and Mary anointed the feet of Jesus, and wiped them with her hair. Tables of the law were of stone, on which were written the decalogue or ten commandments, Exod. xx. on both sides; that is, in two columns, Exod. xxxii. 15. by the finger of God, Deut. x. 4. "That ye may eat and drink at my table," Luke xxii. 30. That ye may partake of the highest delights, which I have prepared for you, and enjoy the

nearest communion with me in glory. "To serve tables," Acts vi. 2. To provide for the poor, that they may have whereof to eat at their tables. Table of show-bread was a part of the furniture of the tabernacle and temple. It was made of the same kind of wood as the altar of incense, and, like that, covered with gold plate. Its dimensions were two cubits in length, one in breadth, and one and a half in height, Exod. xxv. 23—30 Upon this table were daily set two rows or piles of loaves, or cakes of bread, six in a row or pile, which were changed for new ones every sabbath-day, when the stale bread was given to the priests, Lev. xxiv. 5—9.

TABLETS, in Isa. iii. 20. some read perfume boxes; and may refer to strong scented bottles used for pleasure and against fainting; similar to bottles with atter of roses, worn by the ladies of the east to the present time.

TA'-BOR: tâbôr. [*A choice, purity.*] Is a mountain of a conical form, entirely detached from any neighbouring mountain, and stands on one side of the great plain of Esdraelon. Here Barak was encamped, when, at the suggestion of Deborah, he descended with ten thousand men, and discomfited the host of Sisera, Judges iv. The mountain is computed to be nearly one mile in height: to a person standing at its foot, it appears to terminate in a point; but when arrived at the top, he is agreeably surprised to find an oval plain of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having on its eastern side a mass of ruins, seemingly the vestiges of churches, grottoes and strong walls, all decidedly of some antiquity, and a few appearing to be the works of a very remote age.—*Jolliffe's Letters from Palestine*, p. 334. (Cited by Mr. Horne.) The prospects from this mountain are singularly delightful and extensive. To the south lie the mountains of Engedda and Samaria; to the north-east appears mount Hermon, beneath which were Nain and Endor. To the north lie the mount of the Beatitudes, where Christ delivered his sermon to the multitude who were miraculously fed in its vicinity, and the mountains of Gilboa so fatal to Saul. The sea of Tiberias is clearly discovered towards the north-east, terminated by the snow-capped Hermon. On the eastern side of Tabor there is a small height, which by ancient tradition is supposed to have been the scene of our Lord's transfiguration, Matt. xvii. 1—8. Mark ix. 2—9. Mount Carmel is on the south-west, and conceals the Mediterranean from view: and at the foot of this mountain the spacious and cultivated plain of Esdraelon spreads itself.

TABRET, a musical instrument, Gen. xxxi. 27. Job xvii. 6. Isa. xxiv. 8.

TAB'-RI-MON: tâbrêmôn. [*A good pomegranate.*] 1 Kings xv. 18.

TACHES, hooks or clasps, Exod. xxvi. 33.

TACKLING, anchors, cables, baggage, &c. Acts xxvii. 19. "Thy tacklings are loosed," Isa. xxxiii. 23. Here the Assyrians are represented under the figure of a ship, wrecked by a violent storm; and the people on the beach,—young, old, feeble, and diseased,—gathering the spoil without any to hinder them.

TAD'-MOR: tâdmôr. [*Confession, praise of a master.*] A city once in great renown, built by king Solomon, in a desert part of Syria, on the confines of Arabia Deserta, inclining towards the river Euphrates, 1 Kings ix. 18. Josephus places it two days' journey from the Upper Syria, one day's journey from the Euphrates, and six days' journey from Babylon. It continued to pre-

serve the name of Tadmor to the time of the conquest of Alexander the Great, when it was exchanged for that of Palmyra, which it retained for several ages. The ruins of this place, which remain to the present day, and give us the highest idea of Solomon's splendour and magnificence, are well described by Messrs. Dawkes and Wood; of which they give fine representations.

TA'-HAN: tâhăn. [*Merciful.*] Num. xxvi. 35.

TA-HA'-PE-NES: tâhăpēnēz.—[*Hidden, confidence.*] A city of Egypt, mentioned Jer. ii. 16. xliv. 1. xlvi. 14.

TA'-HATH: tâhăth. [*Fear, under, a going down.*] An encampment of the Israelites in the wilderness, Num. xxxiii. 26, 27.

TAH'-PE-NES: tâhpēnēz.—[*Flight, a covered standard.*] A queen of Egypt, 1 Kings xi. 19, 20.

TAH-RE'-A: tâhrē-ă. [*Anger, contention.*] 1 Chron. ix. 41.

TAH'-TIM-HOD'-SHI: tâtim-hŏdshȳ. [*Low land, gained.*] 2 Sam. xxiv. 6.

TAIL is put for base, contemptible, Deut. xxviii. 13. an army, Isa. vii. 4. Satan's allurements, Rev. xii. 4.

TAKE, to lay hold on, or seize, 1 Kings xviii. 40. to receive from another, 2 Kings v. 15. to bear, John i. 29. to give, Deut. i. 13. to spoil, Deut. xx. 14. to possess or impoverish, Judges xiv. 15. to be chosen, 1 Tim. v. 9. to remove, John ii. 16. to inflict punishment on them who know not God, and obey not the gospel, 2 Thess. i. 8.

TALE, life is compared to a tale that is told, Psalm xc. 9. i. e. told and forgotten; to a word which is but air, or breath, and vanishes into nothing, as soon as spoken; or to a meditation, a thought, which is of a nature still more fleeting and transient. "A talebearer revealeth secrets," Prov. xi. 13. A talking busy-body, a trader in scandal, will tell even his own secrets, rather than have nothing to say.

TALENT, a measure of weight among the ancients, equivalent to 60 maneh, or 113 lbs. 10 oz. 1 dwt. 10 gr. The value of a talent of silver was £342. 3*s*. 9*d*. and a talent of gold was equal to £5475 stirling. In the writings of the evangelists the term is employed to denote the various gifts or opportunities for usefulness which the Lord of heaven confers upon his servants, and for which he will call them to give in their account at the last day. Matt. xxv. 14. Luke xix. 12.

TA'-LI-THA-CU'-MI: tâlēthâ-kŭmȳ. [*Young woman, arise.*] The words which Christ spake when he raised to life the daughter of Jairus, ruler of the synagogue in Capernaum.

TALK, a man full of talk, signifies a great talker, Job xi. 2. His lips are the most active parts of his system. Discourse, Matt. xxii. 15. The conversation of the saints, Psal. lxxvii. 12. cxix. 27. cxlv. 11.

TAL'-MAI: tâlmâȳ. [*A furrow, or assembling the waters.*] Son of Anak, of the race of the giants, Numb. xiii. 22. (2.) King of Geshur, was the father of Maachah, whom David married, and by whom he had Absalom and Tamar, 2 Sam. iii. 3.

TAL'-MON: tâlmŏn. [*Dew departed, or the gift of the dew.*] 1 Chron. ix. 17.

TA'-MAH: tâmă. [*Blotting out.*] Neh. vii. 55.

TA'-MAR: tâmăr. [*A palm-tree.*] The name of several females mentioned in the Old Testament—particularly the mother of Pharez and Zarah, Gen. xxxviii. 6. the daughter of David and Maachah, as mentioned 2 Sam. xiii. 1—20. and also of another who was the daughter of Absalom, and a person of exquisite beauty, 2 Sam. xiv. 27.

TAMAR, a city of Judea, mentioned by Ezekiel as one of the southern limits of that country, Ezek. xlvii. 19. chap. xlviii. 28.

TAM'-MUZ: tăm'mŭz. [*Consumed, abstruse, concealed.*] A month of the Jews, answering to our June, which was the fourth of the ecclesiastical and tenth of the civil year. On the seventeenth of this month the Jews observe a fast, in memorial of the worship of the golden calf, and the punishment consequent thereon; and in this same month they observe a memorial of what happened to Miriam, the sister of Moses, who was struck with leprosy for murmuring against the Hebrew legislator. Tammuz was also the name of a Pagan idol, mentioned by the prophet Ezekiel, and supposed to be the same with Adonis, Ezek. viii. 14.

TA'-NACH: tā'năk. [*Breaking asunder, humbling thee.*] A city of the half tribe of Manasseh, on this side Jordan, Josh. xxi. 25. It was ceded to the Levites, Judges i. 27.

TAN-HU'-METH: tăn-hū'mĕth. [*Consolation, repentance.*] 2 Kings xxv. 23.

TA'-PHATH: tā'făth. [*Distillation from the head.*] 1 Kings iv. 11.

TAP'-PU-AH: tăp'pū-ă. [*An apple, a swelling in the body.*] A city upon the frontiers of the tribe of Manasseh, though it belonged to that of Ephraim, Josh. xvii. 8. Also of a town belonging to the tribe of Judah, Josh. xv. 34.

TA'-RAH: tā'răh. [*A hair, a wretch, a banished man.*] Numb. xxxiii. 27. An encampment of the Israelites in the desert.

TA-RA'-LAH: tă-rā'lă. [*The searching out of slander.*] Joshua xviii. 27.

TA-RE'-A: tă-rē'ă. [*Howling, doing evil.*] Son of Micah, 1 Chron. viii. 35.

TARES, a kind of pulse, hurtful to corn, Matt. xiii. 29. Our Lord uses the term in one of his parables to denote hypocrites or false professors who gain access into his churches, but whose end is to be burnt, verses 38—42.

TARGET, a buckler borne on the arm, 1 Sam. xvii. 6. 1 Kings x. 16.

TAR'-PE-LITES. Ezra iv. 9. A people sent from beyond the Euphrates into Samaria.

TARRY, to settle or establish, Psalm ci. 7. "He that telleth lies shall not tarry in my sight." I will expel from my court all who are guilty of deceit and falsehood. A resolution worthy king David, worthy the representative of him, who styles himself "the truth," from whose heavenly palace and city will be for ever excluded "whosoever loveth and maketh a lie," Rev. xxii. 15. "Yet a little while, and he that shall come will come, and will not tarry," Heb. x. 37. In a very short space of time Jesus will come, and execute judgment upon your rebellious country. This is determined, because they have filled up the measure of their iniquity; and their destruction slumbereth not. The apostle seems to refer to Hab. ii. 3, 4. and accommodates the words to his own purpose.

TAR'-SHISH: tär'shish. [*Contemplation, examination.*] The second son of Javan, and supposed to have been the founder of Tarsus in Cilicia, Gen. x. 4. See *Tharshish*.

TAR'-SUS: tär'sŭs. [*Winged, feathered.*] It was the metropolis of Cilicia, and as a place of education, it excelled Athens and Alexandria, and all the other Greek cities, where there were schools of philosophy, and of the polite arts. Saul therefore had reason to boast even of the place of his birth. "I am a man, which am a Jew of Tarsus in Cilicia, a citizen of no mean city," Acts xxi. 39. See *Tharshish*.

TAR'-TAK: tärtăk. [*Chained, bound, shut up.*] A false deity of the Avites, 2 Kings xvii. 31.

TAR'-TAN: tärtăn. [*Searching out, beholding a gift.*] 2 Kings xviii. 17.

TASTE is put for experimental religion—the living operative knowledge which a true believer has that he has passed from death unto life, Psalm xxxiv. 8. "O taste and see that the Lord is good;" apply to him by faith and prayer; plead his promises, he will fulfil them; and you shall know that the Lord is good. "If so be ye have tasted that the Lord is gracious," 1 Pet. ii. 3. A reference is here made to a sucking child, that, having once tasted its mother's milk, ever after desires and longs for it. As the persons here addressed were born of God, and had tasted his goodness, they would naturally desire the same pure unadulterated milk of the word. Genuine believers have an appetite for the word of God; they taste it, and therefore their relish for it is more abundant. See Heb. vi. 4, 5.

TAT'-NAI: tätnăy. [*A rewarder, overseer of the presents or tributes.*] Governor of Samaria, and of the provinces on this side Jordan. He resisted the rebuilding of the temple, and walls of Jerusalem; and even wrote to Darius, the Persian monarch, upon the subject; but the latter gave orders that the Jews should go on with their building, Ezra v. 6.

TATTLERS, tale-bearers, whisperers, light, trifling persons, 1 Tim. v. 13.

TAX, to lay a certain rate or sum of money, 2 Kings xxiii. 35. See art. *Publican* and *Tribute*.

TEACH, to instruct, or cause to learn, Psalm cxix. 26. Matt. xxviii. 19. "Go—teach all nations;" make disciples of all nations. Men are ignorant of divine things, and must be taught, or brought to an acquaintance with God. Only those can be considered as proper teachers of the ignorant, who are thoroughly instructed in whatever Christ has commanded. Persons who are intrusted with the public ministry of the word, should take care that they teach not human creeds and confessions of faith in place of the sacred writings; but those things, and those only, which Jesus has commanded. See Eph. iv. 11. To admonish, Mark viii. 31. ix. 31. to suggest or put into one's mind, Luke xii. 12. to signify and give notice, Prov. vi. 13.

TEAR, to pull in pieces, Hosea xiii. 8. to destroy, Psalm vii. 2. Amos i. 11. to slander or reproach, Psalm xxxv. 15. severe punishment, Judges viii. 7. As if he had said, I will thresh your flesh with briars and thorns, as corn is threshed out with threshing instruments. Or, ye shall be trodden down under the feet of my victorious army, as the corn is trodden out with the feet of the ox.

TEARS, put for sore and grievous afflictions, Ps. vi. 6. xlii. 3. cxxvi. 5. Isaiah xxv. 8. "Put thou my tears into thy bottle," Psalm lvi. 8. Here is an allusion to a very ancient custom, which is said to have obtained among the Greeks and Romans, of putting the tears which were shed for the death of any person into small phials, and offering them on the tomb of the deceased. The tears of true penitents are had in remembrance, and, as so many precious gems, will one day adorn their crowns in the heavenly world. "God shall wipe away all tears from their eyes," Rev. vii. 17. In the most affectionate and fatherly manner, he will remove all causes of distress and grief. They shall have pure unmixed happiness. Reader, this is the happiness of those who are washed from their sins. O rest not till thou art prepared to appear before God and the Lamb.

TE'-BAH: tåbå. [*A cook.*] Gen. xxii. 24.

TE-BA-LI'-AH: tèbålÿå. [*The baptism of the Lord.*] 1 Chron. xxvi. 11.

TE'-BETH: tåbèth. [*Good, goodness.*] The fourth month of the Hebrew civil year, and tenth of the sacred, answering to our moon of December, having only twenty-nine days. Esther ii. 16.

TEETH, the symbols of cruelty or of a devouring enemy, Prov. xxx. 14. "There is a generation whose teeth are as swords; and jaw-teeth as knives to devour the poor from off the earth, and the needy from among men." See also Deut. xxxii. 24. Psalm lvii. 4.

TE-HAPH'-E-NES. [*Moved.*] A city, Ezek. xxx. 18.

TE-HIN'-NAH: tèhinnå. [*Entreaty, merciful, a favour.*] 1 Chron. iv. 12.

TEIL, a tree bearing sweet flowers, called Linden tree, Isa. vi. 13.

TE'-KEL: tåkèl. [*Weight.*] — One of the words which appeared inscribed on the wall at the sacrilegious feast of Belshazzar, Dan. v. 25.

TE-KO'-AH: tèkôå. [*Fastened, confirmed.*] A city of the tribe of Judah, twelve miles south of Jerusalem, 2 Chron. xi. 6. (2.) The wilderness of Tekoa, 2 Chron. xx. 20. not far from the Red Sea.

TEL-A'-BIB: tèlåbib. [*A heap of new grain.*] Ezek. iii. 15. a place situate on the river Chebar, one of the cuts of the Euphrates, running to the Tigris.

TE'-LAH: tålå. [*A moistening, greenness.*] 1 Chron. vii. 25.

TE-LA'-IM: tèlåim. A city of Palestine, 1 Sam. xv. 4.

TE-LAS'-SAR: tèlåssår. [*Taking away, heaping up.*] A place belonging to the children of Eden, Isa. xxxvii. 12.

TE'-LEM: tålèm. [*Their dew, their shadow.*] A city, Josh. xv. 24. thought to be Telaim, 1 Sam. xv. 4.

TEL-HAR'-SA: tèlhårsa. [*Suspension of the plough.*] Ezra ii. 59.

TELL, to teach, Exod. x. 2. Deut. xvii. 11. to confess, Josh. vii. 19. to publish, 2 Sam. i. 20. to explain and unfold, Ezek. xxiv. 19. Dan. ii. 36.

TEL-ME'-LAH: tèlmålå. [*A heap of salt.*] Ezra ii. 59.

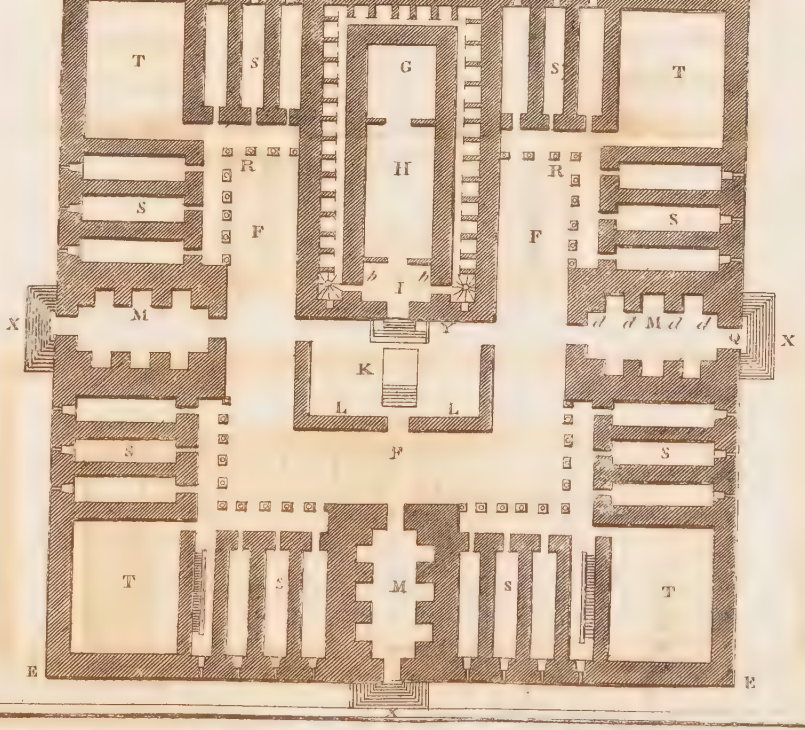
TE'-MA: tåmå. [*Admiration at perfection, or the south-wind.*] Son of Ishmael, Gen. xxv. 15.

TE'-MAN: tåmån. [*South, perfect.*] Or Theman, a district of Arabia Petræa, and so called from Teman, the grandson of Esau, Gen. xxxvi. 15. Jer. xlix. 7—20. Amos i. 12. "God came from Teman," Hab. iii. 3. compare with Judges v. 4. Deut. xxxiii. 2. Psalm lxviii. 8.

TE-MA'-NI: tèmånÿ. [*Moist, perfect, the south.*] Gen. xxxvi. 34.

TEMPERANCE is that discreet regulation of the desires and passions, by which we are enabled to enjoy pleasures without suffering any consequent inconvenience. They who maintain such a constant self-command, as never to be enticed by the prospect of present indulgence, to do that which will be productive of evil, obtain the truest pleasure by declining pleasure. Since of desires some are natural and necessary; others natural, but not necessary; and others neither natural nor necessary, but the offspring of false judgment; it must be the office of temperance to gratify the first class, as far as nature requires; to restrain the second within the bounds of moderation; and, as to the third, resolutely to oppose and repress them. See Gal. v. 23. 2 Pet. i. 6. 1 Cor. ix. 25—27. Tit. i. 8. ii. 2.

The young ought to beware of intemperance. As they advance in life, there are many who are eager to allure them to the haunts of dissipation. They laugh at their sober scruples, and by the jovial song, the licentious toast, and the circling glass, lead them on to the excess



PLAN of the TEMPLE of **SOLOMON** *from the best AUTHORITIES.*

of riot. Many an anxious mother has watched for the return of her son to her dwelling. Fear and sorrow banish every tendency to sleep, and her tears are seen, and her counsels are heard, when she remonstrates with him, only to be scorned, or if they are regarded, it is only till the next solicitation calls him again to folly. The punishment of intemperance in a future world is described in the Bible in the most dreadful language. "Drunkards shall not inherit the kingdom of God." The cup of the Lord's fury is prepared for them, and they shall wring out the dregs of it, and drink them. See article *Felix*.

TEMPEST, a violent commotion of the air, either with or without rain, hail, or snow, Acts xxvii. 18, 20. grievous and unexpected affliction, Job ix. 17.

"The mind grows rough by weath'ring the tempest;
But in success, dissolving sinks to ease,
And loses all her firmness."—*Rowe.*

God's terrible judgments on the wicked, Psalm xi. 6. lxxxiii. 15.

TEMPLE, a public building erected for the purpose of religious worship, 2 Chron. iii. vii. Some writers have supposed there were three temples; namely, the first erected by Solomon; the second, by Zerubbabel and Joshua the high-priest; and the third, by Herod a few years before the birth of Christ. But this opinion is rejected by the Jews, who do not allow the third to be a new temple, but only the second temple rebuilt: this opinion corresponds with the prophecy of Haggai, chap. ii. 9. that "the glory of the latter house," —the temple built by Zerubbabel, "should be greater than that of the former;" which prediction was uttered with reference to the Messiah's honouring it with his presence and ministry.

I. The first temple was built by Solomon. David provided materials for it before his death, and Solomon raised the edifice. It stood on Mount Zion, Psalm cxxxii. 13, 14. which was the general name of a range of hills in that neighbourhood. The name of the particular hill on which the temple stood, was Moriah, 2 Chron. iii. 1. which had been purchased by David of Araunah, or Ornan, the Jebusite. The plan*

* *Explanation of the general plan.*—The plan on which the temple was built was a square of 600 cubits, or 25,000 feet, A A A A. This space was encompassed with a wall six cubits high, and of equal breadth. Beyond this wall was the court of the Gentiles, fifty cubits wide, B B B B. After this a great wall encompassed the whole court of the children of Israel, C C C C. This wall was a square of 500 cubits. The court of Israel, D D D D, was 100 cubits square, and was surrounded with magnificent galleries, O O O O, supported by two or three rows of pillars, N N N N. It had four gates or entrances, M M M M, one east, another west, a third north, and the fourth south. They were all of the same form and dimensions, and each had an ascent of seven steps, V V V V. At the corners of the court there were four large rooms marked P P P P. The court was paved with marble of divers colours, and had no covering; but the people, in case of need, could retire under the galleries around it.

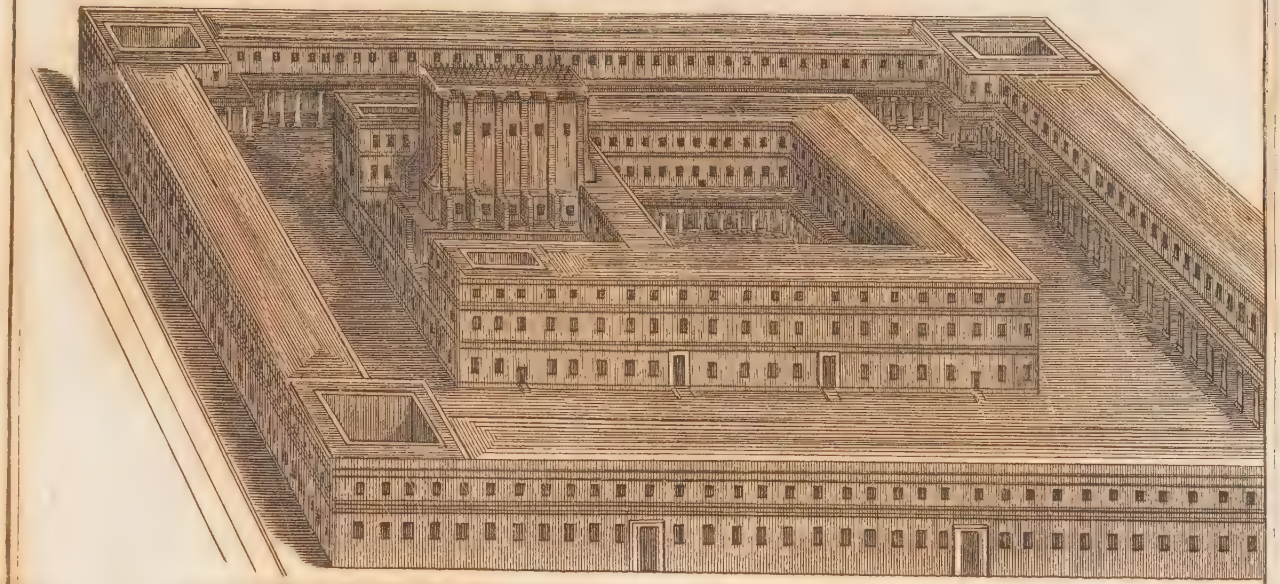
Explanation of the plan of the temple.—The court of the priests, E E E E, was placed in the midst of the court of the people, and was a perfect square of 100 cubits. It was encompassed without by a great wall of 100 cubits square; and within were covered galleries, and apartments round about. Those rooms at the corners of the court T T T T were chambers for the use of the priests: those marked S S S S were for the women employed in the temple. F F F represent the court of the priests. R R are the pillars round the court of Israel, and L L the wall that separated the priests from the people. The altar for burnt-offerings is represented by K. There were but three entrances, M M M, east, north, and south, and they went into it through gates by an ascent of eight steps, X X X. In these entrances or porches were several recesses, *d d d*. Before and over against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, wherein the king seated himself when he came to the temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt-offerings, twelve cubits square, according to Ezekiel, xliii. 12, 13. or, ten cubits high, and twenty broad, according to 2 Chron. iv. 1. They went up to it by stairs on the eastern side.

Beyond this, and west of the altar of burnt-offerings, was the temple, properly so called, i. e. the building containing the sanctuary, G; the sanctum, H; and the porch, or entrance, I. The porch, I. was twenty cubits wide, and six cubits deep, from whence were two entrances to the staircases *b b*. Its gate was fourteen cubits wide, the ascent to which was by steps Y. The sanctum, H, was forty cubits deep, and twenty wide. Herein stood the golden candlestick, the table of show-bread, and the golden altar on which the incense was offered. The sanctuary was a square of twenty cubits. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high-priest entered there but once a year, and none but himself was permitted to enter. Round the sanctum and sanctuary, on the outside, were three stories of chambers, to the number of thirty-three. Ezekiel makes them but four cubits wide; but 1 Kings vi. 5. allows five cubits to the first story, six to the second, and seven to the third.

and whole model of this superb structure were formed after that of the tabernacle, only every way of larger dimension. It was surrounded, except the front, or east end, with three stories of chambers, each five cubits square, which reached to half the height of the temple; and the front was graced with a magnificent portico, which rose to the height of an hundred and twenty cubits. So that the shape of the whole was not unlike some churches we have seen, which have a lofty tower in the front, and a low aisle running along each side of the building. The utensils for sacred service were the same as in the tabernacle; only several of them, as the altar, candlestick, &c. were larger, in proportion to the more spacious edifice to which they belonged. Seven years and six months were occupied in the erection of Solomon's temple. In the year of the world 3001, and before Christ 999, this noble building was dedicated by Solomon, with peculiar solemnity, to the worship of the Most High, who on this occasion vouchsafed to honour it with the visible manifestation of his presence. This superb structure retained its pristine splendour only thirty-three or thirty-four years, when Shishak king of Egypt took Jerusalem, and carried away the treasures of the temple, 1 Kings xiv. 25, 26. 2 Chron. xii. 9. And after undergoing subsequent profanations and pillages, the temple was finally plundered and burnt by the Chaldeans under Nebuchadnezzar, in the year of the world 3416, or before Christ 584. 2 Kings xxv. 13—15. 2 Chron. xxxvi. 17—20.

II. The second temple was built by the Jews upon their return from the Babylonish captivity, under the direction of Zerubbabel, and Joshua the high-priest, but with vastly diminished glory. This appears from the tears of the aged men who had beheld the former structure in all its grandeur, Ezra iii. 12. The Jews tell us, the second temple wanted five remarkable things, which were the chief glory of the first temple:—the ark and mercy-seat:—the divine presence, or visible glory in the holy of holies, which they call the Shechinah:—the holy fire on the altar, which had been first kindled from heaven:—the Urim and Thummim:—and the spirit of prophecy. This temple was plundered and wretchedly profaned by Antiochus Epiphanes, who not only rifled it of all its riches, but caused it to be polluted by sacrificing swine's flesh upon the altar. He also caused the public worship in it to cease. It was afterwards purified, and the divine worship restored, by Judas Maccabeus; on which occasion the temple, or at least the altar, was dedicated anew; and an annual festival was instituted in commemoration of this happy event. This is the feast of dedication, which we read of in the gospel of John, ch. x. 22. and which is said to be in winter, and could not therefore be kept in remembrance of the dedication of the temple of Solomon; for that was in the seventh month, which is just after harvest, 1 Kings viii. 2. nor of Zerubbabel's temple, which was dedicated in the month Adar, in the spring. It must therefore be the festival which was instituted by Judas Maccabeus on his having purified the temple and altar from the pollution of Antiochus. This feast was celebrated for eight days successively, from the twenty-fifth day of the month Cisleu, answering to our December, 1 Maccabees iv. 59. When this second temple was grown old, and out of repair, having stood five hundred years, king Herod, in order to ingratiate himself with the Jews, and to perpetuate his own memory, offered to rebuild it. Herod's temple was a far more magnificent structure than that of Zerubbabel's,

TEMPLE according to F. LAMY.



and came much nearer to the glory of Solomon's. Josephus says it was the most astonishing structure he had ever seen or heard of, as well on account of its architecture as its magnitude, and likewise the richness and magnificence of its various parts, and the fame and reputation of its sacred appurtenances: though one cannot avoid suspecting, that in his description there is some panegyric exceeding the bounds of truth, intermixed with faithful and exact narrative; as for instance, when he tells us of some stones in the building forty-five cubits long, five high, and six broad. That there were, indeed, some extraordinary large stones, may be collected from the following passage of the evangelist Mark: "And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here!" Mark xiii. 1. And in Luke they are styled "goodly stones," Luke xxi. 5. Herod began to build the temple about sixteen years before the birth of Christ, and so far completed it in nine years and a half, that it was fit for divine service. However, the out-buildings of the courts were not finished till several years after our Saviour's death; so that when he was about thirty years old, the temple had been forty-six in building, which is the meaning of this passage —"Forty and six years hath been this temple in building," John ii. 20.

This magnificent temple was at length, through the righteous judgment of God on that wicked and abandoned nation, who had literally turned it into a den of thieves, utterly destroyed by the Romans, on the same month on which Solomon's temple was destroyed by the Babylonians. Figuratively, temple denotes—the human nature of the Son of God, John ii. 19, 21. "Destroy this temple, and in three days I will raise it up again." The rancour and virulence which the Jews conceived against Jesus Christ for this saying, which they imagined had been levelled against the temple, was not softened by all the affecting circumstances of that excruciating and wretched death they saw him die: even as he hung upon the cross, with triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself! If thou be the Son of God, come down from the cross," Matt. xxvii. 40. Temple is put for a Christian church, Eph. ii. 21, 22. "In whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." As stones in a temple are all properly placed, so as to form a complete house, and be an habitation for the deity that is worshipped there; so ye are all, both believing Jews and Gentiles, prepared by the doctrine of the prophets and apostles, under the influence of the Spirit of Christ, to become an habitation of God; a church in which God shall be worthily worshipped, and in which he can continually dwell. See 1 Cor. iii. 16, 17. vi. 19. 2 Cor. vi. 16. The word temple also denotes heaven, Psalm xi. 4. "The Lord is in his holy *temple*, the Lord's throne is in heaven." Although the deity is essentially present through all the immensity of space, yet there is one part of it in which he discovers himself in a most transcendent and visible glory. It is here where the glorified body of our Saviour resides, and where all the celestial hierarchies, and the innumerable host of angels, are represented as perpetually surrounding the seat of God with hymns of praise, and where glorified saints also reside. With how much skill must the throne

of God be erected by him who inspired Solomon and Hiram with wisdom to erect and furnish the temple! A spirit cannot but be transported after an ineffable manner with the sight of those objects which are in heaven; the sun, the stars, and the beauties of creation in summer, are but weak glimmerings in comparison with the glories of heaven. The extent also of this temple is great, beyond imagination, for although it is not infinite, yet it may be indefinite; and though not immeasurable in itself, it may be so with regard to any created being. With respect to what constitutes the joys of that temple, it must be said (with Abp. Tillotson,) that we cannot presume to determine in what the happiness of the blest consists, because God is capable of making them happy by ten thousand ways unknown to us; however, this we know, that all the faculties of the soul will be fully and delightfully employed on a great variety of new spiritual objects, and not only will these faculties be greatly enlarged, but it is not impossible that there may be new faculties in the souls of glorified saints, as well as perhaps new senses in their resurrection bodies: now if we suppose that all these are so many different avenues for receiving spiritual pleasures, we may easily conceive that the happiness of heaven will be unspeakably great. See Rev. iii. 12. and vii. 15.

TEMPORAL, a term used for any thing belonging to time in contrast with eternity, 2 Cor. iv. 18.

TEMPT, and TEMPTATION, are terms which occur in scripture in very different senses. When it is said of God that he tempted Abraham, we must not imagine that he enticed him to the commission of sin. The apostle James most pointedly warns Christians against applying the term in this sense to God. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed into sin," James i. 13, 14. When God is the agent, therefore, the meaning must be that he tries or proves his people, to make it manifest what is in their hearts. And this is a very common acceptation of the word in scripture. Thus when the apostle James says, "My brethren, count it all joy when ye fall into divers temptation," ch. i. 2. he cannot mean that we should rejoice when we meet with allurements to sin—on the contrary, we are taught to pray daily, "lead us not into temptation, but deliver us from evil," Matt. vi. 13. and the apostle himself has explained his meaning in the very next words, where he adds, "knowing that the trying of your faith worketh patience," ver. 3. So also in ver. 12 of the same chapter. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." See also 1 Peter i. 6, 7.

Another sense of the word is that in which men are said to tempt God, which they do, when through the opposition of their unbelieving hearts to the mind and will of God revealed in his word, they slight the evidence he has given them, and so require a further proof of his will. Thus Israel are said to have "tempted and proved" him in the wilderness; they provoked his displeasure by distrusting his power, faithfulness, and goodness, after these had been sufficiently demonstrated by the most striking facts, Num. xiv. 2, 3, 11. Heb. iii. 9. See also Exod. xvii. 3. Deut. vi. 16. It is an awful thing for men to tempt God; for they must do it to their own hurt. Thus when Israel tempted

him, being discouraged because of the way, Jehovah manifested himself to them by sending among them destroying serpents, and so made the way more grievous to them; and on another occasion, when they tempted him by asking flesh, saying, "Can God prepare a table in the wilderness?" he granted their request, but at the same time his wrath came upon them in an awful manner, Num. x. Psalm lxxviii. 18—31.

TEMPTER, an appellation applied by the inspired writers to Satan, the grand adversary of the human race, Matt. iv. 3. 1 Thess. iii. 5. See the articles *Devil* and *Satan*. We have a striking exemplification of the manner in which he carries on his work of tempting the human race, or enticing them to sin, in his conduct towards our first parents, Gen. iii. 1—6. and also in his manner of tempting the Son of God, Matt. iv. 1—11. In both instances we see him labouring to induce others to call in question the divine veracity; and in the case of the Lord Jesus, we may perceive him taking occasion from the necessitous condition in which he was placed, to tempt him to call in question the truth which he had heard from heaven, namely, that He was the beloved Son of God, in whom the Father is well-pleased, Matt. iii. 17. and this he does by considerations relating to the necessary supplies of life—by allurements calculated to excite pride and gratify evil passions—and lastly, by the fear of temporal calamities and death. But we see how Jesus resisted his temptations; for though attacked with all the address that his craft, haughtiness and malice could furnish, he was utterly foiled in the enterprise. To all his solicitations Jesus opposed the word of God—"It is written"—and in that, he hath set us an example, how we are to use "the shield of faith, in quenching all the fiery darts of the wicked one," Eph. vi. 16. 1 Peter v. 8, 9.

TEN. See art. *Number*.

TENDER, spoken of a branch, Matt. xxiv. 32. calf, Gen. xviii. 7. of love, Dan. i. 9. of the heart, 2 Kings xxii. 19. of children, Gen. xxxiii. 13. of the mercy of God through which men obtain the remission of their sins, Luke i. 77, 78. Psalm xxv. 6, 7. The preceptor calling his pupils, and telling them how he was educated, says, "I was my father's son, tender and only beloved in the sight of my mother," Prov. iv. 3. The tender compassion which the blessed God has every where in scripture expressed for young children is remarkable. Passages of this sort are too numerous to be cited. The language of them all is much the same with that of Pharaoh's daughter to the mother of Moses, "Take this child, and nurse it for me." 'Let there be the like tenderness in your breasts towards your offspring that there is in mine towards them and you. Do your duty, and you shall not fail to have your wages.' And such, surely, was the sentiment our Saviour meant to convey, when he "took up little children in his arms, put his hands on them, and blessed them," Exod. ii. 9. Mark x. 16. To be "tender-hearted," so as to commiserate the state of the distressed, is strictly consistent with the Christian temper, Eph. iv. 32. This is a disposition we owe to all our fellow-creatures, but more especially to our friends. Friendship, united with humanity, impels us by a kind of instinct to sympathy. And the effect is important to the person who is the object of our pity, even though we have it not in our power to afford him actual relief. The tears of sympathy are very consoling to the afflicted, for by possessing him of the idea that others are sensible of what he feels, and are disposed to assist him,

they excite a pleasing sensation in his breast, sooth and compose his mind to his situation.

TENT. See *Tabernacle.*

TE'-RAH: tārā. [*Smelling, breathing, driving away.*] The father of Abraham, was born in the year of the world 1878. He accompanied his son, when he quitted Ur of the Chaldeans, and settled with him in Haran of Mesopotamia, in the year of the world 2082, and died there at the age of two hundred and five years, Gen. xi. 24—32.

TER'-A-PHIM: tĕrāfim. [*Images, forms, idols.*] What the teraphim were is utterly uncertain. Parkhurst has remarked that in ancient times they were in use among both believers and unbelievers; in proof of the former he refers us to the case of Laban, and also Judges xvii. 5. chap. xviii. 14, 18, 20. 1 Sam. xix. 13, 16. And for that of the latter, 2 Kings xxiii. 24. Ezek. xxi. 21. Compare 1 Sam. xv. 23. and Hosea iii. 4. These are all the places in which the original word is found. See *Dr. A. Clarke's Commentary* on Gen. xxxi. 19.

TE'-RESH: tārĕsh. [The same as Terah.] Esther ii. 21.

TERRACES, walks or banks of earth, raised in a garden or court, to a due elevation for a prospect; also roofs of houses that are flat to walk on, 2 Chron. ix. 11.

TERRESTRIAL, earthly, 1 Cor. xv. 40.

TERRIBLE, spoken of things, Psalm lxv. 5. cvi. 22. Exod. xxiv. 10. of God, Neh. i. 5. "The great and terrible God;" able to inflict the heaviest judgments. See Psalm xlvii. 2. Of the victories of Messiah, Psalm xlv. 4. "Thy right hand shall teach thee terrible things:" the sense may be this,—thy right hand, by its promptness to encounter danger, shall bring thee acquainted with terrible things; thy right hand shall know its office: by habitual exercise shall render thee expert in achieving the most astonishing victories, and lead thee on from conquest to conquest.

TERROR is put for affliction and calamity, lxxiii. 19. Deut. iv. 34. for amazement, Joshua ii. 9. Psal. xci. 5. Jer. xx. 4. for deep apprehension of approaching and inevitable ruin, Psalm lv. 4. "The terrors of death are fallen upon me." I am in hourly expectation of being massacred.

TER'-TI-US: tĕrshĕŭz. [*The third.*] A disciple who acted as amanuensis to the apostle Paul, in writing his epistle to the church at Rome, Rom. xvi. 22.

TER-TUL'-LUS: tĕrtŭllŭz. [*Declaring false things, an impostor.*] A celebrated orator, employed by the Jews to go down to Cesarea, and impeach the apostle Paul before the tribunal of Felix, Acts xxiv. 1—9.

TESTAMENT, strictly denotes the act by which one who has death in view disposes of his property, and gives directions respecting what he would have done after his decease. Our translators have adopted this term as an appropriate title to the holy scriptures, which from their natural division into two parts, namely, the law and the gospel, are now termed the Old and the New Testaments. See article *Bible.* The title New Testament, or new covenant, then, signifies the book which contains the terms of the new covenant, upon which God is pleased to offer salvation to mankind through the mediation of Jesus Christ. Although some of the ablest Biblical critics insist that the English word "covenant" would have been more correct and proper, yet it is not altogether improperly rendered New Testament; as being that, in which the Christian's inheritance is sealed to him as son and heir of God, and in which the death of Christ as a testator is related at large, and applied

to our benefit. See Matt. xxvi. 28. Gal. iii. 17. Heb. viii. 8. ix. 15—20.

TESTIFY is to bear witness, to avouch or affirm, John iii. 11. Acts xx. 21, 24. chap. xxvi. 5.

TESTIMONY and TESTIMONIES are terms often used by the scriptural writers to denote the whole revelation which God hath graciously given to the children of men, as the rule of their faith and practice. Psalm xix. 7. In this extensive sense the psalmist uses the latter term throughout the whole of the hundred and nineteenth Psalm. See verses 2, 14, 22, 24, 31, 36, 46, 59, 79, 99, 111, 119, 125, 129, 138, 144, 157, 167, 168, &c. The two tables of stone, on which the law or ten commandments were written, are also called the Testimony, Exod. xxv. 16, 21. ch. xxxi. 18. because they were a witness of the covenant between God and his people; and hence the ark in which they were deposited is termed "the Ark of the Testimony," Exod. xxv. 22. And in the New Testament, the gospel is frequently termed "the Testimony."—It is the testimony of God, for it contains that which he hath testified of his Son, namely, that in Him he is well-pleased as the Redeemer of guilty men, being delivered for our offences, and raised again for our justification. Matt. iii. 17. chap. xvii. 5. John iii. 32. It is the testimony of Christ also, and of his apostles. 1 Cor. i. 6. 2 Thess. i. 10. 2 Tim. i. 8.

TE'-TRARCH: tâtrârk. A governor of a fourth part of a province or state, without wearing the diadem, or assuming the title of king, Matt. xiv. 1. Luke iii. 1, 19. chap. ix. 7. Acts xiii. 1.

THAD'-DE-US: thâdâûz. The surname of Jude the apostle.

THA'-HASH: thâhâsh. [*Hasting, keeping silence.*] Gen. xxii. 24.

THA'-MAH: thâmâ. [*Blotting out.*] Ezra ii. 53.

THANKSGIVING, that part of divine worship which consists in acknowledging the bounty of that hand whence we receive our blessings, and ascribing honour and praise to the power, wisdom, and goodness of God upon that account. This is a part of that tribute which God expects at our hands for the favours we receive from him. The motives to it are infinite, and the ingratitude must be monstrous where the obligations are so many. He daily "loadeth us with benefits," and crowns the year with his goodness." His tender mercies over us keep pace with our moments, and out-number our pulse. And when we think how glorious he is in himself, and how beneficent to us, and that he places so much of his glory in his goodness towards us, it should awake up our glory in praises to him, Exodus xxxiii. 19. Psalm xxvi. 7. l. 14. lxix. 30. c. 4. cxlvii. 7. Isa. li. 3. Phil. iv. 6. Col. ii. 7.

THA'-RA: thârâ. [The same as Terah.] Luke iii. 34.

THAR'-SHISH, a country frequently mentioned in the Old Testament, and to which Solomon sent his fleets, 1 Kings x. 22. 2 Chron. ix. 21. In what region of the earth we should search for the ports of Tharshish and Ophir, is an inquiry which has long exercised the ingenuity of the learned. They were long supposed to be situated in some part of India, and the Jews were mentioned as one of the nations that traded with that country. But the more general opinion is, that Solomon's fleets, after passing the straits of Babelmandel, held their course along the south-east coast of Africa, as far as the kingdom of Sofala, a country celebrated for its rich mines of gold and silver, from which it obtained the name of the Golden Sofala among the Oriental writers, and abounding in all the other articles which composed the cargoes of the

Jewish ships. This opinion seems to be now established with the utmost certainty by Mr. Bruce, in his Travels into Abyssinia. See *Bruce's Travels*, book ii. ch. 4. Also art. *Ophir*.

THEATRE, Acts xix. 29. the place where public shows were exhibited, in the form of a semicircle, wherein spectators beheld the representation on a stage placed opposite to them.

THE'-BEZ: thâbĕz. [*Eggs, fine linen, or silk.*] A city of the tribe of Ephraim, at the siege of which Abimelech the son of Gideon was killed, Judges ix. 50—55.

THEFT, the taking away the property of another without his knowledge or consent. This is not only a sin against our neighbour, but a direct violation of that part of the decalogue which says, "Thou shalt not steal." This law requires justice, truth, and faithfulness in all our dealings with men; to owe no man any thing, but to give to all their dues; to be true to all engagements, promises, and contracts; and to be faithful in whatever is committed to our care and trust. On the crime of theft, Moses imposed the punishment of double restitution; and if the thief were unable to make it, he was ordered to be sold for a slave, and payment was to be made to the injured party out of the purchase money, Exod. xxii. 1—3. The same practice obtains, according to Chardin, among the Persians. The wisdom of this regulation is much greater than the generality of mankind are aware of: for, as the desire of gain and the love of luxuries are the prevalent inducements to theft, restitution varied according to circumstances would effectually prevent the unlawful gratification of that desire, while the idle man would be deterred from stealing by the dread of slavery, in which he would be compelled to work by the power of blows. If, however, a thief was found breaking into a house in the night season, he might be killed; but not if the sun had arisen, in which case he might be known and apprehended, and the restitution made, which was enjoined by Moses.

THE-LAS'-SAR: thĕlâssâr. [Same as Telassar.] 2 Kings xix. 12.

THE-O-PHI'-LUS: thĕŏfĕlŭz — [*A friend or lover of God.*] The name of the person to whom the evangelist Luke dedicated the history of the Life of Jesus Christ, and also his narrative of the Acts of the Apostles, Luke i. 3. Acts i. 1. It has been questioned whether the word is to be understood as a proper name, or as an appellative. But what is said in Luke i. 4. evidently shows, that the author addressed himself to an individual with whose manner of being instructed in the Christian doctrine he was particularly acquainted.

THES-SA-LO-NI'-CA: thĕssâlônỹkâ. [*Putting off the other victory.*] Acts xx. 4. A large and populous city and sea-port of Macedonia, the capital of one of the four districts into which the Romans divided that country after its conquest by Paulus Æmilius. It was situated on the Thermian bay, and was anciently called Thermiæ; but, being rebuilt by Philip the father of Alexander, after his victory over the Thessalonians, it then received the name of Thessalonica. At the time when Saint Paul wrote his epistles, Thessalonica was the residence of the proconsul who governed the province of Macedonia. Besides being the seat of government, this port carried on an extensive commerce, which caused a great influx of strangers from all quarters; so that Thessalonica was remarkable for its number, wealth, and learning of the inhabitants. The Jews were extremely numerous here. The modern name of this place is Salonica: it is the chief port of modern Greece, and has a popula-

tion of sixty thousand persons, twelve thousand of whom are Jews. According to Dr. Clarke, who has given a very interesting account of the antiquities, present state, and commerce of Thessalonica, this place is the same now it was then; a set of turbulent Jews constituted a very principal part of its population: and when Saint Paul came hither from Philippi, where the gospel was first preached, to communicate the "glad tidings" to the Thessalonians, the Jews were sufficient in number to "set all the city in an uproar." The first epistle to the Thessalonians is generally admitted to have been one of the earliest written of all Saint Paul's Letters, i. e. in the year 52; and we find he was anxious that it should be read to all the Christian churches in Macedonia. See 1 Thess. v. 7. The immediate occasion of this epistle was the favourable report which Paul had received from Timothy of the stedfastness of the Thessalonians in the faith of the gospel. The second epistle seems to have been written soon after the first, and was occasioned by his being informed that some expressions in his former letter had been misunderstood. They appear to have inferred from it that the second coming of Christ, and the final judgment, were at hand, and would happen in the time of many who were then alive. Paul corrects this mistake, and reminds them that before the second coming of the Son of Man, there should be a general apostacy, which would overspread the Christian world; the man of sin should be revealed, and after a period of long continuance, he should be gradually consumed by the brightness of Christ's coming.

THEU'-DAS: thûdâs. [*Flowing with water.*] An impostor who appeared about the period of the Christian era, and assuming an exalted character, drew after him about four hundred persons, who with their leader were all put to death. He was mentioned by Gamaliel, Acts v. 36. but nothing certain is now known of him.

THIGH: to put the hand under the thigh was a solemnity used in taking an oath, the reason of which is unknown, Gen. xxiv. 2, 9. xlvii. 29. Josephus says, that this custom was observed in his time.

THIM-NA'-THATH: thimnâthâth. Josh. xix. 43.

THINGS, spoken of prophesyings or preachings, which believers must be careful to examine, 1 Thess. v. 21. "Prove all things." By "foolish things," 1 Cor. i. 27. we understand weak men, being without secular power or authority. By "things which are mighty," in the same verse, are meant the scribes and Pharisees, or the Jewish sanhedrim. Great and small things are equal in the eyes of the Lord; for even by small things he can work great miracles. "Things hoped for," Heb. xi. 1. are the peace and approbation of God, and those blessings by which the soul is prepared for the kingdom of heaven. Also the resurrection of the body, the new heavens and the new earth, the introduction of believers into the heavenly country, and the possession of eternal glory.

THIRD. As the number seven is of especial use in scripture, because of the sabbath, so three is considered by some to be a mystical number, because of Christ's rising from the dead the third day, Matt. xvii. 23. 1 Cor. xv. 4. He was crucified the third hour after noon, Mark xv. 25. "The third day" Isaac was to be offered up, Gen. xxii. 4. It was the third day in which Christ was to be perfected, Luke xiii. 32. In the following remarkable cases this number also occurs:—Moses desired to go three days' journey into the wilderness to sacrifice, Exod v. 3. and they travelled three days in it before they found water,

Exod. xv. 22. and three days' journey the ark of the covenant went before them, to search out a resting-place, Num. x. 33. By the third day the people were to be ready to receive God's law, Exod. xix. 11. and after three days to pass over Jordan into Canaan, Josh. i. 11. The third day Esther put on the apparel of the kingdom, chap. v. 1. On the third day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings xx. 5. And on the third day the prophet said, God will raise us up, and we shall live before him, Hosea vi. 2. See likewise Gen. xl. 12, 13. xlii. 17, 18. Jonah i. 17. Joshua ii. 16.

THIRST, put for great affliction, Deut. xxviii. 48. Isa. xli. 17. xliv. 3. lxv. 13. Amos viii. 13. Hos. ii. 3. an earnest desire for Christ, and the graces of the Holy Spirit, Isa. lv. 1. Matt. v. 6. John vii. 37. Psalm xlii. 2. Jesus said, in the midst of his sufferings, "I thirst," John xix. 28. which compare with Psalm lxix. 21. The fatigue which he had undergone, the grief he had felt, the heat of the day, and the loss of blood, were the causes of this thirst.

THOM'-AS: tŏmmàs. One of the twelve apostles of Jesus Christ, was surnamed Didymus, or the twin. We have but few of the particulars of his life recorded, for even the place of his birth, and the circumstances of his vocation, are unknown. It is pretty clear that he had been a fisherman of Galilee, from the mention of his going a fishing with some of the other disciples, after Christ's resurrection, John xxi. 1—13. See also for other particulars concerning him, Luke vi. 13—15. John xi. 16. chap. xiv. 5, 6. and ch. xx. 19—29.

THORN, a prickly shrub of several species, Judg. viii. 7—16. The wicked are compared to thorns, Matt. vii. 16—19. not only for their unprofitableness, but for their hurtful disposition, Josh. xxiii. 13. Ezek. xxviii. 24. Put for the cares, riches, and pleasures of life, Luke viii. 14. "That which fell among thorns are they, which, when they have heard the word, go forth, and are choked with cares, and riches, and the pleasures of life." See Jer. iv. 3. Great difficulties and impediments, Job v. 5. Hosea ii. 6. some severe affliction, 2 Cor. xii. 7. "And when they had platted a crown of thorns, they put it on his head," Matthew xxvii. 29. The following reflections on the insults offered to our blessed Saviour, and which are taken from a pious writer, are worthy of serious attention. "Let the crown of thorns make those Christians blush, who throw away so much time, pains, and money, in beautifying and adorning a sinful head. Let the world do what it will to render the royalty and mysteries of Christ contemptible, it is my glory to serve a King thus debased; my salvation to adore that which the world depises; and my redemption to go unto God through the merits of him who was crowned with thorns."

THOUGHT is put for inward reasoning, Luke ix. 46, 47. "There arose a reasoning among them; and Jesus perceived the thought of their heart." Also for immoderate or over anxious care, Matt. x. 19. "Take no thought what ye shall speak." It is taken for the opinion, Job xii. 5. "He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease;" in the opinion of such as are in a plentiful condition. Prov. xii. 5. "The thoughts of the righteous are right." His constant purpose is to deal justly and truly.

THOUSAND. See art. *Number*.

THREE. See article *Third*. "Three Taverns," Acts xxviii. 15. a place about thirty-three miles from Rome.

THRESH, to beat corn out of the ear, Judges vi. 11. This process was performed in various ways. Sometimes this was done by oxen, that trod out the corn with their hoofs shod with brass, Micah iv. 12, 13. See Hosea x. 11. Deut. xxv. 4. Another mode of threshing was, by drawing a loaded cart with wheels, over the corn, backwards and forwards, Isa. xxviii. 28. But the most common mode appears to have been by flails, 1 Chron. xxi. 20. Threshing is put for destruction, Jer. li. 33. "Babylon is like a threshing-floor: it is time to thresh her;" that is, to subdue and destroy her power. See Isa. xli. 15. Amos i. 3. Hab. iii. 12.

THRONE signifies the seat whereon sovereign princes usually sit to receive homage of their subjects, 1 Kings ii. 19. kingdom and government, Gen. xli. 4. "Only on the throne will I be greater than thou." In 2 Sam. iii. 10. kingdom and throne are synonymous. To translate the kingdom from the house of Saul—and set up the throne of David over Israel. The setting of the throne, in 2 Sam. vii. 12, 13, 16. signifies the establishment of the government in peace; and the enlargement of the throne, in 1 Kings i. 37. compared with ver. 47. implies a great accession of power and dominion. Referred to God, throne is put for his justice, Psalm ix. 4. his mercy, Heb. iv. 16. heaven, Isaiah lxvi. 1. the Redeemer's universal dominion, power, and glory, Psalm xlv. 6. lxxxix. 29. Rev. vi. 16. xx. 11. See art. *Sit*.

THUM'-MIM: thûmmim. See *Urim*.

THUNDER. It has been said that there is no sound in nature more descriptive of, or more becoming, the majesty of God, than that of thunder. We hear the breeze in its rustling, the rain in its pattering, the wind in its howlings, the cataract in its dash, the bull in his bellowing, the lion in his roar; but we hear God, the Almighty, the Omnipotent, in the contiguous peal of thunder! Elihu, in the conclusion of his description of the lightning and thunder, Job xxxvii. 5. says, "God thundereth marvellously with his voice."

> "Hear ye not his chariot wheels
> As the mighty thunder rolls?
> Nature, startled nature reels,
> From the centre to the poles:
> Tremble!—ocean, earth, and sky!
> Tremble!—God is passing by!"—*Montgomery*

"The voice of the Lord is upon the waters; the God of glory thundereth," Psalm xxix. 3. In Rev. x. 4. the seven thunders may mean either a particular prophecy, or perhaps seven distinct prophecies, uttered by seven voices, loud as thunder.

THY-A-TY'-RA: thŷătŷrà. [*A sweet savour of labour, a sacrifice of contrition.*] A city of Lydia, in Asia Minor, and one of the seven churches of Asia to which John addressed his epistles, Rev. ii. 18—29. Lydia, whom Paul converted to the faith at Philippi, was of this city, Acts xvi. 14.

THYINE-*wood*, Rev. xviii. 12. thought to be the same with the wood of almug, or algum-trees.

TI-BE'-RIAS: tibârèàs. [*A good vision, breaking asunder.*] A city of Galilee, situated at the southern extremity, and upon the western shore of the lake of Gennesareth, which is indeed sometimes called the sea of Tiberias. Josephus says it was built by Herod Agrippa in honour of the emperor Tiberius. Its convenient situation soon rendered it a considerable place, so that in a short time it became the capital of all Galilee. Tiberias suffered greatly during the Jewish wars. Yet the town subsists to the present day, and was visited by Dr. Clarke and his companions in their late travels through the Holy Land.—*Clarke's Travels*, vol. iv. pp. 219—233.

TI-BE'-RI-US: tibârèùz. "Tiberius Cæsar," Luke iii. 1. This emperor succeeded Augustus, in whose reign Christ was born. He was a most infamous character.

TIB'-BATH: tibbâth. [*A killing, a cook.*] A city, 1 Chron. xviii. 8.

TIB'-NI: tibnŷ. [*Chaff, hay, straw.*] 1 Kings xvi. 21. Was competitor with Omri for the kingdom of Israel.

TI'-DAL: tŷdâl. [*Breaking the yoke, the knowledge of elevation.*] "King of nations," Gen. xiv. 1. some think he was king of Galilee of the Gentiles, beyond the Jordan.

TIDINGS. See *Gospel.*

TIG'-LATH-PI-LE'-ZER: tig-lâth-pèlâzèr. [*Taking away captivity, withholding the snow that falls.*] King of Assyria, was the son and successor of Sardanapalus, and commenced his reign at Nineveh in the year of the world 3257, 1 Chron. v. 6. 2 Kings xv. 29. chap. xvi. 7. He came to the assistance of Ahaz, king of Judah, against Rezin, king of Syria, and Pekah, king of Israel. Having defeated and killed Rezin, he came into Judea, and ravaged the whole country; and afterwards went into Samaria, where he did the same, and transplanted the tribes of Reuben and Gad, and the half tribe of Manasseh, to Halah, Habor, and Hara, upon the river Gozan. He reigned nineteen years at Nineveh, and died in the year 3276, leaving the kingdom to his son Shalmaneser.

TIK'-VAH: tikvâh. [*Hope, a little line, congregation.*] 2 Kings xxii. 14.

TI'-LON: tŷlŏn. [*Murmuring.*] 1 Chron. iv. 20.

TIME consists of three parts, namely, the present, which enjoys existence; the past, which has lost it; and the future, which is to obtain it. Time also denotes a proper season of doing a thing, Eccl. iii. 1. To redeem time, Eph. v. 16. is to improve every opportunity of duty, and not suffer it to slip. Knowledge of the times, for which the children of Issachar were noted, 1 Chron. xii. 32. is thought to denote either their economical knowledge, or skill in husbandry, for which this tribe was famous; or their political prudence in improving the seasons for action. Times of restitution, Acts iii. 21. are supposed to refer to the end of the world. Time is put for a year, Dan. iv. 16. Fulness of time, Gal. iv. 4. signifies the time appointed by God for the coming of the Messiah. Before the time, Matt. viii. 29. is put for the day of judgment. "My times are in thy hands," Psalm xxxi. 15. that is, the duration of all the events of my life are in thy disposal. "Now is the accepted time," 2 Cor. vi. 2. Now the Messiah reigns; now is the gospel dispensation; and therefore now is the day of salvation: that is, the very time in which the power of God is present to heal; and in which every sinner, believing in the Lord Jesus, may be saved. With respect to God—

> Nothing is there to come, and nothing past,
> But an eternal *now* does ever last.—*Cowley.*

There is nothing of which mankind in general are disposed to form a lower estimate, than they are of time. Though they know that it can neither be retarded in its motion, nor be recalled when it is past, yet of nothing are they more prodigal. What a considerable portion of it is consumed in idleness and sloth! How much of precious time is squandered away in carnal mirth, in vain and trifling amusements, in the indulgence of sinful thoughts, in foolish, wicked, or unprofitable conversation, in excess of sleep, in unnecessary feastings, in an immoderate care to adorn the body, or to gratify the sensual appetite! and when we consider, in addition to what is spent in this way, how much of our time is devoted to the lawful affairs

of trade, as well as to the right inspection and management of family or domestic concerns, alas! how little remains for God! how small a portion is reserved for the purpose for which it was originally and principally given! O what a profuse and shameful waste is made of this precious, inestimable blessing of heaven! Reader, how many weeks, and days, and hours, hast thou foolishly and idly squandered away! how little hast thou considered the account of thy time, which thou hast shortly to give to God! May the recollection of that approaching period powerfully impress thy heart, and effectually persuade thee to redeem thy time, that thou mayest not tarry till the end of time to know the worth of it. O beware of undervaluing it while it is given thee to be used, that thou mayest not eternally regret thy folly when time shall be no longer!

"O time! than gold more sacred; more a load
Than lead to fools, and fools reputed wise.
What moment granted man without account?
What years are squandered, wisdom's debt unpaid!
Our wealth in days all due to that discharge."—*Young.*

TI-ME'-US: tīmē'ŭz. [*Perfect, honourable.*] Mark x. 46.

TIM'-NAH: tĭm'nā. [*Forbidding, or a perfect perturbation.*]—Gen. xxxvi. 40.

TIM'-NATH: tĭm'năth. [*Image, figure, enumeration.*] A city of the tribe of Judah. It was the place whence Samson married his wife, at which time it appears to have been in possession of the Philistines, Judges xiv. 1—5.

TIM'-NATH-HE'-RES: hā'rēz. [*The image of the sun, a numbering of the rest.*] Judges ii. 9.

TIM'-NATH-SE'-RAH: sā'rā.—[Same as the former.] A city of the tribe of Ephraim, which was chosen by Joshua, as the place of his residence and sepulture, Joshua xix. 50. and chap. xxiv. 30.

TI'-MON: tī'mŏn. [*Honourable, precious.*] One of the seven first deacons of the church in Jerusalem, Acts vi. 5.

TI-MO'-THE-US: tĭmō'thē'ŭz.—See *Timothy.*

TI'-MO-THY: tĭm'ō-thē. [*Honouring of God, precious to God.*] Was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Greek, but his mother was a Jewess, Acts xvi. 1. and, as well as his grandmother Lois, a person of excellent character, 2 Timothy i. 5. The pious care they took of his education soon appeared to have the desired success; for we are assured by Saint Paul, that from his childhood, Timothy was well acquainted with the holy scriptures, 2 Tim. iii. 15. It is supposed he was converted to the Christian faith during the first visit made by Paul and Barnabas to Lystra, Acts xiv. When the apostle came from Antioch in Syria to Lystra the second time, he selected Timothy to be the companion of his travels, having previously circumcised him, Acts xvi. 1—3. and ordained him in a solemn manner by imposition of hands, 1 Tim. iv. 14. 2 Tim. i. 6. though at that time he probably was not more than twenty years of age, 1 Tim. iv. 12. From this period, frequent mention is made of Timothy, as the attendant of Saint Paul in his various journeys, assisting him in preaching the gospel, and in conveying his instructions to the churches. When the apostle was driven from Thessalonica and Berea by persecution, he left Silas and Timothy there to strengthen the churches in the faith, Acts xvii. 13, 14. Thence they went to Saint Paul at Corinth, chap. xviii. 5. from which city he again sent Timothy to Thessalonica, Acts xix. 22. 1 Thess. iii. 2, 3. to comfort the saints under their tribulations. Timothy returning to the apostle at Corinth, next accompanied him into Asia, Acts xx. 4. and was left at Ephesus, 1 Tim. i. 3, 4. to instruct the church in that

city, the care of which was confided to Timothy. How long he governed the Ephesian church is not known; and we are equally uncertain as to the time of his death. To Timothy Paul wrote two epistles; the first is thought to have been written in the year 58. The second was written while Paul was a second time prisoner at Rome, and when he had in his view the prospect of martyrdom.

TIPH'-SAH: tĭfsȧ. [*Passage, halting, the passing over.*] A city of the tribe of Ephraim which shut its gates against Menahem, the general who commanded the army of Zechariah, king of Israel, when the former had procured himself to be elected to the vacant throne, 2 Kings xv. 16. Menahem, however, took it by force, and inflicted the utmost barbarities upon its inhabitants. See *Josephus' Antiquities*, book 6, ch. xi.

TĪ'-RAS: tȳrȧs. [*A destroyer.*] The seventh son of Japhet, the son of Noah, Gen. x. 2. It is generally admitted that the Thracians were his posterity.

TIR'-A-THITES: tĭrȧthȳtz. 1 Chron. ii. 55.

TIR-HA'-KAH: tĭrhȧkȧ. [*A dull observer, a hinderance of the law.*] 2 Kings xix. 9. King of Ethiopia, or the land of Cush. He took the field, at the head of a powerful army, in order to relieve Hezekiah, when his capital was besieged by Sennacherib.

TIR-HA'-NAH: tĭrhȧnȧ. [*A searcher of mercy.*] 1 Chron. ii. 48.

TIR'-I-A: tĭrrēȧ. [*Searching out, beholding.*] 1 Chron. iv. 16.

TIR-SHA'-THA: tĭrshȧthȧ.—[*That overturns the foundation, or who hath authority.*] A name given to Nehemiah, being the name of his office, Neh. viii. 9.

TIR'-ZAH: tĭrzȧ. [*Benevolent, willing, pleasant.*] A city of the tribe of Ephraim, in which the kings of Israel, from Jeroboam, the son of Nebat, to the reign of Omri, fixed their residence, and held their court. This city also shut its gates against the usurper Menahem, and suffered, in consequence, similar calamities with those which he inflicted on Tiphsah, 2 Kings xv. 14—17.

TISH'-BITE: tĭshbȳte. [*Taking captive, turning, sitting.*] 1 Kings xvii. 1.

TITHES are first mentioned in the case of Abraham and Melchisedec, Gen. xiv. 20. from which it appears that the taking and paying of tithes was in use long before the law of Moses. They were, however, incorporated into the Levitical dispensation; and consisted in rendering from the produce of their fields, gardens, vineyards, and herds, two tenths to the service of God, whom they were taught to consider as the proprietor of the whole land, and as king of Israel. Of these tenths, however, only one could be truly called an impost; the other was destined to such a purpose as made it easy to be borne. In the first place, the Levites received the tithe of all the fields and herds for their support. This tithe alone merited the name of a tax; but it was a very fair one, because the tribe of Levi had no landed property, and yet actually performed such important services in the Israelitish state, as justly entitled them to liberal remuneration. One-tenth of the above tithe the Levites had, in their turn, to pay to the priests, who thus received one hundredth part of the produce of the lands and herds. The statutes relative to this point are recorded in Lev. xxvii. 30—33. Numbers xviii. 21—32. The second tithe Moses, in his laws, always presupposes well-known, and as already in common use before his time. Perhaps it was this tithe which Jacob vowed, Gen. xxviii. 22. and it was continued among his posterity as a custom of their forefathers. The statutes relating to it, in which, however, we find nothing at all of its institution, are recorded in Deut.

xii. 17—19. xiv. 22—29. xxvi. 12—15. and the purport of them is as follows. It was not paid away to any person, but consumed by the people themselves, at the offering-feasts, and other entertainments; to which, besides those friends whom they would have invited at any rate, they were reminded to invite Levites, widows, orphans, strangers, poor people, and their own servants, and thus give them a day of festivity. Both sorts of tithes, viz. that paid to the Levites, and that appropriated to the offering-feasts, were to be paid from the yearly produce of the fields, and from the increase of the herds; but Moses is not very precise in his enumeration of the things that were to be tithed; and it would appear that it was not necessary to carry conscientious scruples and accuracy to trifling minutiæ in this matter. At least Christ does not seem to regard excessive scrupulousness in the tithing of mint, dill, and cummin, in a favourable light, Matt. xxiii. 23. Wool, milk, and things of the like nature, were not tithed. If a person had committed a trespass against the sanctuary, that is, had not paid the tithe of any particular things, and if, at any time afterwards, his conscience was awakened to a sense of his guilt, he had it still in his power to make atonement, without incurring any civil disgrace. He had only to pay an additional fifth along with it, and to make a trespass-offering, Lev. v. 14—16. *Michaelis' Commentaries on the Laws of Moses*, vol. iii. art. 192.

In the New Testament, neither our Saviour, nor his apostles, have commanded any thing in respect of tithes: only when our Lord sent his apostles forth to preach his gospel, he forbad them to carry their purse or provisions with them, but to enter into the houses of those who were willing to receive them, and to eat what should be set before them—for he adds, the labourer is worthy of his hire, and of his maintenance, Matt. x. 10. Luke x. 7, 8. Gal. vi. 6.

TITTLE, or point, or corner, by which letters, much alike, are distinguished one from another, Matt. v. 18. "One jot or tittle shall in no wise pass from the law till all be fulfilled." The words of God, which point out his designs, are as unchangeable as his nature itself. Every sinner, who perseveres in his iniquity, shall surely be punished with separation from God; and every soul who turns to God, through Christ, shall as surely be saved, as that Jesus himself has died.

TI'-TUS: τῑ́τῡς. [*Honourable.*] Was a Greek, and one of Paul's early converts, who attended him and Barnabas to the first council at Jerusalem, A. D. 49, and afterwards on his ensuing circuit, Titus i. 4. Gal. ii. 1—3. Acts xv. 2. Some years after this we find that Paul sent him to Corinth, 2 Cor. xii. 18. to investigate and report to him the state of the church in that city, and particularly to report what effect had been produced by his first epistle to the Corinthians. The intelligence brought to Paul by Titus afforded the highest satisfaction, as it far exceeded all his expectations, 2 Cor. vii. 6—13. And as Titus had expressed a particular regard for the Corinthians, the apostle thought proper to send him back again, with some others, to hasten the collection for the poor brethren in Judea, 2 Cor. viii. 6. After this, we meet with no further notice of Titus. He is mentioned in the epistle which Saint Paul addressed to him, as having been with the apostle in Crete, Titus i. 5. How highly he was esteemed by the great apostle of the Gentiles, is evident from the affectionate manner in which he has spoken of him to the Corinthians. See 2 Cor. ii. 13. vii. 6, 7, 13—15. viii. 16—23. and xii. 18.

TO'-AH: tôà. [*A weapon, a dart.*] 1 Chron. vi. 34.

TOB: tôb. [*Good.*] A district of Palestine, lying on the other side Jordan, in the northern part of the portion of Manasseh. Thither Jephthah retired when exiled by his brethren, Judges xi. 3, 5.

TOB-AD'-O-NI'-JAH: tôbàdônỳjà. [*My good God, a good foundation or pillar of the Lord.*] A Levite, who was sent with others by Jehoshaphat to instruct the cities of Judah in the principles and duties of their religion, 2 Chron. xvii. 8.

TO-BI'-AH: tôbỳà. [*A good Lord, the goodness of the Lord.*] An Ammonite, who strenuously opposed the Jews in their attempt to rebuild the temple, after their return from the Babylonish captivity, Neh. ii. 10. chap. iv. 3. and xiii. 4—8.

TO-BI'-JAH: tôbỳjà. [Same as Tobiah.] 2 Chron. xvii. 8.

TO'-CHEN: tôkèn. [*The middle.*] A city of Simeon, 1 Chron. iv. 32.

TO-GAR'-MAH: tôgàrmà. — [*Strong.*] Third son of Gomer, Gen. x. 3.

TO'-HU: tôhù. [*Living, declaring.*] Son of Zuph, or Suph, father of Elihu, and grandfather of Samuel, 1 Sam. i. 1.

TO'-I: tôỳ. [*Erring, wandering.*] The king of Hamath, in Syria, 2 Sam. viii. 9—11.

TOKEN, of confirmation, as the rainbow, Gen. ix. 12, 13. and circumcision, to confirm the covenant made with Abraham, Gen. xvii. 11. put for remembrance, Exod. xii. 13. xiii. 16. example, Job xxi. 29. a witness, Numb. xvii. 10. an argument, or demonstration, Phil. i. 28. 2 Thess. i. 5. subscription, 2 Thess. iii. 17. evidence, Deut. xxii. 15, 17. "Show me a token for good," Psalm lxxxvi. 17. Fix the honourable mark of thy name upon me, that I may be known to be thy servant. Give me, from the influence of thy Spirit in my heart, a pledge that the blessings which I now ask shall be given me in due time.

TO'-LA: tôlà. [*A worm, a grub, or scarlet.*] The tenth judge of Israel. He succeeded Abimelech, and died after having discharged the functions of his office for three and twenty years, i. e. from the year of the world 2771 to 2794. (2.) The eldest son of Issachar, Genesis xlvi. 13. Numb. xxvi. 23.

TO'-LAD: tôlàd. [*A nativity, generation.*] A city of Simeon, 1 Chron. iv. 29.

TOMB, a monument for the dead. "A monument situated on the confines of both worlds." See articles *Burial* and *Grave*.

TONGUE, one of the principal organs of speech, Psalm xlv. 1. James iii. 5. The duties of the tongue have been thus described:—To glorify God by magnifying his name; to sing his praises; to declare to others God's goodness; to pray to him for what we want; to make open profession of our subjection to him; to preach his word; to defend the truth; to exhort men to particular duties; to confess our sins to God; to crave the advice of others; to praise that which is good in others; to bear witness to the truth, and to communicate to others the same good impressions we have received. Put for the gift of foreign languages, in Mark xvi. 17. 1 Cor. xiv. 19. "The scourge of the tongue," Job v. 21. By this are to be understood malicious discourses, scandal, calumny, insulting and offensive speeches.

TOOTH, Matt. v. 38. "A tooth for a tooth." Our Lord refers here to the law of retaliation, mentioned Exod. xxi. 24. Lev. xxiv. 20. which obliged the offender to suffer the same injury he had committed. The Greeks and Romans had the same law. Nothing, however, of this kind was left to private revenge;

the magistrate awarded the punishment, when the fact was proved. See article *Teeth*.

TOP, put for the highest part of a mountain, Gen. viii. 5. In Isaiah ii. 2. "the top of the mountains" refers to the establishment of the kingdom of Messiah; which prophecy the prophet Micah has repeated, chap. iv. 1—4. See also Ezek. xvii. 22—24. The pride of Assyria, Ezek. xxxi. 10. That which is public, Matt. x. 27. "Upon the housetops." The houses of Judea were flat-roofed, with a balustrade round about, which were used for the purpose of taking the air, prayer, meditation, and it seems, from this verse, for announcing things in the most public manner. For the variety of uses to which these housetops were assigned, see Deut. xxii. 8. Judges ix. 51. Josh. ii. 6. Neh. viii. 16. 2 Sam. xi. 2. 2 Kings xxiii. 12. Isa. xv. 3. Jer. xxxii. 29. Acts x. 9.

TOPAZ, in natural history, a gem which the ancients called chrysolite: it was the second stone in the first row on the breast-plate of the high-priest, Exod. xxviii. 17. See Rev. xxi. 20.

TO'-PHEL: tôfêl. [*Ruin, decay, foolishness, insipid.*] Deut. i. 1.

TO'-PHET: tôfêt. [*A drum, timbrel, leading astray.*] Jer. vii. 32. See art. *Hinnom*.

TORTOISE, Lev. xi. 29. Some critics say that the crocodile is here meant; others think the frog is probably intended.

TOSSED, to be greatly afflicted, Isa. xxii. 18. liv. 11. Job vii. 4. Being "tossed to and fro, and carried about with every wind of doctrine," is the way of weak professors of religion, Eph. iv. 14. The apostle is supposed to allude to some ancient play with which we are not acquainted, or perhaps the expression is taken from a child's being tossed about in the nurse's arms. The man who is not thoroughly persuaded that, if he ask of God by prayer, he shall receive, resembles a wave of the sea; he is in a state of continual agitation; "driven by the wind and tossed," James i. 6. now rising by hope, then sinking by despair.

TOUCHED, Heb. iv. 15. "We have not a high-priest which cannot be touched with the feeling of our infirmities." Having partaken of human nature, and having submitted to all its trials and distresses, and being in all points tempted like as we are, without feeling or consenting to sin—he is able to succour them who are tempted, afflicted, and sorely tried in this probationary state.

TOWER. The scripture mentions several towers. The "tower of Siloam," mentioned in Luke xiii. 4. This tower was probably built over one of the porticoes near the pool, which is mentioned John ix. 7. See Neh. iii. 15. "The tower of the flock," Micah iv. 8. Some refer this to the tower of Ader, which was in the neighbourhood of Bethlehem, Gen xxxv. 21. They say likewise, that the shepherds, to whom the angel revealed the birth of our Saviour, were near to this tower, Luke ii. 8, 15. "The tower of the watchmen," 2 Kings xvii. 9. "From the tower of the watchmen to the fenced city;" this form of speaking expresses in general all the places of the country, from the least to the greatest. King Uzziah caused several towers to be built for the shepherds in the desert, and made many cisterns there, because he had a great number of flocks, 2 Chron. xxvi. 10. The scripture speaks of the tower of Phanuel, of that of Succoth, of Babel, and of some others, which were also kind of citadels and fortresses of these cities. "Let us build us a city and a tower," Gen. xi. 4, 5. Put for defenders and protectors, whether by counsel

or by strength, in peace or in war, Isa. ii. 12, 15. "The name of the Lord is a strong tower," Prov. xviii. 10. The name of the Lord may be taken for the Lord himself; he is a strong tower, a refuge, and a place of complete safety, to all who trust in him. What a strong fortress is to the besieged, the like is God to his persecuted, tempted, afflicted followers.

TRA-CHO'-NI-TIS: trăkŏnĕtiz. [*Stony, cruel.*] A province of Syria, on the confines of Judea: it was full of rocks and caverns, which served as harbours for thieves and robbers, who found abundant employment for Herod the Great in his day, to subdue them, Luke iii. 1. See *Josephus' Antiq.* b. xv. ch. 13.

TRADITION, something handed down from one generation to another, by oral communication, in distinction from written memorials. The Pharisees were conspicuous for their reverential observance of the traditions or decrees of the elders: these traditions, they pretended, had been handed down from Moses through every generation; and they were not merely considered as of equal authority with the divine law, but even preferable to it. Among the traditions thus sanctimoniously observed by the Pharisees, we may notice the following:—(1.) The washing of hands up to the wrist before and after meat, Matt. xv. 2. Mark vii. 3. (2.) The purification of cups, vessels, and couches used at their meals by ablutions or washings, Mark vii. 4. John ii. 6. But these ablutions are not to be confounded with those symbolical washings mentioned in Psalm xxvi. 6. and Matt. xxvii. 24. (3.) Their fasting twice a week with great appearance of austerity, Matt. vi. 16. Luke xviii. 12. (4.) Their punctilious payment of tithes, even of the most trifling things, Luke xviii. 12. Matt. xxiii. 23. (5.) Their wearing broader phylacteries and larger fringes to their garments than the rest of the Jews, Matt. xxiii. 5. By the traditions mentioned 2 Thess. ii. 15. and which the Thessalonians were to hold fast, we understand the doctrines delivered by the apostle; whether in his preaching, private conversation, or by his epistles. Whatever these traditions were, as to their matter, they were a revelation from God; and on this ground can never, with any propriety, be brought to support the unapostolical traditions of the Romish church. See Titus i. 14.

TRAITORS, those who deliver up to an enemy the person who has put his life in their hands, 2 Tim. iii. 4. See Luke vi. 16.

TRANCE, a vision, rapture, or ecstasy, Acts x. 10. "He fell into a trance:" Peter went up to the house-top to pray: at first he felt keen hunger; but being earnestly engaged with God, all natural appetites became absorbed in the intense application of his soul to his Maker. While every passion was under this divine influence, and the soul, without let or hinderance, freely conversing with God, then the visionary and symbolical representation took place which is stated at large in this chapter. See Acts xxii. 17. which compare with 2 Cor. xii. 2—4.

TRANSFIGURED. The transfiguration of Christ is recorded Matt. xvii. Mark ix. and Luke ix. Upon a certain occasion Jesus took Peter, James, and John, into a high mountain apart from all other society, and that he was there transfigured before them; his face shining as the sun, and his raiment white as the light—that moreover there appeared unto them Moses and Elias conversing with him; and that while they spake together on the subject of his death, which was soon afterwards to take place at Jerusalem, a bright cloud overshadowed them, and a

voice out of the cloud proclaimed, "This is my beloved Son, in whom I am well pleased." The apostle Peter, adverting to this memorable occurrence, in his second epistle, chap. i. 16—18, says, "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy mount." Now the inference which he deduces from the whole transaction is, that it rendered the word of prophecy more firm, or, in other words, it ratified and confirmed all that the prophets had written; for he had before said, that "the sufferings of Christ, and the glory that followed upon them, were the scope of all the prophets," 1 Peter i. 11. Luke xxiv. 25, 27. What the prophets had said concerning his resurrection could not be completely fulfilled, without his being received up into glory. The three apostles now had a view of him before-hand in the state in which he was to appear after his resurrection; that is, they saw him in his glorified state. The intent of the vision was illustrated to them when Jesus, after his resurrection, was taken up, and a cloud received him out of their sight, Acts i. 11.

TRANSGRESSION. See articles *Iniquity* and *Sin*. Transgression, says Dr. Macknight, consists in leaping over the bounds which the law has set, by doing the things it forbids. Disobedience, he adds, is the refusing to do the things which it enjoins, Heb. ii. 2. To make intercession for the transgressors is one part of the Redeemer's mediatorial office, Isa. liii. 12. This was literally fulfilled at his death: "Father, forgive them; they know not what they do!" Luke xxiii. 34.

TRANSLATE, to change from sin to grace, Col. i. 13. "Who hath —translated us into the kingdom of his dear Son;" who has thoroughly changed our state, brought us out of the dark region of vice and impiety, and placed us in the kingdom of the Son of his love. "Enoch was translated that he should not see death," Heb. xi. 5. See article *Enoch*.

TRAVAIL is put (1.) for a state of anguish and misery, Jer. iv. 31. "I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion." See Jer. xiii. 21. xxx. 6, 7. Isa. xxvi. 17, 18. lxvi. 7. (2.) The sorrow of tribulation or persecution, Mark xiii. 8. "These are the beginnings of sorrows," as some read, "the pains of a woman in travail." St. Paul said to the Galatians, chap. iv. 19. "My little children, of whom I *travail* in birth again until Christ be formed in you." As their conversion to God had been the fruit of much labour, prayers and tears, so he felt for them as his children; and peculiarly dear to him, because he had been the means of bringing them to the knowledge of the truth; therefore he represents himself as suffering the same anxiety and distress which he endured at first when he preached the gospel to them; at which time their conversion to Christ was matter of great doubt and uncertainty.

TRAVELLING among the Jews was frequently performed on asses or camels. They provided themselves every necessary, as there were no inns for the reception of travellers. Women and rich men carried not only their merchandise, but also their household goods, chattels, and tents for their lodging at night. For

greater security, however, against the attacks of robbers on the road, they often travelled in caravans or large companies, especially when they went up to Jerusalem at the annual festivals; those who came from the same city, canton or district, forming one company. It was among such a company that Joseph and Mary sought Jesus Christ, Luke ii. 44. and to their journeying through a dreary valley on one of these occasions, the psalmist probably alludes, Psalm lxxxiv. 6.

TREAD, to possess, Deut. xi. 24, 25. to press, Job xxiv. 11. to abase, Job xl. 12. to persecute, Psalm vii. 5. xci. 13. to pasture, Isa. vii. 25. to overcome and bring into subjection, Psalm lx. 12. "Through God we shall do valiantly; for it is he that shall tread down our enemies." Isa. x. 6. xiv. 25. and Psal. xliv. 5.

TREASON, disloyalty, 1 Kings xvi. 20. 2 Kings xi. 14.

TREASURE, among the Jews, signifies any thing collected together, as provisions, magazines, &c. See Jer. xli. 8. Ezek. xxviii. 4. Dan. xi. 43. Snow, wind, hail, rain, waters, are the treasures of God, Job xxxviii. 22. Psalm cxxxv. 7. "Lay up—treasures in heaven," Matt. vi. 20. The way to make "perishing goods eternal, to secure stately furniture from moths, the richest metals from canker, and precious stones from thieves, is to transmit them to heaven by acts of charity. This is a kind of bill of exchange which cannot fail of acceptance, but through our own fault."—*Quesnel*, cited by *Dr. Clarke*. "Where your treasure is, there will your heart be also," ver. 21. If God be the treasure of our souls, our affections and desires will be placed on things above; and we shall be able to say,—

"There is my house and portion fair,
My treasure and my heart is there,
And my abiding home."

Treasure is often used to express any thing whatever in great abundance; as in Col. ii. 3. "In Jesus Christ are hid all the treasures of wisdom and knowledge." St. Paul says, Rom. ii. 5. "Thou treasurest up wrath against the day of wrath." Thou provokest more and more the wrath of God against thee; by heaping up sins, thou heapest up the judgments of God upon thyself. As men add to their treasure of wealth, so dost thou add to thy treasure of punishment. It is put for the knowledge of the gospel, and the ministry thereof, 2 Cor. iv. 7. "We have this treasure in earthen vessels. The good treasure of the heart," is a holy frame of heart, together with that stock and plenty of holy thoughts and affections that are there, Matt. xii. 35. The Lord tells the children of Israel, Exod. xix. 5. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me." A people in whom he should have all right, and over whom he should have exclusive authority above all the people of the earth; for though all the inhabitants of the world were his by right of creation and providence, yet these should be peculiarly his, as receiving his revelation, and entering into his covenant, Deut. iv. 20. vii. 6. xiv. 2. 1 Kings viii. 53. Psalm cxxxv. 4. Isa. xli. 8. xliii. 1.

TREE is put for (1.) A happy and glorious immortality, Rev. ii. 7. "To him that overcometh will I give to eat of the tree of life." As in the Grecian games, to which there may here be an allusion, the conqueror was crowned with the leaves of some tree; so the believer who continues stedfast in the faith, and uncorrupt in his life, shall eat of the tree of life, and be crowned with an incorruptible crown. See a description of the tree of life in Rev. xxii. 2---14. (2.) Men in general, fruitful and unfruitful. The good man "shall be

like a tree planted by the rivers of water, that bringeth forth his fruit in his season," Psalm i. 3. With respect to the wicked, "The ax is laid to the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." The vengeance of God is nigh to such, as the tree is to falling, to whose root the axe is already applied. Our Saviour speaks to the same purpose in the latter part of his sermon on the mount, Matt. vii. 19. The godly are called "trees of righteousness;" that is, persons bringing forth the fruits of righteousness, Isa. lxi. 3. The wicked are called "trees whose fruit withereth;" whose lives are full of all wickedness, Jude 12. (3.) A great tree, a king or monarch. See Dan. iv. 19—23. (4.) The nobles of a kingdom, Isa. x. 18, 19. "And shall consume the glory of his forest, and of his fruitful field, both soul and body—and the rest of the trees of his forest shall be few." As trees denote great men and princes, so boughs, branches, or sprouts, denote their offspring. Thus, in Isa. xi. 1. Jesus Christ, in respect of his human nature, is styled "a rod of the stem of Jesse, and a branch out of his roots;" that is, a prince arising from the family of David. Jotham reproves Abimelech and the Shechemites by a curious and instructive parable, wherein it is said, "the trees went forth on a time to anoint a king over them," see Judges ix. 8—21. This is pronounced, by Dr. A. Clarke, "the oldest, and, without exception, the best fable or apologue in the world." As the olive, fig, and vine, are said in this fable to refuse the royalty, because, in consequence, they intimate they should lose their own privileges; we learn, that to be invested with power for the public good, can be no privilege to the sovereign. If he discharge his office faithfully, it will plant his pillow with thorns, fill his soul with anxious cares, rob him of rest and quiet, and, in a word, will be to him a source of distress and misery.

> "'Tis not the balm, the sceptre, and the ball,
> The sword, the mace, the crown imperial,
> The inter-tissued robe of gold and pearl,
> The farced title running 'fore the king,
> The throne he sits on, nor the tide of pomp
> That beats upon the high shore of this world;
> No, not all these, thrice-gorgeous ceremony,
> Not all these, laid in bed majestical,
> Can sleep so soundly as the wretched slave."
> *Shakspeare.*

TREMBLE, spoken of the hands, which become paralytic, less or more, in old age, Eccl. xii. 3. sacred fear wrought in the heart by the word of God, Isa. lxvi. 2. See Ezra ix. 4. x. 3. Psalm xxxiv. 18. Isa. lvii. 15. Humble dependance upon God for his gracious communications, Phil. ii. 12. "Felix trembled," Acts xxiv. 25. See article *Felix*.

TRESPASS signifies to miss the mark, or to err from the right rule. To trespass is to commit any sin against God or man, Matt. vi. 15. Trespass-offerings. See art. *Offering*.

TRIALS are such afflictive dispensations of providence as the disciples of Christ are subject unto in this life, Psalm lxvi. 10. "Thou hast tried us, as silver is tried." Afflictions and trials of various kinds are represented as a furnace where ore is melted, and a crucible where it is refined. See article *Refine*. "The trial of your faith is more precious than gold," 1 Pet. i. 7. Genuine faith is proved by adversities, especially such as the primitive Christians were obliged to pass through. The word was then, "Renounce Jesus, and live:" "Cleave to him, and die:" for every Christian was in continual danger of losing his life. He who preferred Christianity to his life, gave full proof not only of his own sincerity, but also of the excellency of the principles by which he was influenced; as his religion put him in possession of greater blessings, and more solid comforts,

than any thing the earth affords. From this consideration we may learn, that "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life," James i. 2, 3, 12. Heb. xii. 5—11. John xvi. 33. 1 Thess. iii. 3, 4. Job xxiii. 10. See article *Affliction*.

TRIBES of Israel were the different families into which the descendants of Jacob were divided. He had twelve sons, who were heads of so many families, which together formed a great nation; each of these families was called a tribe. Whatever tribe mustered a greater number was to be accounted strong; and those tribes that were less numerous would, of course, be deemed weak. To show at once how they actually stood in this respect, we may here, from the xxvi. chapter of the book of Numbers, transcribe the numbers of the different tribes, as taken by Eleazar, the son of Aaron, in obedience to God's command, after the plague of Baal-peor:—

Strong Tribes.		*Weak Tribes.*	
Joseph ...	85,200	Dan	46,400
Judah ...	76,500	Benjamin	45,600
Issachar..	64,300	Naphtali	45,400
Zebulun..	60,500	Reuben..	43,730
Asher.....	53,400	Gad.....	40,500

Very weak—Simeon 22,200.

From this statement it appears, that two of the tribes rose very far above the medium strength, at the time of this, which was the second enumeration; Judah having upwards of 76,000, and Joseph no less than 85,200 men, above twenty years of age, able to go to war. The latter, indeed, on account of its extraordinary numbers, and other advantages, was split into two half-tribes. For the number of the Levites see ver. 62.

TRIBULATIONS. See articles *Affliction*, *Patience*, and *Trial*.

TRIBUTE is a sum of money paid to princes, or rulers, in token of the duty of subjection which subjects owe unto them, and as a recompence for their care and protection, as well as to support them in their authority and dignity: and both Christ and his apostles inculcate upon Christians, both by example and precept, the duty of paying tribute cheerfully and conscientiously. "Render unto Cæsar the things that are Cæsar's," Matt. xxii. 17. "Render unto all their due; tribute to whom tribute is due; custom to whom custom;" and this they are enjoined to do for conscience' sake, Rom. xiii. 5—7.

TRIUMPH in Christ, 2 Cor. ii. 14. A triumph, among the Romans, was a public and solemn honour, conferred by them on a victorious general, by allowing him a magnificent procession through the city. To Saint Paul this is supposed to allude. He had now a triumph, but of a widely different kind; his triumph was in Christ, and to Christ he gives all the glory; his sacrifice was that of thanksgiving to the Lord; and the incense offered on the occasion caused the savour of the knowledge of Christ to be manifested in every place. The apostles appeared as triumphing, in and through Christ, over devils, idols, superstition, ignorance and vice, wherever they came. Christ triumphed over principalities and powers, and made a show of them openly, Col. ii. 15. The propagation of Christianity in Judea quite destroyed the spiritual power and domination of the rulers and chiefs in the sanhedrin and synagogues.

TRO'-AS: trōăz. [*Penetrated, bored through.*] A maritime city of Phrygia or Mysia, upon the Hellespont. Paul visited it in his second journey, between the years fifty and fifty-four—twice again during his third journey—and once in his fifth and last journey, Acts xvi. 8—11.

chap. xx. 5—12. 2 Cor. ii. 12. 2 Tim. iv. 13.

TRO-GYL'-LI-UM: trŏjillēŭm. A promontory, according to Strabo, situated at the foot of Mount Mycale, opposite to and five miles from Samos, Acts xx. 15.

TROOP is put for prosperity, Gen. xxx. 11. an army, Gen. xlix. 19. 1 Sam. xxx. 8. caravans, Job vi. 19. idols, Isa. lxv. 11. robbers, Hos. vi. 9. temptations and afflictions, Job xix. 12.

TROPH'-I-MUS: trŏffĕmŭz. — [*Nourished, brought up, or well educated.*] A native of Ephesus, and converted from the idolatry of the Gentiles by the preaching of Paul. He appears from the period of his conversion to have become the almost inseparable companion of the apostle in his travels, Acts xx. 4. chap. xxi. 28, 29. 2 Tim. iv. 20.

TROUBLE is put for outward afflictions, 2 Chron. xv. 4. xxix. 8. Psalm lx. 11. and for inward distress, or distress of mind, Psalm cxliii. 11. When the gracious Saviour was about to leave the world, and go to the Father, he gave his disciples this admonition—"Let not your hearts be troubled," John xiv. 1. Believe in me as the Mediator between God and man, and expect the utmost support and comfort. "These things have I spoken to you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world," John xvi. 33. See article *Distress.*

TRUCE-*breakers*, 2 Tim. iii. 3. Those who are bound by no promise; held by no engagement; obliged by no oath. Persons who readily promise any thing, because they never intend to perform.

TRUMPET, an instrument of martial music sounded by the breath. It was used in the promulgation of the law, Exodus xix. 16. Moses calls it "the voice of the trumpet;" and Paul, referring to the same transaction, terms it "the sound of the trumpet," Heb. xii. 19. for it was not a real trumpet, but only the sound of one formed in the air by the ministry of angels, and rising to a degree of terror. So it waxed louder and louder to indicate the nearer approach of God; thus it was of great use in that solemnity. It had a three-fold use, and a double signification: it was to intimate the approach of God, prepare the minds of men to wait on him with becoming reverence. It was to summon the people to appear before him as their lawgiver and judge; for on the sound of the trumpet, Moses brought forth the people to meet God, and he stood at the nether part of the mount. It was also the signal of the promulgation of the law with its penal sanction; for immediately upon the sound of the trumpet God spake unto them. And with regard to its typical signification, it was a pledge of the future judgment, when all flesh shall be summoned before the judgment-seat of Christ, to answer for the things done in the body; and, as it was changed in the Mosaic institution of the feast of expiation, and the year of jubilee, it was a type of the promulgation of the gospel in the ministry of Jesus Christ. There was, under the law, a memorial of blowing trumpets, on the first day of the seventh month, to call the people to the solemn day of expiation, Lev. xxiii. 24, which was a type of the preaching of the gospel, and a declaration of the remission of sins, by the atonement made in the sacrifice of Christ. But the principal solemnity connected with the blowing of trumpets was in the proclamation of the jubilee every fiftieth year, Lev. xxv. 7—9. when liberty was proclaimed throughout all the land, to all its inhabitants, verse 10, which was fulfilled in the ministry of Christ, Isaiah lxi. 1, 2. To this

the psalmist alludes when he pronounces those "blessed who know the joyful sound," Psalm lxxxix. 15 and so it is frequently applied to the promulgation of the gospel. It is also used as an indication of the divine judgments on the world, Rev. viii. 6, 7. and lastly, as the means of summoning all flesh to judgment at the last day, 1 Cor. xv. 52. 1 Thess. iv. 16.

"Hark! the judgment trumpet calls—
Soul, rebuild thine house of clay;
Immortality thy walls,
And eternity thy day!"—*Montgomery.*

See article *Feast.*

TRUST in God is a very comprehensive expression. Many say they trust in God, whose lives and actions demonstrate their ignorance, presumption, and folly. Trust in God includes knowledge of God. "They that know his name, will put their trust in him." It includes faith---faith in the blessed gospel. It includes prayer---prayer for the blessings desired and expected. A man who says he trusts in God, but never prays to God, is a liar, and the truth is not in him. It includes patience; a disposition of mind to wait, humbly to wait the Lord's good pleasure; and a reconciliation to the divine will in disappointments and cross providences, Job xiii. 15. The encouragement believers have to trust in him arises from his liberality, Rom. viii. 32. Psalm lxxxiv. 11. his ability, James i. 17. his relationship, Psalm ciii. 13. his promise, Isa. xxxiii. 16. his conduct in all ages to those who have trusted him, Genesis xlviii. 15, 16. Psalm xxxvii. 25. The happiness of those who trust in him is great, if we consider their safety, Psalm cxxv. 1. their courage, Psalm xxvii. 1. their peace, Isaiah xxvi. 3. their character and fruitfulness, Psalm i. 3. their end, Psalm xxxvii. 37. Job v. 26.

TRUTH, verity, reality, is the opposite to falsehood, error, or fiction. Truth is in fact the basis of all excellencies, natural, moral, and religious. It is the character of God himself, Psalm xxxi. 5. of his counsels, Isa. xxxi. 8. of his works, Psalm xxxiii. 4. cxi. 8. of his word, John xvii. 17. 2 Sam. vii. 28. Psal. cxix. 142, 151. John viii. 40. There is "in the scripture of truth," Dan. x. 21. one doctrine, in which all the lines of divine revelation meet, as in a common centre, and which is therefore, by way of eminence, denominated the truth. That doctrine may be thus briefly stated, namely, "That Jesus of Nazareth is the true Messiah, the Son of God, the Saviour of sinners; that he was delivered unto death for the offences of the guilty, and was raised again for their justification; and that in Him the Father is well pleased." This is the truth which came by Jesus Christ, John i. 17. to which he himself bare witness, John xiv. 6. the truth which was attested by the voice from heaven at his baptism, Matt. iii. 17, and when he was transfigured on the holy mount, Luke ix. 35 it is this truth to which all the apostles bore witness in their doctrine, John xx. 31. Acts ii. 36. 1 John v. 20. and which is fully confirmed by his resurrection from the dead, Rom. i. 4. There is indeed a peculiar propriety in terming this doctrine "the truth,"—"the word of truth,"—"the word of the truth of the gospel," because it is the truth or substance of all the types, shadows, and ceremonies of the legal dispensation, as well as the accomplishment of the Old Testament prophecies. Jesus Christ is the true "seed of the woman" who was promised to our first parents to bruise the serpent's head, Gen. iii. 15. the seed promised to Abraham in whom all nations were to be blessed, Gen. xii. 3. the Shiloh to whom the gathering of the people should be, Gen. xlix. 10. the great prophet like

unto Moses, and foretold by him, Deut. xviii. 18. the ultimate scope and design of all the prophetic writings, for "the testimony concerning Jesus is the spirit of prophecy," Rev. xix. 10. 1 Pet. i. 11. 2 Pet. i. 21. and, in a word, he is the substance of all the types and shadows of the law of Moses—the true temple, altar, priest, and sacrifice, Heb. ix. x. and xiii.—the son of David and his Lord, Psalm cx. Further, this truth is the same thing as what in the scriptures is denominated "the gospel," "the common salvation," "the common faith," "the faith once delivered to the saints," "the truth as it is in Jesus," &c. and what this is may be clearly understood by the brief summaries of the gospel, and the faith of the primitive Christians, which abound in the New Testament.

The word of the truth of the gospel is that mirror, in which we behold the gracious designs of God respecting our fallen race, and we avail ourselves of the benefits of the word of truth by faith, 2 Thess. ii. 13. and true faith is always represented as affecting the heart and influencing the life. It is in believing the truth that men are filled with all joy and peace, and abound in hope; it is faith that purifieth the heart, overcometh the world, and worketh by love, 1 John v. 4. Gal. v. 6. The great truth, that HE who is the Son of God was lifted up on a cross for man's redemption, is that truth, the knowledge of which sets free the slaves of sin from that base and wretched bondage in which they are naturally held, John viii. 32—36. compared with ver. 28, 29. Every principle of action in the human heart must be affected by this amazing truth, when once it gets admittance there through the power of the Holy, Eternal Spirit. In the glorious plan of redemption, the divine character is exhibited as infinitely amiable; and the discoveries of God's loveliness, and of his love towards us, excites our love to him in return. Thus the doctrines concerning Christ are divinely calculated to promote holiness of heart and life, and are in fact the grand spring of both. Hence, with the strictest propriety, the gospel is termed "the truth according to godliness," Titus i. 1. So that to be "sanctified through the truth," is the same thing as "to be sanctified through faith in Christ Jesus," or to have "the heart purified by faith," Acts xxvi. 18. with chap. xv. 9. John xvii. 17.

TRY. See *Trial.*

TRY-PHE'-NA: trĭfênå. [*Delicious, delicate.*] A Christian woman, mentioned by Paul, Rom. xvi. 12.

TRY-PHO'-SA: trĭfôså. [*Thrice shining.*] Rom. xvi. 12.

TU'-BAL: tûbål. [*Born, brought, confusion.*] The fifth son of Japheth, generally mentioned in connection with Meshech, Gen. x. 2.

TU'-BAL-CAIN: tûbålkåne.—[*Worldly possession.*] The son of Lamech and Zillah, Gen. iv. 22. The inventor of the art of forging or manufacturing iron tools. It is thought he was the renowned Vulcan among the Pagans.

TURN is put for being restored to the former condition, Exod. iv. 7. for drawing near, Ruth iv. 1. Exod. iii. 4. for sin committed against God, Exod. xxxii. 8. to repent, Jer. xxv. 5. "Turn us, O God of our salvation," Psalm lxxxv. 4. Thou hast turned our captivity; now convert our souls. Compare with Acts iii. 26. "The way of the wicked he turneth upside down," Psalm cxlvi. 9. In their career he will either stop them, turn them aside, or overturn them.

TURTLE. See the article *Dove.*

TYCH'-I-CUS: tĭkĕkŭs. [*Casual, happening.*] One of the primitive disciples, who accompanied Paul on his travels, and acted as his messen-

ger to several of the churches. He was of the province of Asia, and accompanied the apostle in his journey from Corinth to Jerusalem, Acts xx. 4. He appears to have been the bearer of the epistle to the Colossians, that to the Ephesians, and the first to Timothy. Paul terms him his "dear brother,—a faithful minister of the Lord—and his companion in the service of God," Eph. vi. 21, 22. Col. iv. 7, 8.

TYPE, an impression, image, or representation of some model, which is termed the antitype. In this sense we often use the word to denote the prefiguration of the great events of man's redemption by persons or things in the Old Testament. See Heb. x. 1.

TY-RAN'-NUS: tĭrănnŭz. [*A prince, one who reigns or rules.*]—A convert to the Christian faith in Ephesus, and, as it would seem, one who kept a seminary; for it is said that when the apostle Paul found it necessary to withdraw from the worship of the synagogue, he taught "in the school of Tyrannus," Acts xix. 9.

TYRE: tȳre. [*Strength, a rock, a siege, or breaking with a flail.*]—A city of Phenicia, greatly renowned in ancient times for its extensive commerce. It is supposed to have been founded by a colony of the Sidonians, probably on which account the prophet Isaiah calls it "the daughter of Sidon." Tyre was twofold, insular and continental. Insular Tyre was certainly the most ancient; for this it was which was noticed by Joshua, chap. xix. 29. The continental city, however, as being more commodiously situated, first grew into consideration, and assumed the name of Palætyrus, or Old Tyre. Want of sufficient attention to this distinction, has embarrassed both the Tyrian chronology and geography. Insular Tyre was confined to a small rocky island, eight hundred paces long, and four hundred broad, and could never exceed two miles in circumference. But Tyre, on the opposite coast, about half a mile from the sea, was a city of vast extent, since many centuries after its demolition by Nebuchadnezzar, the scattered ruins measured nineteen round, as we learn from Pliny and Strabo. The inhabitants became very wicked and abandoned; and the Hebrew prophets were commanded to foretel its ruin. At the time their predictions were uttered, the city was extremely prosperous, successful in commerce, and abounding in riches and glory. These predictions were extremely minute and circumstantial. See Isa. xxiii. Jer. xxv. Ezek. xxvi. xxvii. xxviii. Amos i. 9, 10. Zech. ix. 1—8 The prophets announced that the city was to be taken and destroyed by the Chaldeans, and particularly by Nebuchadnezzar, king of Babylon; that the inhabitants should flee over the Mediterranean into the adjacent islands and countries, and even there should not find a quiet settlement; that the city should be restored after seventy years, and return to her gain and merchandise; that it should be taken and destroyed a second time; that the people should, in time, forsake their idolatry, and become converts to the worship and true religion of God; and, finally, that the city should be totally destroyed, and become a place only for fishers to spread their nets upon. All these predictions were literally fulfilled. See a copious illustration of them in *Bishop Newton's Eleventh Dissertation*, and in *Rollin's Ancient History*, book xv. sect. 6. vol. v. pp. 94—102. "Of this once powerful mistress of the ocean," says a recent traveller, "there now exists scarcely any traces. Some miserable cabins, ranged in irregular lines, dignified with the name of streets, and a few buildings of a rather better description, occupied by the officers of go-

vernment, compose nearly the whole of the town. It still makes, indeed, some languishing efforts at commerce, and contrives to export annually to Alexandria cargoes of silk and tobacco, but the amount merits no consideration. 'The noble dust of Alexander, traced by the imagination till found stopping a beer-barrel,' would scarcely afford a stronger contrast of grandeur and debasement than Tyre, at the period of being besieged by that conqueror, and the modern town of Tsour erected on its ashes."—*Jolliffe's Letters from Palestine*, cited by Mr. Horne, p. 13. 1820.

TY'-RUS: tȳruz. [The same as Tyre.] Jer. xxv. 22.

U

hăt, hāte, hâll—bět, bēar, bēer—fit, fīght, field—nŏt, nōte, nòose—bŭt, bûsh, blūe—lovelў, lўe.

U'-CAL: ûkăl. [*Power, or prevalency.*] Prov. xxx. 1.

U'-EL: ûĕl. [*Desiring God.*]—Ezra x. 34.

U-LA'-I: ûlā'ў. [*Strength, a fool, senseless.*] A river that runs by the city of Shusan, in the kingdom of Persia, and on the banks of which the prophet Daniel had the famous vision recorded, Dan. viii. 2—16.

U'-LAM: ûlăm. [*A porch, a gallery, their strength, or their folly.*] The father of Bedan, 1 Chron. vii. 16. (2.) The son of Eshek, 1 Chron. viii. 39.

UL'-LA: ûllă. [*A lifting up, a sacrifice on the altar.*] 1 Chron. vii. 39.

UM'-MAH: ûmmă. [*Darkened, covered.*] A city of Asher, Joshua xix. 30.

UNBELIEF is a calling in question the divine veracity, in what God has either testified, promised, or threatened; and therefore it is the opposite of faith, which consists in crediting what God has said, John iii. 18, 33. Nothing more fetters the powers of the soul, and prevents a proper exertion of them for God, than unbelief. It naturally leads to sloth and indolence, hardness and stupidity; and where it wholly prevails, no grace can be exercised, and no duty can be performed aright. A distrustful unbelieving heart is the direct contrast to that enlargedness of heart which is necessary to run the way of God's commands. Unbelief

is a very great and heinous sin. It is part of the work of the Spirit to convince men of this; "and when he is come, says our Lord, he shall convince the world of sin—because they believe not in me," John xvi. 8, 9. Of the Jews he says, "If I had not come and spoken unto them, they had not had sin; but now have they no cloak for their sin.—If I had not done among them the works which no other man did, they had not had sin; but now have they both seen and hated both me and my Father," chap. xv. 22, 24. That which is thrice termed sin here is evidently unbelief. Other sins they had been guilty of; but they would not have been guilty of this sin, had not the truth been declared unto them, and sufficiently confirmed, so as to leave them without excuse. The apostle John says, "He that believeth not God hath made him a liar, because he believeth not the record which God gave of his Son," 1 John v. 10. To hold God for a liar is surely a sin of the deepest dye. The unbelieving heart is termed an evil heart, Heb. iii. 12. and there are many evils in the heart of man which both occasion and attend unbelief. It is frequently ascribed to ignorance, Matt. xiii. 19. Rom. x. 3. chap. xi. 25. yet not simple ignorance, from want of information or natural capacity, in which case it would be excusable, John ix. 41. but such as arises from the agency of the god of this world blinding the minds of them that believe not, 2 Cor. iv. 4. It is wilful ignorance, occasioned by their loving darkness, and hating the light, John iii. 19, 20. and so they are represented as having closed their eyes lest they should see, Matt. xiii. 15. From this it appears, that unbelief is founded not merely on simple ignorance, but aversion to the things of God; and it is also attributed to pride and the love of this present world, John v. 44. Matt. xxii. 5. The Jews were prevented from entering the promised land "because of their unbelief," Heb. iii. 19. And this nation was afterwards rejected by God, because of their unbelief; they would not accept of Christ, nor acknowledge him for the Messiah, Rom. xi. 20. "Because of unbelief they were broken off." And as the Israelites, by reason of unbelief, were not allowed to enter into Canaan, so unbelievers shall not enter into heaven. See John iii. 36. Rev. xxi. 8.

Now if unbelief be a sin, and seated in the depravity of the heart, it necessarily follows, that faith, its opposite, must be a duty; for as the opposite of every sin is duty, and the opposite of every duty is sin; so if believing were not a duty, unbelief could be no sin, for sin is a want of conformity to, or transgression of the rule of duty. If it be said, that men cannot believe, and therefore it is not their duty; this is only to say in other words, that men cannot help their unbelief, and therefore it is not their sin. The fact is, men's inability who enjoy the light of the gospel is not of a natural, but moral kind, and therefore the fault rests with themselves. See John v. 40. Heb. iv. 11.

An attentive reader of the scriptures may readily perceive that, while they testify that "all men have not faith," they also speak of a faith that is feigned, or counterfeit, which can never profit the soul, and which professors of the gospel should be carefully upon their guard against. Men may be very sincere in believing a lie; but that which the gospel testifies of Christ is most frequently termed the truth, see the following texts, John v. 33. chap. viii. 32. chap. xviii. 37. 2 Cor. iv. 2. chap. xiii. 8. Gal. iii. 1. chap. v. 7. 2 Thess. ii. 10, 12. 1 Tim. ii. 4. ch. iv. 3. 2 Tim. ii. 18, 25. chap. iii. 7, 8. chap. iv. 4. Titus i. 14.

Heb. x. 26. 1 John ii. 21, 22. and true faith is described to be the belief of the truth. The consequence of not receiving the pure truths of the gospel in sincerity, and with unfeigned gratitude, seeing that those truths are supported with sufficient evidence, and are brought to man by the well accredited messengers of God, is stated in terms the most awful, 2 Thess. ii. 10—12. which compare with Rom. i. 24, &c. 1 Kings xxii. 22. Ezek. xiv. 9. Matt. xxiv. 5, 11. and 1 Tim. iv. 1.

UNBELIEVERS are of three sorts. (1.) Those who, having heard the gospel, reject it. (2.) Those who verbally assent to it, yet know not to what they assent, or why they believe. (3.) They who, whatever knowledge they may have of certain speculative points of divinity, yet obey not the truth, but live in sin. See Luke xii. 46. Tit. i. 15. Rev. xxi. 8.

UNBLAMEABLE in holiness, 1 Thess. iii. 13. without blame, being filled with love, joy, peace, meekness, gentleness, and goodness. See Col. i. 22.

UNCHANGEABLE priesthood, Heb. vii. 24. a priesthood that passes not away.—Christ lives for ever, and he lives a priest for ever.

UNCIRCUMCISION. See art. *Circumcision*.

UNCLEANNESS signifies all manner of sin, Ezekiel xxxvi. 29. Zech. xiii. 1. The scribes and Pharisees are compared to sepulchres, because full of all uncleanness, Matt. xxiii. 27.

UNCTION from the Holy One, 1 John ii. 20. Probably this is an allusion to the holy anointing oil of the law, and to Psalm xlv. 7. "God hath anointed thee with the oil of gladness." The Holy Spirit dwelt in the church, to teach apostles, preachers, and all believers, every thing requisite for their salvation; and to make them the instruments of handing down to posterity, that glorious system of truth which is contained in the New Testament. As oil was used among the Asiatics for the inauguration of persons into important offices; and this oil was acknowledged to be an emblem of the gift and graces of the Holy Spirit, without which the duties of those offices could not be discharged; so it is put for the Spirit himself, who presided in the church, and from which all gifts and graces flowed.

UNDEFILED signifies clean, without spot, free from sin, Heb. vii. 26. sincere, Psalm cxix. 1. perfect, 1 Peter i. 4. Heaven is an "inheritance incorruptible, and undefiled."

UNDERGIRDING the ship, Acts xxvii. 17. This method, says Dr. Clarke, has been used in modern times. A stout cable is slipped under the vessel at the prow, which they can conduct to any part of the ship's keel; and then fasten the two ends on the deck, to keep the planks from starting: as many rounds as they please may be thus taken about the vessel. An instance of this kind is mentioned in Lord Anson's voyage round the world. Speaking of a Spanish man-of-war in a storm; "They were obliged to throw overboard all the upper-deck guns; and take six turns of the cable round the ship, to prevent her opening."

UNDERSTANDING, the faculty of perceiving things distinctly; or that power of the mind by which we arrive at a proper idea or judgment of things, Exod. xxxi. 3. Psalm cxix. 34. Isaiah xxvii. 11. "All persons are under some obligations to improve their understanding, otherwise it will be a barren desert, or as a forest overgrown with weeds and brambles. Universal ignorance or innumerable errors will overspread the mind which is neglected, and lies without cultivation. The common duties and benefits of so-

ciety, which belong to every one living, and as we are social creatures related to a family or neighbourhood, oblige all persons whatsoever to use their reasoning powers upon a thousand occasions; every hour of life calls for some regular exercise of our judgment as to time and things, persons and actions: without a prudent and discreet determination in matters before us, we shall be plunged into perpetual errors, in our conduct. Now that which should always be practised, must at some time be learnt. It is in vain for any to say we have no leisure or time for it. The daily intervals of time, and vacations from necessary labour, together with one day in seven, allows sufficient time for this, if men would but apply themselves to it with half so much zeal and diligence as they do in the trifles and amusements of this life, and it would turn to a much better account. Thus it is the necessary duty and the interest of every person living to improve his understanding, to inform his judgment, and to treasure up useful knowledge, as far as his station, capacity, and circumstances, furnish him with proper means for it. We should consider, that if we do not improve our mind, our mistakes in judgment may plunge us into much folly and guilt in practice; and by acting without thought and reason we dishonour God that made us reasonable creatures, we often become injurious to our neighbours, kindred, and friends, as well as bring sin and misery upon ourselves."—*Dr. Watts.*

UNFEIGNED, upright, sincere, and without dissimulation, 2 Cor. vi. 6. 1 Tim. i. 5. 1 Peter i. 22.

UNGODLINESS consists not only in denying the existence of God, but in denying his perfections, his government of the world, and the retributions of a future state. Also, it consists in neglecting to worship God; in blaspheming; in perjury; in profaning the name of God by cursing and swearing; and in disregarding the manifestation which he has made of his will in the gospel. See Rom. i. 18. 2 Tim. ii. 16. Tit. ii. 12.

UNHOLY, without piety; having no heart-reverence for God, 2 Tim. iii. 2.

UNICORN, an animal frequently mentioned in scripture, and which derives its name from the singularity of its having only one horn, and that growing in the middle of its forehead. The unicorn has by some been confounded with the common rhinoceros: but an animal with one horn has been discovered by the Rev. John Campbell, in his recent travels in the interior of South Africa, and so completely answering to that described in the book of Job, as to leave no doubt of their identity, Job xxxix. 9—13. See *Campbell's Travels in the interior of Africa*, vol. i. pp. 294, 296. The unicorn is also mentioned in the following texts:—Deut. xxxiii. 17. Psal. xxii. 21. and xxix. 6. and xcii. 10. Numb. xxiii. 22. chap. xxiv. 8. Isaiah xxxiv. 7. in all which places it is distinguished, by its fierceness, strength, or the prominency of its horn.

UNION. There are three unions mentioned in scripture; first, the substantial union of the trinity; second, the personal union of Christ's divine and human nature; third, the spiritual union of Christ and believers: this last is more than a mere relative union, such as betwixt a king and his subjects, or a master and his servants, but it is a real, true, and proper union, which will last for ever. Thus Paul says, Eph. v. 30. we are members of his body, his flesh, and his bones; and says further to explain it, verse 32, this I speak concerning Christ and the church. Though the word union is apt to carry our minds into an imagination of a contract, mixture,

and the like, yet we are to remember that these are too low and gross conceptions of a spiritual union between Christ and believers. Scripture will best explain this: thus we read, 1 Cor. vi. 17. he that is joined to the Lord is one spirit; by this union therefore we understand, that in consequence of the love of God and undertaking of Christ, he being their head, and they his members, they continually receive all necessary blessings through faith in him, as any thing in nature can from that which principally nourishes it. This is in John xv. 4 and 5. compared to the union of a vine and its branches; in John vi. 56 and 57. it is compared to the union of meat and drink with the body; in Eph. iv. 15 and 16. it is compared to the union of the members with the head; in Eph. v. 23 and 30. it is compared to the conjugal union; and in 1 Pet. ii. 4, 5, and 6. it is compared to the union of a building and its foundation. The whole church, whether militant or triumphant, are by their union to Christ one church, one family, and one body; and each believer being a member of that body, partakes both here and hereafter of all necessary blessings.

UNITY of the Spirit, which the apostle enjoins believers to press after, Eph. iv. 3. relates to that union of judgment and affection which is founded on the relation that subsists among persons who constitute one body, and are consequently members one of another; who have all received the same Holy Eternal Spirit to enlighten their understandings in the knowledge of the truth, and consequently give them one mind or judgment concerning it—who have all been called to the hope of the same heavenly inheritance—who own subjection to the same Lord—have the same faith—and on the profession of that faith have been baptized in his name—and who worship the same God and Father of all, ver. 4—6. It is a promise of the new covenant, which was ratified by the death of Christ, that the Lord would "give his people one heart and one way, that they might fear him for ever for their good," Jer. xxxii. 39. Our Lord, in the days of his flesh, prayed for the accomplishment of this promise, as an evidence to the world that he was the Messiah whom the Father had sent, John xvii. 21. It was remarkably exemplified also in the church of Jerusalem, where "the multitude of them that believed were of one heart and of one soul," Acts iv. 32. And the more nearly any Christian church approximates to this state the happier will they be, 2 Cor. xiii. 11.

DOMESTIC UNITY is a good thing and a pleasant; and especially among brethren,—members of the same family. See Psalm cxxxiii. throughout. A family is a little society, consisting of man and wife, their children, their servants, and such other relations or friends as may either dwell or occasionally sojourn with them. Now it may naturally be expected from the general idea of man as a social creature, and from that of a family as the first social connection, that friendship should prevail here in the highest degree it is capable of being enjoyed in the present state. And it must strike every one too, on reflection, that the cherishing it in this connection is of no small importance to the welfare of the public as well as individuals; for the intercourses and friendships which prevail in larger circles, take their rise and denomination from those of a domestic kind.

UNJUST, put for Heathen judges, 1 Cor. vi. 1. sinners of every description, 1 Peter iii. 18. the unjust steward, Luke xvi. 1—8. is not proposed either to justify his dishonesty, or as an example to us, cheating his lord; but as an exam-

ple of his care and prudence, in providing for the future. From the conduct of this man, our Lord took occasion to point out the management of worldly men, as an example of attention to his followers in their spiritual affairs; and at the same time added an impressive exhortation to make the things of this life subservient to their everlasting happiness; assuring them, that if they did not use temporal blessings as they ought, they could never be qualified to receive spiritual blessings.

UNLEARNED, put for persons without literature, not brought up in, nor given to literary pursuits, Acts iv. 13. "Unlearned questions," 2 Timothy ii. 23. compare with 1 Timothy i. 4. iv. 7. and vi. 4, 16. Titus iii. 9. "Unlearned and unstable," 2 Pet. iii. 16. persons whose passions blind their understanding, and make them averse to truth; so that they have no mind to do what they learn out of the scriptures. See John vii. 17. Psalm xxv. 14.

UN'-NI; ùnnў. [*Afflicted, poor, an answer.*] 1 Chron. xv. 18.

UNPROFITABLE, careless, Matt. xxv. 30. words without wisdom, Job xv. 3. good for nothing, Rom. iii. 12. without efficacy to pardon sin, or change the heart, or bring to salvation, Heb. vii. 18. The Jews, who still cleave to the law, are a proof that it is both weak and unprofitable; for there is not a more miserable, distressed, and profligate class of men on the face of the earth.

UNQUENCHABLE, that cannot be extinguished, Matt. iii. 12. Luke iii. 17.

UNREASONABLE, and wicked men, 2 Thess. iii. 2. Men under no discipline; regardless of law and restraint; and ever acting agreeably to the disorderly impulse of their own minds.

UNRIGHTEOUS, wicked and rebellious, Psalm lxxi. 4. 1 Cor. vi. 9. "God is not unrighteous," Heb. vi. 10. Whatever he has said, he will certainly perform. The blood of Jesus Christ, the merit of his passion and death, applied by faith, cleanses the heart from all unrighteousness, 1 John i. 9. As all unrighteousness is sin, chap. v. 17. so he who is cleansed from all unrighteousness is cleansed from all sin. A real Christian cannot live in the practice of any known sin, or the omission of any positive duty; for he who has felt the sweetness of redeeming mercy, cannot habitually relish the bitter taste of sin; this is a more strong and noble motive to keep from sin, than that of terror or fear. The believer may be supposed to argue thus with himself when tempted to sin: "Has my gracious Father loved and chosen me, and shall I love and choose sin, which he abhors? has my Saviour been crucified for my sins, and shall I crucify him again by sin? he bought me with a price, and shall I give myself up to serve Satan? has the Spirit renewed my heart, and shall I defile his temple, and grieve him? and finally, do I hope to go to heaven, and yet do that which makes me unfit for it?" Christians have a remedy against sin, by looking upwards, backwards, inwards, and forwards; upwards to God, that we may not offend so great and good a Father; backwards at former mercies, that we may not by sin be ungrateful for them; inward, that we may not injure our souls by it; and forwards, that we may do nothing unworthy that place where we hope to reside for ever and ever.

UNRULY, disorderly, 1 Thess. v. 14. persons who will not receive sound doctrine, nor come under wholesome discipline, Titus i. 10.

UNSAVOURY, insipid, without a mixture of salt, Job vi. 6.

UNSEARCHABLE riches of Christ, Eph. iii. 8. God's gracious designs in the salvation of a ruined

world, by the incarnation, passion, death, and resurrection of his Son. There were in these schemes and providences such riches, such an abundance, such a variety, as could not be comprehended even by the capacious mind of Saint Paul himself. And had he lived, preached, and written to the present day, he had not exhausted the subject, nor fully declared to the Gentiles the unsearchable riches of Christ; the endless depths of wisdom treasured up in him; and infinity of saving acts, and saving power, displayed by him. Compare Eph. i. 7. Col. i. 27.

UNSEEMLY, rude, unmannerly, 1 Cor. xiii. 5.

UNSTABLE, wavering, continually distracted, James i. 8. Men who have no real love of goodness, sometimes follow it, sometimes desert it, as good or bad inclinations happen to predominate. They will neither let earth nor heaven go; and yet they can have but one. See 2 Pet. iii. 16. Gen. xlix. 4.

UNTHANKFUL, persons without grace, or gracefulness; who think they have a right to the services of all men, yet feel no obligation, and consequently no gratitude, 2 Tim. iii. 2. "Offer unto God thanksgiving," Psalm l. 14. There is not a more pleasing exertion of the mind than gratitude: it is accompanied with such an inward satisfaction, that the duty is sufficiently rewarded by the performance of it. Some duties and virtues, though very good, yet are difficult and painful; but gratitude is attended with so much pleasure, that were there no positive command which enjoins it, a generous mind would indulge it for the natural gratification which accompanies it. If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hands, but even all those benefits which are conveyed to us by others; for every blessing that we enjoy, by what means soever it may be derived to us, is the gift of God; and whatever we expect and hope for, must come in one way or other from him. The Jews, who before the time of Christianity were the only people that had the knowledge of the true God, have set the Christian world an example how they ought to employ the divine talent of gratitude in sublime poems to the honour of God. As that nation produced men of great genius, they have transmitted to us many hymns and divine odes, which excel those that are handed down to us by the ancient Greeks and Romans, in the poetry, as much as in the subjects: thus the songs of Moses, Deborah, David, and Hezekiah, are striking instances.

> A thankless wretch is like a broken sieve,
> Lets out and loses all that you can give:
> If benefits will not affect the mind,
> There's nothing in the world will make us kind.
> *Dryden.*

UNWORTHILY, 1 Cor. xi. 27. "Whosoever shall eat—and drink unworthily." The mongrel Christians at Corinth used the Lord's Supper as a kind of historical commemoration of the death of Christ; and did not, in the whole institution, discern the Lord's body and blood as a sacrificial offering for sin: and, besides, in their celebration of it, they acted in a way utterly unbecoming the gravity of a sacred ordinance. Those who acknowledge it as a sacrificial offering, and receive it in remembrance of God's love to them in sending his Son into the world, can neither bring damnation upon themselves by so doing, nor eat nor drink unworthily.

U-PHAR'-SIN: ûfârsin. [*And they divide it.*] One of the terms in the hand writing on the wall in Belshazzar's palace, Dan. v. 26.

U'-PHAZ: ûfaz. [*Pure gold.*]

Jer. x. 9. probably the same as Ophir.

UPHOLD, put for support, Psalm li. 12. Having prayed God to restore him to the joy of his salvation, the Psalmist prayed also to be preserved and continued in that state of salvation, by the divine Spirit, which might enable him to act as became a prophet and a king, free from base desires and enslaving lusts. See Isa. xli. 10.

UPPER *room,* Acts i. 13. "They went into an upper room." This was either a room in the temple, or in the house of one of the disciples, where this holy company were accustomed to meet. In Luke xxiv. 53. it is said, that after their return from mount Olivet "they were continually in the temple praising and blessing God:" it is probable therefore, that the upper room, mentioned in this verse, is that apartment of the temple mentioned above. But still it is not certain that this place should be so understood, as we have the fullest proofs that the upper rooms in private houses were used for the purpose of reading the law, and conferring together on religious matters.

UPPERMOST *seats* in the synagogues, Luke xi. 43. The scribes and Pharisees loved to seek public respect and high titles; salutations in the market-place; for they were seldom in their studies; and to be called of men, Rabbi,—eminent teacher, though they had no title to it, either from the excellence or fruit of their teaching. When these marks are found in a man who professes to be a minister of Christ, charity itself will assert, "he is a thief and a robber—he has climbed over the wall of the sheep-fold," or broken it down, in order to get in. See Matt. xxiii. 6. and Mark xii. 38, 39.

UPRIGHT, a correct moral deportment, Job i. 1. "A man—perfect and upright." In Psalm cxii. 4. we are informed, that "to the upright there ariseth light in darkness." When tribulations come, God lifts up the light of his countenance upon him, and causes all occurrences to work together to his good. See Psal. lxiv. 10. and Psalm xi. 7. "Behold the upright," the man who is saved from sin, and filled with the love and image of God, "the end of that man is peace," Psalm xxxvii. 37. Die when he will, or where he may, his end is peace, quietness, and assurance for ever. Upon all accounts uprightness is true wisdom. In the affairs of the world integrity has many advantages over all the artificial modes of dissimulation and deceit; it is much more plain, easy, and secure. The arts of cunning and deceit continually grow weaker and less serviceable to those who practise them; whereas sincerity and uprightness gain strength by use, and tend to encourage the confidence of others, as well as to confirm the reputation of the virtuous, which things are of great advantage in business and the affairs of life. In religious concerns, uprightness is not only the best inward comfort, but it likewise commends us to every man's conscience, and above all is highly pleasing to God. The upright character, the man under the influence of evangelical truth, endeavours to act up to what he knows; he joins charity to piety, good works to faith, and morality to devotion. If injured in his reputation, he looks up to a judge who will vindicate his cause, and appeals to a witness who knows his innocence—if in poverty and trouble, he commits himself to an almighty friend, who will provide for him, and never forsake him—when come to old age, and tired with the vexations of life, devotion opens to him a quiet retreat, and he at last dies in peace, and enjoys perfect felicity in a better world.

UR: ûr. [*Fire, or light.*] A

city of Chaldea, in which the patriarch Abraham resided when the Lord manifested himself unto him, and called him to leave his kindred and his father's house, and go into the land of Canaan, which he promised to bestow upon him for an inheritance. See Gen. xi. 28, 31. Ur appears to have been a city of some considerable note at that time in Chaldea, but its situation is not exactly ascertained by geographers.

UR'-BANE: ûrbâne. [*Civil, courteous, gentle in speech.*] Mentioned by Paul, Rom. xvi. 9.

U'-RI: ûrȳ. [*My light, my fire.*] Father of Bezaleel, of the tribe of Judah, Exod. xxxi. 2.

U-RI'-AH: ûrȳà. [*The fire, or light of the Lord.*] An officer in the army of David, was originally a Hittite, and the husband of Bathsheba. After Bathsheba had committed adultery with David, finding herself pregnant, she sent to inform David of her situation. This involved both of them in the utmost perplexity; and after considering what he should do to conceal their guilt, and avert its consequences, he sent for Uriah from the army, who had now been absent from home a considerable time; hoping that he would indulge himself in all the satisfactions of domestic life, and that by this means their adulterous commerce might remain a secret, and the fatal consequences that were to be apprehended from its being publicly known might be effectually prevented. In this stratagem, however, David did not succeed to his wishes. Uriah returned from the army, and paid his respects to the king, who, after inquiring from him the state of his troops, and the progress of the siege, ordered him down to his own house to wait for his orders; and, as a token of his favour, sent him provisions for the entertainment of himself and family. But instead of going home, Uriah spent the night amongst the guards of the king's palace. When informed of this, David, at their next interview, inquired what prevented him from going down to his house and family, and finding that this brave soldier regarded it as a point of honour or conscience not to indulge himself in feasting or converse with his wife, while the king's troops were encamped in the open fields; and especially hearing him swear by the king's life that he would do no such thing, the monarch was greatly disconcerted in his measures. On a following day, David invited him to his own table, and such are the low and scandalous shifts, to which a consciousness of guilt reduces men, who would otherwise scorn to submit to them, that David purposely procured the intoxication of Uriah, hoping that, when drunk, he would naturally do, what he could not be prevailed upon to do when sober—namely, return to his home, and cohabit with his wife. But drunk or sober, Uriah was the same, and he continued to lodge, as before, with the king's guards. David was now reduced to a state of the utmost perplexity. Every artifice to cover his guilt had hitherto failed, and his thoughts now suggested to him that there remained only one way of averting the discovery which he so much dreaded, and of securing the partner of his crime from the vengeance of her husband, and the punishment of her adultery; and that was, to conceal one sin by committing a greater, and murdering the unhappy husband, to prevent his avenging the infidelity of his wife. The measure was resolved on, and treacherously executed; and, as though he imagined it would be some mitigation of his crime, he committed the murder to another hand, and sent Uriah back to Joab with the following letter. "Set Uriah in the fore front of the hot-

test battle, and retire there from him, that he may be smitten and die." David soon received intelligence from Joab of Uriah's death; and Bathsheba pretended to mourn for him, 2 Sam. xi. xii. See articles *Bathsheba* and *David*.

U'-RI-EL: ûrèèl. [*Light, or fire of God.*] Of Gibeah, was father of Michaiah, wife of Rehoboam, and mother of Abijah, 2 Chron. xiii. 2. (2.) URIEL, son of Tahath, 1 Chron. vi. 24.

URIJAH, an high-priest of the Jews under the reign of Ahaz, who obeyed the orders of that wicked prince in every thing he required, 2 Kings xvi. 10—16.

URIJAH, a prophet of the Lord, was the son of Shemaiah, of the town of Kirjath-jearim, Jer. xxvi. 20, 21. He was cotemporary with Jeremiah, and prophesied the same things that he did respecting Jerusalem and the surrounding country; and his predictions coming to the ears of Jehoiakim, the latter sent his officers to apprehend him and put him to death. But Urijah, anticipating their intentions, fled into Egypt. The king however dispatched messengers after him thither, who brought him back to Jerusalem, where he was put to death by order of the wicked Jehoiakim, ver. 22—24.

U'-RIM: ûrim. Urim and Thummim. [*Light and perfection.*] Among the ancient Hebrews, a certain oracular manner of consulting God, which was done by the high-priest, dressed in his robes, and having on his pectoral, or breast-plate. There have been a variety of opinions respecting the Urim and Thummim, and after all we cannot determine what they were. The use made of them was, to consult God in difficult cases relating to the whole state of Israel, and sometimes in cases relating to the king, the sanhedrim, the general of the army, or some other great personage. See Exod. xxviii. 30. 1 Sam. xxviii. 6. Ezra ii. 63.

USURP authority over the man, 1 Tim. ii. 12. A woman should attempt nothing, either in public or private, that belongs to man in his peculiar function.

USURY, the gain taken for the loan of money or wares. The Jews were allowed to lend money upon usury to strangers, Deut. xxiii. 20. but were prohibited to take usury from their brethren of Israel, at least, if they were poor, Exod. xxii. 25. Lev. xxv. 35—37. From the scriptures speaking against the practice of usury, some have thought it unlawful, Psalm xv. 5. Prov. xxviii. 8. Ezek. xviii. 8. But it is replied, that usury there only means immoderate interest, or oppression, by taking advantage of the indigent circumstances of our neighbour; and that it seems as lawful for a man to receive interest for money, which another takes pain with, improves, but runs the hazard of in trade, as it is to receive rent for our land, which another takes pain with, improves, but runs the hazard of in husbandry.

U'-THAI: ûthâỳ. [*Mine iniquity, time.*] 1 Chron. ix. 4.

UTTERMOST, fully, perfectly, or to the end, Hebrews vii. 25. "Wherefore he is able to save them to the uttermost that come unto God by him." He is able to save from the power, guilt, nature, and punishment, of sin; to the uttermost—to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances. The redemption which is in Jesus is complete; it provides not merely for the justification of repenting sinners, but also for their regeneration and sanctification by means of the word and Spirit of God. The Holy Spirit, by enlightening the mind in the knowledge of

the truth as it is in Jesus, and by discovering its evidence, suitableness, and excellency, brings the will and affections under the prevailing influence of its motives, and so sanctifies the soul by means of that truth, which gives peace and hope towards God, removes the enmity, and reconciles the heart to his true character, and excites supreme love to him. Thus the heart is purified by faith, and faith working by love is the new creature. See John xvii. 17. Acts xv. 9. Gal. v. 6. chap. vi. 15. Thus men are born again of the Spirit, John iii. 5. and saved to the uttermost; and thus grace reigns through righteousness unto eternal life by Jesus Christ our Lord, "who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30.

UZ: ŭzz. [*Counsel, words, or fastened to.*] The eldest son of Amram, and grandson of Shem, Gen. x. 23. Moses says nothing of the genealogy of Uz, or of his posterity. He is said by some to have peopled Cœlosyria, and is supposed to have been the founder of Damascus.

Uz, a district of Arabia, to which country we are informed the patriarch Job belonged, Job i. 1.

U-ZA'-I: ŭzā'ў. [*Then, or he.*] Neh. iii. 25.

U'-ZAL: ŭzăl. [*Wandering, sailing, distilling from the head.*] Gen. x. 27.

UZ'-ZAH: ŭzzà. [*Strength, a goat.*] The son of Abinadab, lost his life for his temerity in putting forth his hand to support the ark of God, which seemed to be in danger of falling, 2 Sam. vi. 3—6. See Numb. iv. 15—20.

UZ'-ZEN-SHE'-RAH: ŭzzĕn-shă-rà. [*Ear of the flesh, or the ear of him that remains.*] 1 Chron. vii. 24. A city of the tribe of Ephraim.

UZ'-ZI: ŭzzў. [*My strength, my goat, my kid.*] The son of Bukki, 1 Chron. vi. 5.

UZ-ZI'-AH: ŭzzў'à. [*The strength of the Lord.*] The son of Uriel, 1 Chron. vi. 24.

UZ-ZI'-EL: ŭzzĭ'ĕl. [Same as the former.] 1 Chron. vii. 7. A Levite, and chief of the family of the Uzzielites, Numb. iii. 27.

V

hât, hâte, hâll—bêt, bêar, bêer—fit, fight, field—nôt, nôte, nôose—bût, bûsh, blûe—lovely, lŷe.

VAGABOND, a wanderer, one who has no settled place of abode. "Vagabond shalt thou be in the earth," Gen. iv. 12. Thou shalt be expelled from the presence of God, and from thy family connexions, and shalt have no fixed secure residence in any place. See Acts xix. 13. and Psalm cix. 10.

VAIL, a kind of curtain, intended to screen from public view. Rebecca "took a vail and covered herself," when she was about to be first introduced to the presence of Isaac, Gen. xxiv. 65. It was considered to be a token of modesty, 1 Cor. xi. 3—10. Moses made a vail of blue, purple, and scarlet, for the purpose of separating the most holy place from the sanctuary, Exod. xxi. 31—33. This was a highly significant emblem or type; for it represented the human nature of Christ, or, as the apostle expressly calls it, "his flesh," whereby he hath consecrated for us "a new and living way into the holiest of all, in virtue of the blood which he shed to make atonement for sin," Heb. x. 19, 20. It also signified the separation between Jews and Gentiles, which is now removed by the death of Christ, Eph. ii. 14. and when he yielded up his spirit into the hands of his heavenly Father, and cried out, "It is finished," the vail of the temple was rent asunder from the top to the bottom, Matt. xxvii. 51. to show that the middle wall of partition which had hitherto separated Jews and Gentiles no longer existed. The prophet Isaiah speaks of a vail of ignorance cast over the human mind, which was to be done away by the preaching of the gospel, Isa. xxv. 6—8. And Paul mentions a vail as remaining upon the hearts of the unbelieving Jews, the effect of which was such that, in reading the scriptures of the Old Testament, they could not perceive that typical institution to be abolished by the death of Christ—for "even unto this day," says he, "when Moses is read, the vail is upon their hearts; nevertheless, when their heart shall turn to the Lord, the vail shall be taken away," 2 Cor. iii. 13—16. John ix. 39.

VAIN and VANITY are terms frequently used in scripture. Job calls the days of his affliction "months of vanity;" that is, empty of solid joy, peace, or comfort, Job vii. 3. And in Psalm ii. 1. "Why do the people imagine a vain thing?" that is, empty without reason or success. There is nothing so much blended in human nature, and wrought into our constitution, as vanity; it appears under a multitude of disguises, and breaks out into ten thousand differ-

ent symptoms. Every one feels it in himself, and yet wonders to see so much of it in his neighbour. Man is a sinful and ignorant being; were he not a sinful creature, he would not be subject to a passion which arises from the deep depravity of his heart; and were he not an ignorant creature, he would see that he hath nothing to be vain of. Deceitful men and liars are called "vain men," and lies are called "vanity," Psalm iv. 2. "How long will ye love vanity, and seek after leasing?" And in 2 Kings xviii. 20. "They are but vain words:" thy words come not from thy heart; thou speakest against thy knowledge. Vain is often put for false, Exodus xx. 7. "Thou shalt not take the name of the Lord thy God in vain." Thou shalt not swear to confirm a thing that is false; thou shalt not appeal to the Lord as a witness of thy lies; or, thou shalt not take uselessly, needlessly, and without very good and substantial reasons, the name of God to witness what thou affirmest. All worldly things are but vanity, Eccl. i. 2.

"O vain, deluding world! whose largest gifts
Thine emptiness betray, like painted clouds,
Or wat'ry bubbles: as the vapour flies,
Dispersed by lightest blast, so fleet thy joys,
And leave no trace behind. This serious truth
The royal preacher loud proclaims, convinced
By sad experience; with sighs repeats
The mournful theme, that nothing here below
Can solid comfort yield: 'tis all a scene
Of vanity, beyond the power of words
To express, or thought conceive."

And "the creature was made subject to vanity," to disorders and destruction, Rom. viii. 20. Man also, as to his continuance in the world, is "like vanity," he is like a vapour or breath, which is gone in an instant. All our wanderings tend towards the grave. The anxieties and solicitude, the hopes and fears, the disappointments and successes, which alternately occupy and agitate the mind, at length come to one issue, and all-conquering death settles the account. A death-bed figure is certainly the most humbling sight in the world; to set in so dark a cloud, and to go off with languor, groans, and convulsions, is a great rebuke to human pride; the time of flourishing pride then will soon be over with every one, and our little greatness will be lost and forgot in eternity. The affecting and minute description of old age, Eccl. xii. 1—8. concludes with—all—all is vanity!

——"The human race
Drop like autumnal leaves, by spring reviv'd:
One generation from the stage of life
Withdrawn, another comes, and thus makes room
For that which follows. Mightiest realms decay,
Sink by degrees; and, lo! new form'd estates
Rise from their ruins. E'en the earth itself,
Sole object of our hopes and fears,
Shall have its period, though to man unknown."

VALE and VALLEY. The vale of Siddim, memorable for the overthrow of Chedorlaomer and his confederate kings, Gen. xiv. 2—10. In this vale stood the cities of Sodom and Gomorrah, which were afterwards destroyed by fire from heaven, on which account this vale is also termed the salt sea, verse 3. The valley of Shaveh, or the king's dale, Gen. xiv. 17. 2 Sam. xviii. 18. Here Melchisedek, king of Salem, met the victorious Abraham after the defeat of the confederate kings, Genesis xiv. 18. The vale of Salt is supposed to have been in the land of Edom, east of the Dead Sea, between Tadmor and Bozrah, 2 Sam. viii. 13. 2 Kings xiv. 7. The valley of Mamre, Gen. xiii. 18. See *Mamre*. The valley of the Rephaim, or the giant's valley, Josh. xv. 8. xviii. 16. See *Rephaim*. Three miles from Bethlehem, on the road to Jaffa, lies the vale of Elah, renowned as the field of victory gained by the youthful David over the uncircumcised champion of the Philistines, who defied the armies of the living God, 1 Sam. xvii. 2, 3. See *Elah*. The valley of Hinnom, 2 Kings xxiii. 10. 2

Chron. xxviii. 3. See *Hinnom*. The valley of Jehoshaphat, Joel iii. 2. See *Jehoshaphat*. "The clods of the valley shall be sweet unto him," Job xxi. 33. Some suppose there is an allusion here to the Asiatic mode of interment for princes, saints, and nobles: a well-watered valley was chose for the tomb, where a perpetual spring might be secured. This was intended to be the emblem of a resurrection, or of a future life. And to conceal as much as possible the disgrace of putrefying in the grave.

VA-NI'-AH: vånyå. [*Nourishment of the Lord, the weapons of the Lord.*] Ezra x. 36.

VAPOUR, a watery exhalation, raised up by heat into the atmosphere, Job xxxvi. 27. Psalm cxxxv. 7. Human life is compared to a vapour, James iv. 14. because it is fleeting, uncertain, and unobscured with various trials and afflictions. Compare Psalm cii. 11. 1 Chron. xxix. 15.

VARIABLENESS, subject to change, James i. 17. "With God there is no variableness, neither shadow of turning."

VARIANCE, contention, where the principle of hatred proceeds to open acts; hence contests, altercations, law-suits, and disputes in general, Gal. v. 20.

VASH'-NI: våshnÿ. [*Second, changed.*] The eldest son of Samuel, 1 Chron. vi. 28.

VASH'-TI: våshtÿ. [*Drinking, doubling, a thread.*] The discarded queen of Ahasuerus, Esth. i. 12.

VAUNTETH not itself, 1 Cor. xiii. 4. Charity does not act rashly, or insolently; or, according to some, it does not desire to be noticed or applauded; but wishes that God may be all in all.

VEHEMENTLY, furiously, Luke xi. 53.

VENGEANCE, just punishment, 2 Thess. i. 8. "Taking vengeance on them that know not God;" inflicting just punishment on them. Infernal punishments, which are to be inflicted upon the wicked after death, consist chiefly, (1.) in what they will lose, and that not only time, opportunities, and means of grace, which will then be lost for ever, but in the language of the scripture, Luke xiii. 28. they will see Abraham, Isaac, and Jacob, in the kingdom of God, and themselves thrust out. Thus like Dives they will see as it were all the saints in heaven, and the door shut against them. O how wretched to be banished from God, heaven, and all that is good and happy! This is the negative misery of those who suffer this vengeance; but perhaps, (2.) The punishment of sense, which is the positive misery of the wicked, is still worse: this consists in bearing for ever the wrath of God, the tortures of conscience, the company and reproaches of Satan, and the most abandoned characters that ever lived, together with the unmortified evil desires, and the enmity of the heart against God. "The wicked shall be turned into hell, and all the nations that forget God." Psalm ix. 17. "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." "And these shall go away into everlasting punishment, but the righteous into life eternal," Matt. xxv. 41, 46. "And in hell he lift up his eyes, being in torment." Luke xvi. 23. "And the angels which kept not their first estate—he hath reserved in everlasting chains under darkness, to the judgment of the great day." Jude, verse 6. "God spared not the angels that sinned, but cast them down to hell." 2 Peter ii. 4. See also Mark ix. 43—48. There is—

"A dungeon horrible on all sides round
As one great furnace flam'd, yet from these flames
No light, but rather darkness visible
Serves only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed

With ever burning sulphur unconsum'd:
Such place eternal justice hath prepar'd
For those rebellious; here their prison ordain'd
In utter darkness, and their portion set
As far remov'd from God, and light of heav'n,
As from the centre thrice to th' utmost pole."
Paradise Lost, l. 60.

VERILY is a note of affirmation, 2 Kings iv. 14. of confidence and assurance, Psalm xxxvii. 3. of asseveration, lxxiii. 13. of the greatest certainty, John iii. 3.

VERITY, truth, 1 Tim. ii. 7. "In faith and verity," i. e. faithfully and truly: preaching the truth, the whole truth, and nothing but the truth; and this fervently, affectionately, and perseveringly. Verity is the model and standard of true religion in the mind.---That doctrines, whether true or false, if really believed, become principles of action; that they are a mould into which the mind is cast, and from which it receives its impression, is evident both from scripture and experience. An observant eye will easily perceive a spirit which attaches to different species of religion; and which, over and above the diversities arising from natural temper, will manifest itself in their respective followers. Paganism, Mahometanism, Deism, apostate-judaism, and various systems which have appeared under the name of Christianity, have each discovered a spirit of their own. Thus also it was from the beginning. Those who received "another doctrine," received with it "another spirit:" and hence we read of "the spirit of truth, and the spirit of error." He that had the one is said to be of "God," and he that had the other "not of God." 2 Cor. xi. 4. 1 John iv. 6. Revealed truth is represented as "a form of doctrine into which believers are delivered," Rom. iv. 17. As a melted substance cast into a mould receives its form from it, and every line in the one corresponds with that of the other, so true religion in the soul accords with true religion in the scriptures. "The works of his hands are *verity* and judgment; all his commandments are sure," Psalm cxi. 7. In all God's dispensations towards his faithful servants, and towards his impenitent adversaries, we admire and adore his verity in the performance of his promises to the former, and his justice in executing his vengeance on the latter. Thus the time of fulfilling his promise to Abraham came not till the iniquity of the Amorites was full. The case is the same as to the coming of Christ, the subversion of paganism, the deaths of persecutors, the rise and fall of nations, the conversion or excision of individuals, and every other instance of mercy or judgment.

VERMILION, a lively, deep, red colour, Jer. xxii. 14. Ezek. xxiii. 14.

VESSEL: the impotence of those who presume to oppose Messiah is compared to a potter's vessel, Psalm ii. 9. which must fly to pieces at the first stroke of his iron rod. The power of the Redeemer will be manifested in all, by the destruction either of sin or the sinner. The hearts which now yield to the impressions of his Spirit are broken only in order to be formed anew, and to become "vessels of honour," fitted for the "Master's use," 2 Tim. ii. 21. Those who continue stubborn and hardened must be dashed to pieces by the stroke of his eternal vengeance. Pharaoh and the Egyptians were vessels of wrath, persons deeply guilty before God; and, by their obstinate refusal of his grace, and abuse of his goodness, they had fitted themselves for that destruction which the vindictive justice of God inflicted, Rom. ix. 22. He had endured their obstinate rebellion with much long-suffering, as the history in Exodus sufficiently shows; and the Jews in St. Paul's time had sinned after the similitude

of the Egyptians, hardening their hearts, and abasing his goodness, so that they became ripe for punishment. They would not have the Gentiles admitted into the church of God; but contradicted and blasphemed, and rejected the Lord that bought them. See Rom. ix. 33. x. 3. The light and salvation of God in the souls of men is a heavenly treasure in very frail "earthen vessels," 2 Cor. iv. 7. compare chap. v. 1. 1 Cor. ii. 5. The apostle Paul was a chosen vessel to bear the name of Christ among the Gentiles, and kings, and people of Israel, Acts ix. 15. The husband is to give "honour unto the wife, as—the weaker vessel," 1 Peter iii. 7. Being more delicately, and consequently more slenderly constructed. The female has what the man wants, beauty and delicacy. The male has what the female wants, courage and strength. The one is as good in its place as the other; and by these things God has made such an equality between the man and the woman, that there is properly very little superiority on either side. Being heirs together of the grace of life, it is necessary that they should live together in such a manner, as to prevent all family contentions, or any thing which would prevent them from uniting daily in family and social prayer.

VESTMENTS for all the worshippers of Baal, 2 Kings xi. 22. The priests of Baal had their robes, as well as the priests of the Lord; but the garments were such that one should be easily distinguished from the other. See articles *Ephod, Garment, Robes.*

VESTRY signifies, properly, the place where the sacerdotal robes and pontifical ornaments were kept, 2 Kings xi. 22.

VEX, to oppress, Exod. xxii. 21. made to tremble, Psalm vi. 2. "To vex certain of the church," Acts xii. 1. That is, to destroy its chief ornaments and supports. "And vexed his Holy Spirit," Isa. lxiii. 10. compare with Psalm lxxviii. 40. Acts vii. 51. Eph. iv. 30. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," Isa xi. 13. They shall be at agreement together, who formerly disagreed. See Isa. vii. 1, 2. ix. 21. Luke ix. 52, 53. John iv. 9. which compare with Jer. iii. 18. Ezek. xxxvii. 16, 22. Eph. ii. 14, 15.

VIALS full of odours, Rev. v. 8. which are the prayers of the saints, chap. viii. 4. Psalm xl. 3. cxli. 2. "Pour out the vials of the wrath of God," Rev. xvi. 1. Execute vengeance upon transgressors. See chap. xiv. 10. and xv. 7.

VICTORY is put for the complete triumph of the gospel over Jewish opposition, and Gentile impiety, Matt. xii. 20. The mild and gentle means pointed out in the Christian religion will be continued in operation, till the whole world is Christianized, and the universe filled with the glory of God. "This is the victory which overcometh the world, even our faith," 1 John v. 4. The power of faith in enabling men to overcome the temptations laid in their way, by the things of the world, and by the wicked men of the world, is finely illustrated by examples, in the eleventh chapter of the Epistle to the Hebrews. Believers obtain a complete and everlasting victory over sin, Satan, death, the grave, and hell, by the death and resurrection of Jesus Christ. See Isa. xxv. 8. 1 Cor. xv. 54.

VIGILANT, watchful, 1 Tim. iii. 2. "A bishop—must be—vigilant;" i. e. in watching over, and for the church of Christ. "Be vigilant," 1 Peter v. 8. Be always watchful; never be off your guard; your enemies are alert, they are never off theirs. A believer's watchfulness is somewhat like that of a soldier on guard. A centinel posted on the

walls, when he discovers an hostile party advancing, does not attempt to make head against them himself, but informs his commanding officer of the enemy's approach, and leaves him to take the proper measures to repel the foe; so the Christian does not attempt to fight temptations in his own strength, his watchfulness lies in observing its approach, and in telling God of it by prayer.

VILE, corruptible, Phil. iii. 21. hateful, 1 Sam. iii. 13. inward defilement, Job xl. 4. wicked, Psalm xv. 4. Isa. xxxii. 5, 6. Rom. i. 26. poor, James ii. 2.

VINE, a plant or shrub, of which the grape is the fruit, and produces the wine, Gen. xlix. 11. The church of Israel is compared to a vine which God brought out of Egypt and planted in Palestine, a goodly soil, Psalm lxxx. 8—16. Isa. v. 1—7. Jer. ii. 21. Ezek. xvii. 5, 6. Hos. x. 1. Joel i. 7. Deut. xxxii. 32, 33. Matt. xx. 1. xxi. 33. Mark xii. 1. The vine was brought out of Egypt that it might be planted in a more favourable soil. The Israelites were established in Canaan, where they might grow, and flourish, and worship the true God. When God had cast out the heathen, he caused the land to be divided by lot to the different tribes. By the especial manifestations of his kind providence God supported and protected his people; and by various religious ordinances, and civil institutions, he settled them in the land; and, by the ministry of priests and prophets, did every thing needful to make them morally fruitful. But instead of bringing forth good fruit, they produced only "wild grapes." The union of Jesus Christ with his followers is also set forth by the similitude of a vine and its branches, John xv. 1—11.

VINEGAR, that acid prepared by a second fermentation from vegetable juices, in which the spirit, the result of the first fermentation, is evaporated, leaving behind the fixed saline parts. Used to be eaten with bread, Ruth ii. 14. was the drink of the Roman soldiers, mixed with water, and called *Posca;* though some supposed it to have been a small wine mixed with water. The Nazarites were forbid the use of vinegar, Num. vi. 3. because coming from wine. It is thought that the vinegar which the Roman soldiers offered to our Saviour at his crucifixion, was the vinegar they made use of for their own drinking, Matt. xxvii. 48. See Psalm lxix. 21. Mark xv. 36. Luke xxiii. 36. John xix. 29.

VINEYARDS. The Jews planted their vineyards most commonly on the south side of a hill or mountain, the stones being gathered out, and the space hedged round with thorns, or walled, Isa. v. 1—6. compared with Psalm lxxx. and Matt. xxi. 33. A good vineyard consisted of a thousand vines, and produced a rent of a thousand silverlings, or shekels of silver, Isa. vii. 23. It required two hundred more to pay the dressers, Song viii. 11, 12. In these the keepers and vine-dressers laboured, digging, planting, pruning, and propping the vines: and gathering the grapes, and making wine. This was a laborious task, and sometimes reckoned a base one, 2 Kings xxv. 12. Some of the best vineyards were at En-gedi, or perhaps at Baal-hamon, which might not be far distant, and at Sibmah, Song i. 14. viii. 11. Isa. xvi. 9. Vines were also trained upon the walls of the houses, Psalm cxxviii. 3. The vines with the tender grapes gave a good smell early in the spring, Song ii. 13. as we learn also from Isa. xviii. 5.

VINTAGE. The vintage followed the wheat-harvest and the threshing, Lev. xxviii. 5. Amos ix. 13. about June or July, when clusters of the grapes were gathered with a

sickle, and put into baskets, Jer. vi. 9. carried and thrown into the wine-vat, or wine-press, where they were probably first trodden by men, and then pressed, Rev. xiv. 18—20. It is mentioned, as a mark of the great work and power of Messiah, "I have trodden the" figurative "wine-press alone; and of the people there was none with me," Isa. lxiii. 3. See Rev. xix. 15. The vintage was a season of great mirth. Of the juice of the squeezed grapes were formed wine and vinegar.

VIOL, a stringed musical instrument, Isa. v. 12. Amos v. 23.

VIOLENCE, put for great sins, Gen. vi. 11. Psalm xi. 5. lv. 9. lxxii. 14. lxxiii. 6. the fury of an enemy, Jer. vi. 7. xx. 8. the punishment of oppressors, Prov. xiii. 2. persevering earnestness and zeal, in seizing the proffered mercy of the gospel, Matt. xi. 12. "The kingdom of heaven suffereth violence, and the violent take it by force." He who will get possession of the kingdom of righteousness, peace, and spiritual joy, must be in earnest. If a man be not absolutely determined to give up his sins and evil companions, and have his soul saved at all hazards, and at every expence, he will surely perish.

VIPERS, put for the children of the wicked one, Matt. iii. 7. xii. 34. See art. *Asp*.

VIRGIN, in modern style, denotes a female unacquainted with the other sex; but in scripture, the word is used to denote males as well as females. See 1 Cor. vii. 25, 26, 36. Rev. xiv. 4. When our Lord would impress upon the minds of his disciples, on the one hand, the folly and danger of having a form of godliness without the power, and on the other, the blessedness which is the peculiar privilege of those that live daily by the faith of the Son of God, he illustrates it by the parable of ten virgins, who took their lamps and went forth to meet the bridegroom, five of whom were wise, and five were foolish. The latter took their lamps, but took no oil with them, while the wise took oil in their vessels with their lamps, Matt. xxv. 1—13.

It was a custom among the ancient Greeks to conduct the married couple home with torches or lamps. Thus Homer describes a marriage procession:—

"The sacred pomp and genial feast delight,
And solemn dance, and hymeneal rite;
Along the street the new-made brides are led,
With torches flaming, to the nuptial bed:
The youthful dancers in a circle bound
To the soft flute and citheru's silver sound;
Through the fair streets the matrons in a row
Stand in their porches, and enjoy the show."

A like custom is still observed among the pagan East Indians; "for, on the day of their marriage, the husband and wife, being both in the same palanquin, go out between seven and eight o'clock at night, accompanied with their kindred and friends: the trumpets and drums go before them, and they are lighted by a multitude of massals, which are a kind of flambeaux. The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin."—*Agreement of Customs between East Indians and Jews*, art. xvii. p. 68. The Roman ladies were led home to their husbands houses in the evening by the light of torches.—*Kennet's Roman Antiquities*, part ii. b. c. 9. These circumstances strongly illustrate the parable of the ten virgins, especially where it is said that "they went out to meet the bridegroom with their lamps.—*Oriental Customs*, No. 418.

VIRTUE, in the common accep-

tation of the term, stands opposed to vice, in which sense it is observed in Phil. iv. 8. but it is sometimes used in scripture to denote boldness in the faith, or courage in making the Christian profession. See 2 Pet. i. 5. A man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world. He is rich without oppression or dishonesty, charitable without ostentation, humble without meanness, courteous without deceit, and liberal without imprudence. Christian

"Virtue is amiable, mild, serene,
Without all beauty, and all peace within."

"Virtue," says Dr. Blair, "is the universal charm; even its shadow is courted when the substance is wanting; it must be formed by daily and repeated exertion to make it vigorous; great events give scope to great virtues, but the tenor of human life is composed of small occurrences, within the round of which virtue is to be exercised. In the usual course of human affairs it will be found, that a plain understanding joined with virtue contributes more to happiness and prosperity than the brightest parts without integrity. Virtue is connected with eminence in every art, business, and public station; it gives vigour to every mind, and adds weight to every character, for by whatever means we may at first attract attention, yet we cannot hold the esteem of respectable persons long without virtue."

The pleasures of virtue are calm and natural, flowing from the exercise of kind affections; they are not only pleasing in the prospect, but in the present feeling; they never satiate or lose the relish; nay, rather the admiration of virtue grows stronger every day, and not only is the desire, but the enjoyment heightened by every other new gratification; and unlike to most others it is increased (not diminished) by sympathy and communications; in fine, the real satisfactions of virtue may be purchased without a bribe, and possessed by the poor as well as the rich; they can also bear the strictest review, do not change with circumstances, nor grow old with time; force cannot rob, nor fraud cheat us of them; and to crown all, instead of abating, they enhance every other innocent pleasure. Virtue is the greatest ornament, and good sense the best equipage; those who wish to be esteemed must learn to be truly virtuous. Motives to virtue, see Phil. iv. 8. 1 Pet. ii. 9. 1 Cor. vi. 20. Titus ii. 14. 1 Cor. x. 31. Eph. iv. 1—3. In Mark v. 30. virtue is put for power—"Jesus knowing that virtue was gone out of him."

VISION, primarily denotes the act of seeing; but when the term is used in scripture to denote the way wherein God manifested his mind and will to the prophets, it denotes "a supernatural appearance," Acts ix. 10, 12. chap. xvi. 9. and xxvi. 19. 2 Cor. xii. 1. Denotes the revelation itself, Isaiah i. 1. Valley of vision, Isa. xxii. 1. is said to denote Jerusalem, because encompassed with high mountains, and favoured with many visions or revelations; or because the temple was built on Mount Moriah, signifying the mountain of vision.

VISIT, to take a review of, Jer. xxiii. 2. God visits persons both in mercy and in wrath, Gen. xxi. 1. Exod. xxxii. 34. "I will visit their sin:" I will not destroy them, but they shall not enter into the promised land. They shall wander in the wilderness, till the present generation become extinct. "Visiting the iniquity of the fathers upon the children," Exod. xx. 5. This necessarily implies—if the children walk in the steps of their fathers. For no man can be condemned by divine justice for a crime of which he was

never guilty, see Ezek. xviii. Idolatry is, however, particularly intended; and visiting sins of this kind refers principally to national judgments. By withdrawing the divine protection, the idolatrous Israelites were delivered up into the hands of their enemies, from whom the gods in whom they trusted could not deliver them.

VOCATION, or calling, Eph. iv. 1. This took in their Christian profession, with all the doctrines, precepts, privileges, and duties of the Christian religion.

VOICE, a sound emitted by man or beast, Gen. xxvii. 22. The festivity of a wedding, and the expressions of joy which are uttered on such occasions, Jer. vii. 34. "Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride." The same expression also occurs in Jer. xvi. 9. xxv. 10. xxxiii. 11. and John iii. 29. Speaking with a faint voice, denotes the being in a weak and low condition, Isa. xxix. 4. To hear, or hearken to any one's voice, is to obey him, Exod. xv. 26. "If thou wilt diligently hearken to the voice of the Lord thy God, I will put none of these diseases upon thee, which I have brought upon the Egyptians." Our Saviour says, that "his sheep hear his voice, and follow him;" i.e. they obey him, they depend upon his ministry, and imitate his example, John x. 27. In this manner he also described his subjects to Pilate, "Every one that is of the truth heareth my voice," John xviii. 37. By his voice we are no doubt to understand his word, for in that he now speaketh to us from heaven; and that word his sheep hear, in the gospel of salvation proclaiming peace to them that are afar off through the blood of his cross, who was delivered for the offences, and raised again for the justification of the ungodly. The voice of his atoning blood sounds sweetly in their ears. His dying, as held forth in the word of reconciliation, draws all men unto him. They also hear it in his free, gracious, and universal calls and invitations to believe in and come unto him for rest, and a full and free salvation, Matthew xi. 28, 29, 30. John vii. 37. In his threatenings, both against those who believe not, Mark xvi. 16. and those who draw back, Heb. x. 38. which are intended to keep them from carnal security and self-confidence, and stimulate them to hold fast the grace of his kingdom, whereby they may serve him with reverence and godly fear, Heb. xii. 28. And they hear his voice, in his promises of salvation to him that believeth, Mark xvi. 16. To hear this voice of Christ, is—to understand and believe what he says. So he says his sheep "know his voice." They have another kind of discerning of his voice than that of which natural men are capable; "for the natural man cannot know the things of the Spirit of God, because they are spiritually discerned." But they understand his meaning, having heard him, and been taught by him as the truth is in Jesus. They believe his voice, and they distinguish his voice from the voice of all strangers. "The sheep follow him, for they know his voice; and a stranger will they not follow, but will flee from him, for they know not the voice of strangers," John x. 4, 5. The voice of the Lord. See article *Thunder*.

VOID, empty, Gen. i. 2. destitute, Deut. xxxii. 28. Prov. vii. 7. free from, Acts xxiv. 16. "A conscience void of offence toward God"—in entertaining no opinion contrary to his truth, and in offering no worship contrary to his dignity, purity, and excellence. "Toward men"

—in doing nothing to them that I would not, on a change of circumstances, they should do to me; and in withholding nothing by which I might comfort and serve them.

VOLUME of the book, Heb. x. 7. Anciently, books were written on skins, and rolled up. See art. *Book* and *Roll.*

VOPH'-SI: vŏfsȳ. [*A fragment, diminished, or broken.*] Numb. xiii. 14.

VOW, a solemn and religious promise or oath. See *Oath.* It is more particularly taken for a solemn promise made to God, in which we bind ourselves to do or forbear somewhat for the promoting of his glory. Under the Old Testament dispensations, vows were very common, Gen. xxviii. 20. Lev. vii. 16. xxvii. 2. Judg. xi. 39. 1 Sam. i. 11. The performance of solemn vows is strictly enjoined in scripture, Eccl. v. 4. Deut. xxiii. 21. Psalm xxii. 25. lxvi. 13. Some vows are of evil things, and to an evil end; such vows ought neither to be made nor kept: of this kind was the vow or curse which the Jews bound themselves under, who conspired to murder Paul, Acts xxiii. 12. See article *Jephthah, Nazarite.*

VOYAGE, Acts xxvii. 10. "This voyage will be with hurt." Saint Paul might either have had this intimation from the Spirit of God, or from his own knowledge of the state of this sea, after the autumnal equinox; and therefore gave the seamen this prudent warning.

"Bound on a voyage of awful length,
And dangers little known,
A stranger to superior strength,
Man vainly trusts his own.
But ours alone can ne'er prevail,
To reach the distant coast,
The breath of heav'n must swell the sail,
Or all the toil is lost."—*Cowper.*

VULTURE, a bird of prey, declared unclean by the law of Moses, Lev. xi. 14. The characteristics of the vulture are as follow. There are four toes on each foot, and of these, three are placed forwards; the neck is long, and almost bare of feathers; the legs are covered with feathers down to the feet, and under the throat there is a space covered with hairs instead of feathers. Job refers to the well-known keenness of perception and strength of vision for which this bird is so remarkable, "There is a path which the vulture's eye hath not seen," Job xxviii. 7. See Isa. xxxiv. 15.

W

hât, hâte, hâll—bèt, bêar, bèer—fit, fight, field—nôt, nôte, nòose—bût, bûsh, blûe—lovelў, lўe.

WAFER, a thin cake used in the consecration of the priests, and in various offerings, Exod. xxix. 2,23. Lev. ii. 4. vii. 12. Num. vi. 15.

WAGES, put for the second death, everlasting perdition, Rom. vi. 23. "The wages of sin is death;" every sinner earns this, by long, sore, and painful service. A sinner goes to hell, because he deserves it; a righteous man goes to heaven, because Christ died for him, and communicated that grace by which his sin is pardoned, and his soul made holy. See *Reward.*

WAIT signifies to serve, Numb. viii. 24. Acts x. 7. 1 Cor. ix. 13. to depend, Psalm civ. 27. "These wait all upon thee;" i. e. every kind of aquatic animals have their meat from God. "The eyes of all wait upon thee," Psalm cxlv. 15. The young of all animals look up to their parents for food; and God is here represented as the universal Father, providing food for every living creature. See Ps. cxxxvi. 25. and cxlvii. 9. To look for, Gal. v. 5. "Wait for the hope of righteousness;" that is, through the operation of the Holy Ghost expect that which is the object of our hope—the glory of God. But as this glory is necessarily future, it is to be waited for; this waiting however, in a true believer, is not only a blessed expectation, but also a continual anticipation of it; he is every day receiving foretastes of that glory, the fulness of which he expects after death. See Rom. viii. 24, 25. 2 Tim. iv. 8. Hab. ii. 3. 1 Thess. i. 10.

WAKE. See article *Awake.*

WALK is often put for conversation, or manner of life, Rom vi. 4. Eph. iv. 1, 17. "To walk in darkness," 1 John i. 6, 7. is to live in a course of ignorance, error, and sin; and "to walk in the light" is to live in the ways of truth and holiness. "To walk by faith," 2 Cor. v. 7. to rely upon Christ for salvation, and to live in the firm belief that the promises of the word will be fulfilled and accomplished. "To walk through the fire," Isaiah xliii. 2. to be exercised with many afflictions. "To walk after the flesh," Rom. viii. 1. to be guided by the sensual appetite, and the principles or dictates of corrupt nature. See 2 Cor. x. 3. "To walk with God," Gen. v. 24. to live in sweet communion with God, having a lively sense of his presence, and endeavouring above all things to please him, and to be approved and accepted of him. "To walk after the Spirit," Romans viii. 1. to be led and guided by his counsels and motions, to regulate and order our whole conversation according to the rule and direction of God's word

and Spirit. He who not only professes to have known Christ, but also that he has communion with him, and abides in his favour, should prove the truth of his profession, by "walking as Christ walked;" living a life of devotion and obedience to God, and of benevolence and beneficence to his neighbour, 1 John ii. 6. Thus Christ walked; and he has left us an example that we should follow his steps. See Matt. xi. 29. John xiii. 15. 1 Peter ii. 21. Put for watchfulness and protection, Lev. xxvi. 12. "I will walk among you, and will be your God."

WALL, a place built for a boundary or defence, Numb. xxii. 24. Josh. ii. 15. The Lord tells the prophet Jeremiah, i. 18. xv. 20. that he will make him as a wall of brass, to withstand the disorders of the house of Israel. Paul calls the high-priest Ananias, Acts xxiii. 3. a whited wall, intending to show his hypocrisy. Elsewhere, Eph. ii. 14. he says, that Jesus Christ by his death has broke down the partition wall that separated us from God: or, rather, that he has taken away the wall that separated the Jew and the Gentile; so that these two people, when converted to Jesus Christ, may make but one people. The ancients used to hang up their bucklers upon the walls of the cities; and upon any alarm they were taken down. "Swelling out in a high wall," Isa. xxx. 13. The buildings of Asia generally consist of little better than what we call mud-walls. Compare Psalm lxii. 3. "As a bowing wall—a tottering fence." Ye are just ready to fall upon others, and destroy them; and in that fall yourselves shall be destroyed. Put for stability and safety, Zech. ii. 5. "I will be unto her as a wall of fire round about;" that is, I will defend her from all enemies without, by my angels, as so many flames of fire surrounding her.

WANDER in the wilderness, Job xii. 24. a plain allusion to the journeyings of the Israelites in the deserts of Arabia, on their way to the promised land. A departure from God was the cause of their wandering for the space of nearly forty years. "Let me not wander from thy commandments," Psalm cxix. 10. See verses 64, 108, 125. also Psalm xxv. 4. "Thou tellest my wanderings," Psal. lvi. 8. Thou seest how often I am obliged to shift the place of my retreat. I am hunted every where; but thou numberest all my hiding places, and seest how often I am in danger of losing my life.

WANT, put for extreme wretchedness, Job xxx. 3. Prov. xiii. 25. Amos iv. 6. Luke xv. 14. "There is no want to them that fear him," Psalm xxxiv. 9. He who fears God loves him; and he who loves God obeys him; and to him who fears, loves, and obeys God, there can be no want of things essential to his happiness, whether spiritual or temporal, for this life, or for that which is to come. All the wants, the pleasures, and the conveniences of life, lie in a narrow compass, but it is the depraved disposition of mankind to be straining after those who have got the start of them in wealth or honour, and this is one reason why they are always discontented.

WANTONNESS, lasciviousness, carnal lusts, Rom. xiii. 13. 2 Pet. ii. 18.

WAR, and WARFARE, are terms which, besides their literal acceptation, are frequently employed in the New Testament to denote the Christian life, or that spiritual conflict in which the believer is called daily to engage, with the world, with his own depraved propensities, and with the powers of darkness, denominated by the apostle Paul "spiritual wickedness in high places," Eph. vi. 12. 1 Tim. i. 18. 2 Cor. x. 4. 2 Tim. ii. 4. 1 Pet. ii. 11. Rom. vii. 23. "We wrestle not (merely)

against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And the same inspired writer describes the weapons of the Christian warfare, in the following words: "Take unto you the whole armour of God, that ye may be able to stand in the evil day—having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: above all taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God—praying always with all prayer and supplication." This he denominates "the armour of God," thereby intimating that it is of divine workmanship, and is actually bestowed on the Christian soldier—that it is suited to defend the mind of the believer against all the temptations with which his enemies may attack him; and that it is well adapted to give strength to the Christian soldier in the day of battle. See 1 Thess. v. 8.

WARNED, Psalm xix. 11. "By them is thy servant warned;" that is, by these laws and testimonies thy servant is fully instructed; he sees all clearly; and he discerns that in keeping them there is great reward. Every man is safe, wise, holy, and happy, who observes them. All Christian experience confirms this truth.

WASH and WASHING. As the Jews wore sandals, mere soles, their feet being much exposed, had frequent need of washing, which was commonly performed when they came off a journey, and before taking their meals. See Gen. xviii. 4. xxiv. 32. xliii. 24. Judges xix. 21. Washing the feet was the office of the meanest slaves. When David sent to Abigail, to inform her that he had chosen her to be his wife, she arose and said. "Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord," 1 Sam. xxv. 41. and yet our blessed Lord, to give his apostles an example of humility, washed their feet, John xiii. 5. Peter, through the deepest reverence for his master, objected to let him wash his feet; but this act of Jesus was emblematical of something spiritual; of something that concerned the salvation of Peter; and without which washing he could have no part with Christ. See ver. 8. There is a mystical washing by the blood of Christ, 1 John i. 7. Rev. i. 5. and by his Spirit, 1 Cor. vi. 11. Tit. iii. 5, 6. Ezek. xxxvi. 25. 2 Cor. vii. 1, Heb. ix. 14. x. 22. It was the common custom of our Lord to pass from sensible and temporal things, to those which were spiritual and eternal; and to take occasion from every thing that presented itself, to instruct his disciples, and to raise their souls to God. To wash the hands was a token of innocence, Psalm xxvi. 6. Matt. xxvii. 4. "To wash one's feet in butter," Job xxix. 6. "To wash one's clothes in wine," Gen. xlix. 11. "To wash one's feet in the blood of the wicked," Psalm lviii. 10. These are figurative and hyperbolical expressions, to signify the great abundance of butter, or wine, and the vengeance that the just obtain over the wicked. The high-priest, before he entered into the inner tabernacle, or put on his holy garments, was to wash his flesh in water, Lev. xvi. 4. and the Levites were to be cleansed the same way, Num. viii. 7. To "have washed their robes," Rev. vii. 14. is to have obtained their pardon and purity through the blood of the Lamb. "Moab is my *wash-pot*," Ps. lx. 8. The Moabites shall be reduced to the meanest slavery. See 2 Sam. viii. 2.

WASTE, superfluous expence or the abuse of lawful things, Matt. xxvi. 8. See Prov. xviii. 9. Waste is on no account to be connived at under the notion of plenty. The servants are to be narrowly watched, the daughters to be bred up to housewifery, and the prudent eye of the mistress to pervade through every department of her house. From such an unremitting attention to domestic concerns very great advantage will result to the interests of hospitality, as well as liberality to the poor, and the support of the cause of God.

WATCH. The night was originally divided into three parts or watches, Psalm lxiii. 6. xc. 4. although the division of twelve hours, like those of the day, afterwards obtained. The first or beginning of the watches is mentioned in Lam. ii. 19. the middle watch in Judges vii. 19. and the morning watch in Exod. xiv. 24. Those who had an inclement winter watch to encounter, would ardently desire the approach of morning light, to terminate their watch. See Psalm cxxx. 6. During the time of our Saviour, the night was divided into four watches, a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. The second and third watches are mentioned in Luke xii. 38. the fourth in Matt. xiv. 25. and the four are all distinctly mentioned in Mark xiii. 35. Here, the first watch was at even, and continued from six till nine; the second commenced at nine, and ended at twelve, or midnight; the third watch lasted from twelve till three; and the morning watch closed at six. See art. *Cock*.

WATCHERS, Dan. iv. 17, 23. It has been the opinion of commentators in general, that by the titles of "the watchers," and "the holy ones," are to be understood angelic beings, who are the instruments of God, and messengers to execute his judgment. Bishop Horsley, however, cited by Mr. Jones, has suggested that these appellations denote the persons in the Godhead; the term watchers denoting the vigilance of their universal providence; the "holy ones" intimating the transcendent sanctity of their nature.

WATCHFULNESS, vigilance, or care to avoid surrounding enemies and dangers. We are to watch against the insinuations of Satan, the allurements of the world, the deceitfulness of our hearts, the doctrines of the erroneous, and, indeed, against every thing that would prove inimical to our best interests. We are to exercise this duty at all times, in all places, and under all circumstances. Those who are exposed to so many enemies ought certainly to be upon their guard. If nothing else will preserve the Christian from carnal security, yet the danger to which he is exposed should have that effect. "Let him that thinketh he standeth take heed lest he fall;" for though he standeth, yet it is in slippery places. Others have fallen, and this should teach him to beware. Former sins, and a continual proneness to evil, should prove a check to self-confidence, and teach us the necessity of circumspection and prayer. See Matt. xxiv. 42. xxv. 13. Mark xiii. 35. Acts xx. 31. 1 Cor. xvi. 13. Rev. xvi. 15. "Watch ye therefore."—"Watch and pray, that ye enter not into temptation."—"Behold, I come as a thief—blessed is he that watcheth, and keepeth his garments." Believers have need to watch against sin of every description; and to be very watchful and vigilant against the temptations of Satan. The tempter is very crafty, malicious, and powerful, and can tempt us in a great variety of shapes; there is therefore the greatest need of watchfulness, lest he should get an advan-

tage over us; and as he never remits his attempts against us, we should always be on our watch-tower with our spiritual armour on. We should constantly use all the means, and especially prayer. If we love Christ, and live a holy life, we shall not neglect any of the means; and this will not only keep us from being in the way of temptation, but will be the way to be fortified against Satan's devices. Prayer, above all the means, will be the most likely to conquer or keep off Satan. We must however be very careful not to trust in our own strength, to subdue the tempter, but to rely upon the grace and power of Christ to do it.

"Satan cannot compel any to sin; his closest access, and most vehement solicitations, take not away our moral liberty; but we have still the natural power of turning our minds, or at least our wills, off from the things proposed, as well as to them, and therefore his most horrid motions and suggestions, when they are resisted, leave no more taint on the mind than our happening to hear or see the wicked words and works of any of our fellow-creatures without our choice and desire. In short, his work and manner of tempting, like that of our own species, is but objective to the intellectual and rational faculties, by presenting to them ideas and arguments to convince, deceive, and persuade, only with the advantage of a nearer application to our spirits; and yet for the most part he advances to our spirits by the means of our animal frame and what belongs to it. All these avenues lie open to Satan, and by acting vigorously either on the senses, or on objects presented to them, or on both together, he can give them stronger colours of either the agreeable or disagreeable than naturally they have, that so the temptation may strike the senses with unusual force according to the kind of the object, and the use Satan wants to make of it. He also may be able, by divine permission, to excite irregular ferments in the blood and animal spirits, and thereby to make way for the disorderly working of the passions. He has also great power over the imagination and the will; but yet for all this we must give consent, and open the door, or Satan cannot accomplish his ends in any one instance."—*Hubbard*. See 1 Peter iv. 17. and v. 8.

Watchfulness stands opposed to a state of dowsiness and slumber, as it also does to that of drunkenness, intemperance, and having the mind immersed in the cares of the world. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares," Luke xxi. 34. Sobriety and temperance in meat, drink, and pleasures, are the great supports of nature, as well as prevent weary days and wakeful nights, which are the common effects of rioting and drunkenness. There needs no greater commendation of a sober life, than that all covet to be so reputed, though perhaps they act otherways. A drunkard and a glutton are incapable of business, and unfit to be trusted with any thing. These persons usually spend so much time in their sensual enjoyments, that they have very little left for more important things. Intemperance is sure to bring on many diseases; it blunts the senses and the vigour of the mind, and shortens life.

"O temperance, thou fortune without envy! thou universal medicine of life! that clears the head and cleanses the blood, eases the stomach, strengthens the nerves, and perfects digestion." — *Sir William Temple*.

WATCHMAN, one who keeps watch. Prophets and faithful ministers of God are called watchmen,

Ezek. iii. 17. Jer. vi. 17. Micah vii. 4. The oracle concerning Dumah, Isa. xxi. 11, 12. Bishop Lowth translates as follows:—

> A voice crieth unto me from Seir,
> Watchman, what from the night?
> Watchman, what from the night?
> The watchman replieth,
> The morning cometh, and also the night:
> If ye will inquire, inquire ye; come again.

This prophecy, from the uncertainty of the occasion on which it was uttered, as well as from the brevity of the expression, is very obscure; but, if we observe the transitions, and carefully distinguish between the person speaking and the person spoken to, we shall be able to apprehend its general import. It expresses the inquiries made of a prophet of Jehovah by a people who were in a very distressed and hazardous condition, concerning the fates which awaited them. The Edomites as well as the Jews were subdued by the Babylonians. They anxiously inquire of the prophet, how long their subjection is to last. He intimates that the Jews should be delivered from captivity, but not the Edomites. The transition being thus observed, the obscurity disappears.

WATER appears to have been the ordinary beverage of the Jews, which was drawn from the public wells and fountains, John iv. 6, 7. and which was to be refused to no one, Matt. xxv. 35. The water of the Nile, in Egypt, all modern travellers attest, is singularly delicious, as well as extraordinarily wholesome. The knowledge of this circumstance gives peculiar energy to those words of Moses, when he denounced to Pharaoh, that the waters of the Nile should be turned into blood; and that the Egyptians should "loathe to drink of the water of the river," Exod vii. 17—19. In the language of the prophets, waters often denote a great multitude of people, Isa. viii. 7 "The Lord bringeth upon them the waters of the river;" that is, the Assyrian army. And in Rev. xvii. 15. "The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues." It is put for children or posterity, Num. xxiv. 7. "He shall pour the water out of his buckets." And in Isa. xlviii. 1. "Which are come forth out of the waters of Judah." For the clouds, Ps. civ. 3. "Who layeth the beams of his chambers in the waters:" who founded, as it were, the heavens upon the clouds. Waters sometimes stand for tears, Jer. ix. 1. "Oh that my head were waters, and mine eyes a fountain of tears." For the ordinances of the gospel, where the graces and comforts of the Holy Spirit are dispensed, Isaiah lv. 1. "Ho, every one that thirsteth, come to the waters." Or by waters here may be understood the graces and comforts of the Spirit themselves, which are frequently compared to waters, as in Isa. xii. 3. xxxv. 6, 7. John vii. 37, 38. for the purifying operations of the Holy Spirit, John iii. 5. Psalm li. 2. See article *Wash*. Water is also put for troubles and afflictions, Psalm lxix. 1. "Save me, O God, for the waters are come in unto my soul." I am in the deepest distress. The waters have broken their bounds, and are just ready to sweep me away! Save me, Lord! In such circumstances I can have no other help.

WATER-SPOUTS, a large tube formed of clouds, by means, as some say, of the electric fluid, the base being uppermost, and the point of the tube let down perpendicularly from the clouds. This tube being hollow within, attracts vast quantities of water, which it pours down in torrents. These spouts are frequent on the coast of Syria; and Dr. Shaw has often seen them at Mount Carmel. "Deep calleth unto

deep, at the noise of thy water-spouts; all thy waves and thy billows are gone over me." In these words the psalmist describes the troubles which came upon him in succession, by the vengeance of heaven from above, "raising up evil against him out of his own house," and kingdom from beneath, according to the prediction of the prophet Nathan, 2 Sam. xii. 11. The ideas seem to be borrowed from the general deluge, or from a storm at sea, when at the sound of descending water-spouts, or torrents of rain, the depths are stirred up, and put into dreadful commotion; the clouds above calling, as it were, to the waters below, and one wave encouraging and exciting another to join their forces, and overwhelm the despairing sufferer. The whole creation probably does not furnish a more striking image of the nature and number of those calamities which sin has brought upon the children of Adam. See *Dr. Horne on the Psalms*, Psalm xlii. 7.

WAVERING signifies a doubting mind, James i. 6. "Ask in faith, nothing wavering:" not judging otherwise; never supposing that God will permit him to ask in vain, when he asks sincerely and fervently. No man believes too much good of God. "He that wavereth is like a wave of the sea"—the man who is not thoroughly persuaded that, if he ask of God, he shall receive, resembles a wave of the sea; he is in a state of continual agitation; driven by the wind and tossed; now rising by hope, then sinking by despair. "Let us hold fast the profession of our faith without wavering," Heb. x. 23. "Man, though greatly fallen, yet has faculties whereby, through divine assistance, he may discern truth, and hold it fast; when he is not, he suffers himself to be bent different ways, to float on uncertainties, and become fickle; the scripture allows not to the irresolute the name of men, but they are called children tossed to and fro with every wind of doctrine. The fickle man is not fit for religion, for business, for friendship; not for the first, for what denomination can comfortably receive him who often changes? Not for the second, for what tradesman can form a connexion with one upon whom there is no reliance? Not for the third, for what person can place confidence in one who has often changed his friends, and may soon become a bitter enemy?"—*Bishop Atterbury*. Constancy or stedfastness is the product of a resolution formed in a generous mind on the best principles of religion and morality, and which enables the virtuous and magnanimous to remain steady and unwavering in the greatest dangers.

"Unshaken, unseduced, unterrify'd,
His steadiness he kept! his love, his zeal!
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind."
Milton.

WAVES of the sea, Job ix. 8. God not only walks upon the waters, but, when the sea runs mountains high, he steps from billow to billow in his almighty and essential majesty. See Psalm xxix. 10. Put for sore afflictions, Psalm lxxxviii. 7. "Thou hast afflicted me with all thy waves." "O God of our salvation—which stilleth the noise of the seas, and the noise of their waves," Psalm lxv. 5—7.

"When waves of trouble fiercely roll,
And storms beset on every side,
Threat'ning to overwhelm my soul,
'Tis thou alone canst be my guide.
'Tis thine to guide me through the storm,
'Tis thine to guide me to the shore,
And thine to lead me to [illegible],
Where waves and storms shall rise no more."

WAY, in common conversation, is taken to denote a path, or road, in which sense it often occurs in scripture; as when Jacob said to his sons, "See that ye fall not out by

the way," Gen. xlv. 24. It is also used to signify custom, manners, and way of life, Gen. vi. 12. Jer. x. 2. The ways of God import his works of creation, Job xl. 19.—the dispensations of his providence, Ps. lxxvii. 19. Rom. xi. 33. and the way of salvation, or method which his infinite wisdom hath devised for saving sinners through the mediation of his Son, Psalm lxvii. 2. Acts xix. 9. The term is also peculiarly consecrated to Christ, who is "the way, the truth, and the life;" for no one cometh to the Father but by him," John xiv. 6. the "new and living way," which is consecrated through the vail of his flesh, Heb. x. 20.

> ———"In his blest life
> We see the path, and in his death the price,
> And in his great ascent, the proof supreme
> Of immortality."——

Jesus is the way that leads to the Father; the truth that reaches the knowledge of God, and directs in the way; the life that animates all those who seek and serve him; and which is to be enjoyed eternally at the end of the way. Christ is the way, (1.) By doctrine, John vi. 68. (2.) By his example, 1 Peter ii. 21. (3.) By his sacrifice, Heb. ix. 8, 9. (4.) By his Spirit, John xvi. 13. No human being could have entered the heaven of heavens, had not Jesus himself opened the way. The way is called "new," or fresh, and living; this is evidently an allusion to the blood of the victim newly shed, uncoagulated, and consequently proper to be used for sprinkling. The blood of the Jewish victims was fit for sacrificial purposes only so long as it was warm and fluid; and might be considered as yet possessing vitality. Christ is here, in this allusion, represented as newly slain, and yet living; the blood ever considered as flowing, and giving life to the world. The way by the old covenant neither gave life, nor removed the liability to death. The way to peace and reconciliation under the old covenant was through the dead bodies of the animals slain; but Christ is living, and ever liveth to make intercession for us; therefore he is a new and living way.

WEAK in faith, Romans iv. 19. xiv. 1. in body, or brought low with sickness, Psalm vi. 2. xxxviii. 8. dejected in mind, or almost worn out with trouble and fatigue, Isaiah xxxv. 3. See Heb. xii. 12. persons whose hands hang down, and whose knees shake; and who are totally discouraged. A feeling heart disposes us to take part with the weak; and we cherish an honest indignation at seeing weakness oppressed by might, honesty over-reached by cunning, and unsuspecting goodness played upon by selfishness and knavery. God himself feels the insults offered to the destitute and the helpless; declares himself "the judge of the widow," the protector of the fatherless, and the shield of the stranger. See article *Feeble*.

WEALTH, abundance of outward blessings, Genesis xxxiv. 29. "God giveth thee power to get wealth," Deuteronomy viii. 18. God gives wisdom, understanding, bodily strength and health. God gives fertility to the earth, and brings every proper purpose to a right issue: and to God, the wealthy man must account for the manner in which he has expended the riches given him. "Wealth gotten by vanity shall be diminished," Prov. xiii. 11. property that is not the result of honest industry and hard labour is seldom permanent. The general experience of men shows that wealth ill gotten seldom reaches to the third generation. "A good man leaveth an inheritance to his children's children;" he files many a prayer in heaven in their behalf; and his good example and advices are remembered and quoted from generation to generation.

WEANED child, Psalm cxxxi. 2. "My soul is as a weaned child;" I acted as a child weaned from his mother. When once deprived of my comforts, and brought into captivity, I submitted to the will of God, and brought down my mind to my circumstances.

WEAPONS. See article *War* and *Warfare*.

WEARY with fatigue, John iv. 6. "Jesus—being wearied with his journey, sat—on the well." Slack or careless, Gal. vi. 9. "Let us not be weary in well-doing." Well-doing is easier in itself than ill-doing; and the danger of growing weary in the former arises only from the opposition to good, in our own nature; or the outward hinderances we may meet with, from a persecuting world. Calamities and painful apprehensions, Isa. xxviii. 12. Poor and needy, Job xxii. 7. "And where the weary be at rest," Job iii. 17. That is, those who are troublers and the troubled; the restless and the submissive; the toils of the great, and the labours of the slave—all cease in the mansions of the dead. The grave is

"The appointed place of rendezvous where all
These travellers meet."

God is weary with the hypocritical ervice of men, Isa. i. 14. with their unbelief, Isa. vii. 13. their iniquities, Isaiah xliii. 24. and their evil words, Mal. ii. 17.

WEASEL is declared to be unclean, Lev. xi. 29. Bochart and others conjecture that the mole, not weasel, is here intended: its property of digging in the earth, and creeping or burrowing under the surface, is well known.

WEAVER, Job vii. 6. Job represents the thread of his life as being spun out with great rapidity, and about to be cut off. Isaiah uses the same figure, chap. xxxviii. 12.

"My life is cut off, as by the weaver:
He will sever me from the loom.
In the course of the day thou wilt finish my web."
Lowth.

WEDDING. See *Marriage*.

WEDGE of gold of fifty shekels weight—I coveted—took—and hid in the earth in the midst of my tent, Josh. vii. 21. This verse gives a notable instance of the progress of sin. It enters the eye—sinks into the heart—actuates the hand—and leads to secresy, and dissimulation, and death. Compare James i. 15. See art. *Achan*.

WEEK, primarily denotes a revolution of time consisting of seven days. The Hebrews had three sorts of weeks. The first was weeks of days, which were reckoned from one Sabbath to another. The second was weeks of years, which were reckoned from one sabbatical year to another, and which consisted of seven years; and they had, lastly, weeks of seven times seven years, or of forty-nine years, which were computed from one jubilee to another. The seventy weeks of Daniel were weeks of years, and not of days, and consequently must include a period of four hundred and ninety years—that is, from the seventh year of Artaxerxes Longimanus (B. C. 457) when he gave forth the commandment to Ezra for restoring the church state of the Jews, Dan. ix. 24—26. Ezra vii. to the period when reconciliation should be effected by the death of the Messiah, was to be four hundred and ninety years, which falls in exactly with the time of Christ's death.

WEEP with them that weep, Rom. xii. 15. Labour after a compassionate or sympathizing mind. Let your heart feel for the distressed; enter into their sorrows, and bear a part of their burthens. "Jesus wept," John xi. 35. tears of compassion for the afflicted, therefore well become those who would resemble Christ. See Luke xix. 41. where Christ is said to have wept over Jerusalem, and compare with Isaiah liii. 3.

WEIGHT denotes quantity measured by the balance: the common weights among the Hebrews were of stone; and as they used no coined money, they weighed all their gold and silver. The shekel, half shekel, and talent, are therefore not only denominations of money, but also of certain weights, Exodus xxx. 23. 2 Sam. xiv. 26.

A Table of the Jewish weights reduced to English Troy weight, by Dr. Arbuthnot.

		lb.	oz.	dwt.	gr.
Shekel					9.57
60	Maneh...	2	3	6	10.286
3000	50 Talent	113	10	1	10.286

Some distinguish between the shekel of the sanctuary, and the common shekel; others admit no difference but that of just and exact weight. Weight of glory, 2 Cor. iv. 17. is opposed to the light afflictions of this life. Weight is put for the burden of sin, Heb. xii. 1. "Let us lay aside every weight:" whatever weighs down our hearts, or affections, to earth and sense, is to be carefully avoided; for no man, with the love of the world in his heart, can ever reach the kingdom of heaven.

WELL-*doing*. See art. *Weary*.

WELL-*pleased*. See art. *Transfigured*.

WELLS. Great precautions were taken anciently, as well as in modern times, to prevent the moving sands from choking up the wells, by placing a stone over the mouth, Gen. xxix. 2—8. after the requisite supply had been drawn up; or by locking them up, which Sir John Chardin thinks was done at Laban's well, of which Rachel perhaps kept the key, Gen. xxix. 9. The stopping up of wells is to this day an act of hostility in the east, as it was in the days of Abraham and Isaac, Gen. xxvi. 15—18. and also long after, among several ancient nations. Wells and fountains were lurking-places of robbers and assassins, and enemies were accustomed to lie in ambush at them, as they are now. To this Deborah alludes in her song, Judges v. 11. Jacob's well. See art. *Jacob*. "Wells of salvation," Isa. xii. 3. which compare with John iv. 10, 14. and vii. 37, 38. See *Fountain*.

WHALE, the largest fish that we know of. It is frequently mentioned in scripture, Job vii. 12. Ezek. xxxii. 2. The circumstance of Jonah being in the belly of a whale, Matt. xii. 40. has been affirmed to be contrary to matter of fact; as the throat of a whale, it is well known, is capable of admitting little more than the arm of an ordinary man; and these fish are never found in the Mediterranean sea. But Bochart has long since proved that a great fish of the shark kind is here intended: and it is a well attested fact, that many of the shark species are not only of such a size and form as to be able to swallow a man whole, but also that men have been found entire in their stomachs. Objections of this nature, however, are unworthy of attention, on other grounds, as the reader may see by consulting the article *Fish*.

WHEAT. Under the emblem of wheat the Lord shows his goodness, Psalm lxxxi. 16. and that his followers should have so much of earthly and spiritual blessings, that they should be satisfied, and say it is enough. Wheat is also put for those who believe in the Lord Jesus Christ. Matt. iii. 12. "He will—gather the wheat into the garner;" either he will take his saints into heaven, or put them in a place of safety. See Matt. xiii. 38.

WHEEL broken at the cistern, is mentioned in causes of death and dissolution, Eccl. xii. 6. The wheel is said by some to be here used in allusion to the Asiatic wheels, by which they raise water from their

wells and tanks, and deep cisterns, for domestic purposes, or to irrigate the grounds. Thus when the blood becomes stagnate, the lungs cease to respire, the blood no longer oxidizes, all motion voluntary and involuntary ceases, the body, the house of the immortal spirit, is no longer tenantable, and the soul takes its flight into the eternal world. Some mode of punishment is intended by "bringing the wheel over them," Prov. xx. 26. The king thrashes them in his anger, as the wheel does the grain on the threshing-floor. "Why tarry the wheels of his chariot?" It has been justly observed that this is a striking image of maternal solicitude, and of a mind divided between hope and fear, Judges v. 28.

WHIRLWIND, a strong blast, which winds about in a somewhat circular manner. Whirlwinds are common in the desarts of Arabia. It was out of a whirlwind that the Lord spake to Job, xxxvii. 9. xxxviii. 1. Whirlwinds sometimes sweep down trees, houses, and every thing which stand in their way. From these phenomena, the sacred writers have borrowed many very expressive figures and allusions. Compare Psalm xviii. 8—15. xxix. 1—10. lv. 8. Isa. v. 30. viii. 7, 8. xi. 15. xxviii. 2. xxix. 6. Jer. xxiii. 19. Matt. vii. 25.

WHITE is a term frequently used in scripture, to denote purity and the favour of God, Psalm li. 7. Isa. i. 18. To walk or be clothed in white signifies to be prosperous, successful, and victorious, to be holy, happy, honoured, and rewarded, Rev. iii. 4, 5, 18. iv. 4. vii. 9, 13, 14. White linen is said to be the righteousness of the saints, Rev. xix. 8. and this is the righteousness in which they stand before the throne; it is a righteousness wrought in them by the merits of Christ's blood, and power of his Spirit. See articles *Garments*, *Horse*, *Robes*, and *Stone*. "To him that overcometh," says our Saviour, "I will give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it," Rev. ii. 17. Respecting this figurative language, it is to be observed, that in ancient times the judges, who sat upon a man's trial, wrote a name upon a black stone when he was to be condemned, and upon a white one when he was to be acquitted. The white stone, therefore, in this passage, denotes the justification of the person to whom it is given. He that believeth is justified from all things from which he could not be justified by the law of Moses. It is a justification obtained by special favour, but it is every way perfect and complete; for there is no condemnation to them that believe in Christ.

WHOLE, put for sound, Josh. v. 8. Job v. 18. Matt. ix. 12. Mark v. 28, 34. Acts ix. 34. "Your whole spirit, and soul and body," 1 Thess. v. 23. The whole body, formed by the creative energy of God, out of the dust of the earth—the whole soul, the seat of the different affections and passions—the whole spirit, the immortal principle, the source of life to the body and soul. The apostle prays that this compound being, in all its parts, powers, and faculties, may be sanctified, and preserved blameless, till the coming of Christ. As the body, soul, and spirit, are debased and polluted by sin, so each is capable of being sanctified, consecrated in all its powers to God, and made holy, and preserved blameless unto the coming of our Lord Jesus Christ. "Wholesome words," 1 Tim. vi. 3. that is, healing doctrines; doctrines which give nourishment and health to the soul; which is the true character of all the doctrines taught by our Lord Jesus Christ; securing as amply the honour and glory of God, as they do the peace, happiness, and final

salvation of man. See John v. 14.

WHORE and WHOREDOM. See articles *Adultery* and *Marriage*. That idolatrous worship is frequently represented in scripture under the character of a whore, or whoredom, is evident from numerous passages which it is unnecessary to quote. See 1 Chron. v. 25. Ezek. xvi. and xxiii. The woman mentioned Rev. xvii. 1. is called a "great whore," to denote her excessive depravity, and the awful nature of her idolatry. She is also represented as sitting upon many waters, to show the vast extent of her influence. This woman is no doubt the Latin church; she sits upon the beast with seven heads and ten horns. Compare ver. 3. and ver. 9. with ch. xiii. "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication," Rev. xvii. 2. What an awful picture this is of the state of the religion of the world, in subjection to this whore. Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors. The state of the Latin church, or Romish church, from the commencement of the fourteenth century to the time of the Reformation, may be considered that which corresponds to this prophetic description in the most literal and extensive sense of the words: for during this period she was at her highest pitch of worldly grandeur and temporal authority.

WICKED, put for impenitent persons, who keep up a sinful course, Psalm cxii. 10. opposed to the righteous, Gen. xviii. 23, 25. and to the perfect, Job ix. 22. applied to abominations, Ezek. viii. 9. to balances, Micah vi. 11. to devices, Psalm xxxvii. 7. to the heart, Deut. xv. 9. Prov. xxvi. 23. to imaginations, Prov. vi. 18. to messenger, Prov. xiii. 17. to prince, Ezek. xxi. 25. to servant, xviii. 32. to way, Psalm cxxxix. 24. and to works, Psalm cxli. 4. See art. *Sin*. "Spiritual wickedness in high places," Eph. vi. 12. This is supposed to relate to the angels who kept not their first estate; who fell from the heavenly places; and who continually oppose faith, love, and holiness; and labour to infuse unbelief, pride, anger, envy, and hatred.

WIDE. See article *Mouth*.

WIDOW, a woman whose husband is dead. The brother of the husband dying without issue, was, by the law of Moses, Deut. xxv. 5, &c. to marry the widow. Two motives prevailed to the enacting of this law. The first was, the continuation of estates in the same family; and the other, to perpetuate a man's name in Israel. It was looked upon as a great misfortune for a man to die without an heir, and for his inheritance to pass into another family. Probably they might look upon a marriage as not fully consummated when there was no procreation of children. This law was not confined to brothers-in-law only, but was extended to more distant relations of the same line, as we may observe in the example of Ruth, who married Boaz after she had been refused by a nearer kinsman. God frequently recommends to his people to be very careful in affording relief to the widow and orphan, Exod. xxii. 22. "Ye shall not afflict any widow or fatherless child." It is remarkable, that offences against the law are not left to the discretion of the judges to be punished: God reserves the punishment to himself; and by this, he strongly shows his abhorrence of the crime. See Deut. x. 18. xxiv. 17. xxvii. 19. Psalm xciv. 6. Isa. i. 17, 23. x. 2. Ezek. xxii. 7. Zech. vii. 10. James i. 27. "To visit the fatherless and widows in their affliction." Works of charity

and mercy are the proper fruits of religion; and none are more especially the objects of charity and mercy than orphans and widows. False religion may perform acts of mercy and charity; but its motives not being pure, and its principle being defiled, the flesh, self, and hypocrisy, spot the man, and spot his acts. St. Paul would have us to honour widows that are widows indeed, and desolate; that is, destitute of such as ought to help and relieve them, of their husbands or children, 1 Tim. v. 3—16.

WIFE and Wives. There are reciprocal duties, relative to husbands and wives, laid down in the scriptures, which are of high importance, and should be uniformly observed in the married station. "Let —the wife see that she reverence her husband," Eph. v. 33. The reverence here required is not an obsequious slavish kind of submission, but a kind of respect which the piety and good sense of the wife should teach her is due to the rank her husband holds in the creation; and which her good nature, and the tender affection she feels for him, should dispose her to pay him. A tribute not exacted on his part, but cheerfully rendered on hers; he remembering that "the man is by the woman," and she that "the woman was created for the man," 1 Cor. xi. 9, 12. That understanding, sagacity, and knowledge of the world, in which the husband, "who is the head of the woman," ver. 3. is supposed to excel; and that strength, resolution, and firmness of mind, with which Providence has endowed him for the purpose especially of defending the rights and promoting the interests of his family, justly entitle him to her reverence and obedience. She will therefore "be in subjection to her husband, even as Sarah obeyed Abraham, calling him lord;" 1 Peter iii. 5, 6. and "submit herself unto him, as unto the Lord," Eph. v. 22. and "as it is fit in the Lord," Col. iii. 18. Nor should he forget that, as it is her duty to yield to his opinion in all those matters especially on which the qualities just mentioned enable him to determine better than her, so there are questions which it will be his interest and prudence to submit to her decision. See articles *Husband* and *Marriage*.

WILDERNESS. See art. *Desart*. Symbolically wilderness is put for (1.) All manner of desolation. Isa. xxvii. 10. "The fenced city shall be desolate, and the habitation forsaken, and left like a wilderness." See Jer. xxii. 6. Hos. ii. 6. (2.) This world, through which all real Christians pass, and undergo all the trials of the Hebrews in their way to the heavenly Canaan, 1 Cor. x. 5, 6. "They were overthrown in the wilderness." "Now these things were our examples." After God had wrought a great deliverance for Israel, by bringing them out of the house of bondage, they did not immediately enter into the land which he had promised to their fathers, but "wandered out of the way in the wilderness," and were variously tempted and distressed. In like manner, after God has delivered them that fear him from the bondage of sin and Satan; after they are justified freely by his grace, through the redemption that is in Jesus, yet not many of them immediately enter into "the rest which remaineth for the people of God." The greater part of them wander, more or less, out of the good way into which he has brought them. They come as it were into a "waste howling desert," where they are variously tempted and tormented. See John xvi. 22. And this some, in allusion to the case of the Israelites, have termed a wilderness state. Certain it is, that the condition wherein these are, has a right to the tender-

est compassion. Great pains should be taken to restore them, and bring them again into the right way; they must not only be encouraged to return to the path of truth, by being pointed to the promises made to repenting backsliders, but be faithfully warned of their danger as long as they continue to perpetuate their errors; lest through their trifling, or unbelief, or open transgressions, they be overthrown in the wilderness. The punishments which God inflicted on the Israelites, furnish us with evidences of what he will inflict upon us, if we sin after the similitude of that ungrateful people.

By the wilderness, Ezek. xx. 35. we understand any state of trouble or distress into which the people of God are brought. Are they oppressed with poverty or want? Into this wilderness the Lord hath brought them for their good. Are they in a tempted state? This also is a wilderness. Jesus was led up by the Spirit into the wilderness to be tempted of the devil. It was a wilderness before; but the conflict he met with there made it more so. The place gave advantage to the temptation, and the temptation increased the gloom and horror of the place. The apostle Paul being caught up into Paradise, was in danger of being exalted above measure by the abundance of revelations given unto him, and God therefore lets the prince of pride look upon him to teach him a lesson of humility. This was like bringing him into the wilderness. Are they forsaken by their friends, and do those who once honoured and caressed them, now treat them with coldness and contempt? Are lovers and friends put far from them? Into such a wilderness as this was Job brought; and so also are many others of the people of God, that they may learn the instability of human friendships, and be instructed in all their straits and difficulties to place their whole confidence in the Lord alone. "My friends scorn me," said holy Job, "but mine eye poureth out tears unto God." It is better to be in the wilderness than in Egypt; yea, it is better, unspeakably better to be in the wilderness, though we continue there all our days, than to be in hell. This subject should also teach those who are in the wilderness of conviction and sorrow, to attend to God's pleadings with them there. It is of great importance to hear what he says to us, either for our humiliation or comfort. If he condescends to reason and expostulate with us, it becomes us humbly and submissively to order our cause before him. If he plead with us, we may plead with him; but it should be as Jeremiah did: "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments." Let those who are brought up out of the wilderness into a state of joy and peace, remember all the way which the Lord their God hath led them in the wilderness, to humble and to prove them, to know what was in their heart, whether they would keep his commandments or no. Let them also bless the Lord for their deliverance, and not provoke him to renew their distress, by returning again to folly, Deut. viii. 2.

WILL is the faculty of the soul whereby we freely choose or refuse. Will is a free principle. This is the most essential discrimination between matter and spirit. Matter can have no choice, spirit has. "It is God which worketh in you both to will and to do," Phil. ii. 13. The power to will, and the power to act, must necessarily come from God, who is the author both of the soul and body, and of all their powers and energies; but the act of volition, and the act of working, come from man. God gives the power to will; man wills through that power. See John xv. 5. "That ye may

prove what is that good, and acceptable, and perfect will of God," Rom. xii. 2. This is his revealed will contained in his word, which is called good, because it enjoins only what is for our benefit; it is acceptable, by obedience thereunto we shall be accepted; and it is perfect, the observance thereof will make us perfect, 2 Tim. iii. 17. When the mind is renewed, and the whole life changed, then the will of God is perfectly fulfilled; and this is the grand design of the Divine Being in revealing his righteous will to the sons of men.

"Placed for his trial on this bustling stage,
From thoughtless youth to ruminating age;
Free in his will to choose or to refuse,
Man may improve the crisis, or abuse;
Else, on the fatalist's unrighteous plan,
Say to what bar amenable were man?
With nought in charge he could betray no trust;
And if he fell would fall, because he must;
If love reward him, or if vengeance strike,
His recompense in both unjust alike."—*Cowper.*

WILL-*worship*, Col. ii. 23. signifies simply a mode of worship which a man chooses for himself, independently of the revelation which God has given. The whole system of Deism is founded in the will or caprices of man, and not in the wisdom or will of God: and it is just as profitable to body and soul, as that of which the apostle speaks. God will be served in his own way; it is right that he should prescribe to man the truths which he is to believe, and the ordinances which he is to use. To refuse to receive his teaching, in order to prefer our own fancies, is to light a candle as a substitute for the noonday sun. From the beginning of the world, God has prescribed the worship which was best pleasing to himself, and never left a matter of such moment to man. The nations which have either not had a revelation, or refused to receive that which God has given, show by their diversity of worship, superstition, absurdity, and in many cases cruelty, what the state of the whole would have been, had not God, in his infinite mercy, blessed it with a revelation of his will. God has given directions concerning his worship; and he has appointed the seventh day for the peculiar exercises of spiritual duties: other times he has left to man's convenience; and they abuse the text who say, that the appointment of particular times and places for religious service is will-worship. God prescribes the thing; and leaves it to man, except in the case of the sabbath, to appoint the time and the place; nor is it possible to be too frequent in God's worship, no more than to be too fervent.

WILLOW, a well known plant, of which there is frequent mention in scripture. See Lev. xxiii. 40. Job xl. 22. and Psalm cxxxvii. 7.

WIND is put for, (1.) The powerful operation of the Divine Spirit, John iii. 8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The wind blows in a variety of directions; we hear its sound, perceive its operation in the motion of the trees, and feel it ourselves; but we cannot discern the air itself: we only know that it exists by the effects which it produces; so is every one who is born of the Spirit: the effects of the new birth are discernible, and sensibly felt; but itself we cannot see. See Acts ii. 2. Rom. viii. 16. 1 John iv. 13. and v. 10. Gal. iv. 6. (2.) For severe trials, especially temptations of Satan and his angels, Matt. vii. 27. (3.) For fanciful and erroneous doctrines, Eph. iv. 14. "Carried about with every wind of doctrine." See Matt. xi. 7. (4.) Evil from every quarter, Rev. vii. 1. "Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Compare Jer. xlix.

56. Daniel vii. 2. viii. Violent wind, put for destruction, Jer. li. 1. and iv. 11, 12. "I will raise up against Babylon--a destroying wind." "A dry wind of the high places in the wilderness — even a full wind from those places shall come unto me." The greatest of all the calamities that ever visited the country of Judea is the pestilential blast, by the Arabs termed the san wind, by the Persians samoun, by the Turks simoon or samiel, and by the prophet Jeremiah a dry wind of the high places in the wilderness. It blows in Persia, Arabia, and the deserts of Arabia, during the months of June, July, and August; in Nubia during March and April, and also in September, October, and November. It rarely lasts more than seven or eight minutes, but so poisonous are its effects, that it instantly suffocates those who are unfortunate enough to inhale it, particularly if it overtake them when standing upright. Thevenot mentions such a wind, which in 1658 suffocated twenty thousand men in one night; and another, which in 1655 suffocated four thousand persons. See *Bruce's Travels*, (cited by Mr. Horne, in his *Physical Geography of the Holy Land*,) vol. vi. pp. 163, 484. Also *Harmer's Observations*, vol. i. pp. 94—96. It is well known that in scripture every operation of nature is directly ascribed to God. All her diversified instruments are his servants, and what is performed by them is said to be done by himself.

> "The winds are his messengers;
> His servants, flames of fire."

In Psalm xviii. 10. "He did fly upon the wings of the wind." civ. 3. "Who walketh upon the wings of the wind." And in Jonah, chap. i. 4. "The Lord sent out a great wind into the sea." In navigation it is surprising that one wind should carry ships to the different points of the compass, even quite opposite points; but it must be distinctly noted, that this is owing to the setting of the sails, and steering of the helm. We therefore, like wise mariners, should learn to make the best of a contrary wind; that is, of adverse providences, by referring our cause to that God who can make the same wind, by which the wicked is driven away in his wickedness, waft us to the haven of repose. We are now perhaps tossed on a tempestuous ocean; the waves and billows of affliction seem to threaten our destruction; but let us have patience a little while. Our Almighty Preserver sits at the helm. He, who holds the winds in his fist, and the waters in the hollow of his hand, has the sole direction and management of that voyage of life which seems to us so full of danger. Under his incessant inspection and wise governance, our little bark will be guided safely into the port of peace; and then we shall look back on all his dealings with us, with admiration, astonishment, and gratitude; and see that he has done all things well. The whole scene of his providential dispensations will be opened to our wondering eyes, and we shall see that every thing has been ordered for the best. We shall see that all his dealings with us have been full of wisdom, faithfulness, and love. See articles *Mariner*, *Storm*, and *Whirlwind*.

WINDOWS, flood-gates or clouds, Gen. vii. 11. "Those that look out of the windows be darkened." The optic nerves, which receive impressions through the medium of the different humours of the eye from surrounding objects; they are darkened—the humours becoming thick, flat, and turbid, are no longer capable of transmitting those images in that clear distinct manner as formerly.

WINE, the juice of the grape,

after having undergone a state of fermentation. It was prohibited to the priests while officiating in the tabernacle, Lev. x. 9. But most of the sacrifices and offerings that were presented at the altar were accompanied with libations of wine, Exod. xxix. 40. Deut. xv. 7. Wine was forbidden to the Nazarites, Numb. vi. 3. And the Rechabites strictly abstained from the use of it, in pursuance of the injunction laid upon them by their father Rechab. See *Rechabites*. In Gen. xxvii. 28, 37. corn and wine denote all sorts of temporal good things, which were more frequently promised and bestowed under the Old Testament, but were types of spiritual blessings. See Psalm iv. 7. Hos. ii. 8. Joel ii. 19. As the choicest heavenly blessings are frequently represented in the scriptures by the salutary effects of wine; so, from the noxious and intoxicating qualities of that liquor—is borrowed a most tremendous image of the wrath and indignation of Almighty God, Psalm lxxv. 8. "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them." See Jer. xxv. 15. The vengeance to be inflicted on all the enemies of Christ's church, or the congregation of faithful Christians, is expressed by the symbolical imagery of "washing his garments in wine, and his clothes in the blood of the grape," Gen. xlix. 11. which aptly represents his garments crimsoned in the blood of his foes, and their immense slaughter. See Isa. lxii. 11. lxiii. 1—6. Rev. xix. 11—15. The strength and wholesomeness of Shiloh's doctrine are represented, by having "his eyes red with wine, and his teeth white with milk," Gen. xlix. 12. and thus the evangelical prophet, in similar strains, invites the world to receive the gospel:—

> "Ho every one that thirsteth, come to the waters,
> And he that hath no money, come, buy and eat:
> Yea, come, buy wine and milk,
> Without money and without price."—*Isaiah* lv. 1.

WINE-PRESS, mentioned Isaiah v. 2. and Mark xii. 1. does not mean properly the wine-press itself, but what the Romans called *lacus*, "the lake;" that is, the large open place, or vessel, which by a conduit or spout received the must from the wine-press. In very hot countries it was necessary to have the lake under ground, or in a cave hewed out of the side of a rock, for coolness, that the heat might not cause too great a fermentation, and sour the must. "The wine-presses in Persia," says Sir John Chardin, "are formed by making hollow places in the ground, lined with mason's work." *Harmer's Observations*. In Lam. i. 15. wine-press signifies destruction attended with great slaughter. See article *Vintage*.

WINGS, put for the sails of a ships, Isa. xviii. 1. "The land shadowing with wings," may allude to the multitude of its vessels. Egypt abounded with ships, whose sails may be represented under the notion of wings. Wings, when used to fly upwards, are emblems of exaltation, Isa. xl. 31. "They shall mount up with wings of eagles;" that is, they shall be highly exalted. "Hide me under the shadow of thy wings," Psalm xvii. 8. This is a metaphor taken from the hen and chickens, and denotes protection. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," Matt. xxiii. 37. The metaphor which our Lord uses here is a very beautiful one. When the hen sees a bird of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the dan-

ger. The Roman eagle is about to fall upon the Jewish state—nothing can prevent this but their conversion to God through Christ—Jesus cries throughout the land, publishing the gospel of reconciliation—they would not assemble, and the Roman eagle came and destroyed them. The hen's affection to her brood is so very strong as to become proverbial. The following beautiful epigram, quoted by Dr. A. Clarke, in a note on this passage, affords a very fine illustration of the subject:—

"Beneath her fostering wing the hen defends
Her darling offspring, while the snow descends;
Throughout the winter's day unmov'd defies
The chilling fleeces and inclement skies;
Till vanquish'd by the cold and piercing blast,
True to her charge, she perishes at last!
O fame! to hell this fowl's affection bear;
Tell it to *progne meden* there:—
To mothers such as those, the tale unfold,
And let them blush to hear the story told!"

This epigram contains a happy illustration not only of our Lord's simile, but also of his own conduct. How long had these thankless and unholy people been the objects of his tender cares! For more than 2000 years, they engrossed the most peculiar regards of a most beneficent providence; and during the three years of our Lord's public ministry, his preaching and miracles had but one object and aim, the instruction and salvation of this thoughtless and disobedient people. For their sakes, he who was rich became poor, that they through his poverty might be rich:—for their sakes, he made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross! He died, that they might not perish, but have everlasting life. Thus, to save their life, he freely abandoned his own. See Psalm xxxvi. 7. lvii. 1. lxi. 4. lxiii. 7. and xci. 1, 4. God says in Exod. xix. 4. that "he bare his people on the wings of eagles;" that is, that he had brought them safely out of Egypt, as an eagle carries its young ones under its wings. The name of wings is given to the sun-beams, Mal. iv. 2. "The sun of righteousness shall arise with healing in his wings." This being applied to Christ, denotes that he should appear in the flesh, and by his doctrine, merit, and Spirit, should bring a remedy for all spiritual sicknesses and diseases. Some have observed, that by the word wings may be insinuated the healing virtue that went forth from Christ to such as by faith did but touch the hem of his garment, Matt. ix. 20—22. "He rode upon the cherub, and did fly; he flew on the wings of the wind;" i. e. the cherub supported and led on the tempest, in which the Almighty rode as in his chariot through the firmament of heaven. See Psal. ciii. 20. and civ. 4.

———Forth rushed with whirlwind sound
The chariot of paternal deity;
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but conveyed
By four cherubic shapes —*Paradise Lost*, b. vi.

WINKED, overlooked, Acts xvii. 30. "The times of this ignorance God winked at;" but now, as he has condescended to give a fuller revelation of himself, he commands, as the sovereign, all men, every where to repent; to change their views, designs, and practices.

WINNOW, to blow chaff and dust from corn, Isa. xxx. 24.

WINTER, the coldest of the four seasons of the year, Gen. viii. 22. Winter included the latter half of Chisleu, the whole of Tebeth, and the former part of Shebeth, that is, from the beginning of December to the beginning of February. In this season, snows rarely fall, except on the mountains, but they seldom continue a whole day; the ice is thin, and melts as soon as the sun ascends above the horizon. As the season advances, the north wind and the cold, especially on the lofty moun-

tains, which are now covered with snow, is intensely severe, and sometimes even fatal: the cold is frequently so piercing, that persons born in our climate can scarcely endure it. The roads become slippery, and travelling becomes both laborious and dangerous, especially in the steep mountain paths, Jer. xiii. 16. xxiii. 12. and on this account our Lord, when predicting the calamities that were to attend the siege of Jerusalem, told his disciples to pray that their flight might not be in the winter, Matt. xxiv. 20. The cold however varies in severity according to the local situation of the country. "Thou hast made summer and winter," Psalm lxxiv. 17. that is, thou hast appointed that peculiarity in the poise and rotation of the earth, by which the seasons are produced. When God, in the season of winter, seems to hide his face, and to have withdrawn his beneficent influences, we hear the cries of the creation in distress; if he recall the breath of life from any creature to which he had communicated it, that creature presently ceases to be what it was; sense and motion are at an end; the form and the figure of it perish; and it is resolved into its original dust. But again he exerts his quickening power, and, lo, fresh generations of animals are produced; fresh crops of vegetables shoot forth to nourish them; and there is a renovation of universal nature. The presence of God, in like manner, is the life, his absence is the death, of the soul. "The winter is past, the rain is over and gone; the flowers appear on the earth; and the time of the singing of birds is come, and the voice of the turtle is heard in our land," Song ii. 11, 12.

"Then why, usurping winter, why
Still flags thy frozen wing?
Fly, unrelenting tyrant, fly—
And yield the year to spring!"
Montgomery.

WIPE away all tears from their eyes," Rev. vii. 17. In the most affectionate and fatherly manner, God shall remove all causes of distress and grief. The saints in heaven have pure unmixed happiness. This is the happiness of those who are washed from their sins. See Isa. xxv. 8. Rev. xxi. 4.

WISDOM, a word of very equivocal meaning, and the exact import of which must, consequently, be determined by the context wherein the term occurs. By wisdom in the most important sense we are not to understand mere knowledge. Even in the ordinary concerns of life, we feel the difference between knowledge and wisdom. A man may know much; he may attain high eminence in literature; he may make many important discoveries in science; and yet he may have no true wisdom. The difference between knowledge and wisdom has been thus described:—

"Knowledge and wisdom, far from being one,
Have oftimes no connexion.—Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds."

Neither by wisdom are we to understand prudence, in relation to the ordinary concerns of life. It is true that wisdom dwells with prudence, and finds out knowledge of witty inventions, Prov. viii. 12. and we value the man who discovers it in all his plans and actions. But how often does a man acquire fame for prudence and sagacity, who, nevertheless, betrays the most awful infatuation as to his best interests. Wisdom is the fear of God, the knowledge of God, the love of God, a right state of heart before God.

This wisdom teaches man the knowledge of himself; and shows him also the will of God concerning him—manifests the snares and dangers of life—the allurements and

unsatisfactory nature of all sensual and sinful pleasures—the blessedness of true religion—and the solid happiness which an upright soul derives from the peace and approbation of its Maker. If then the heart embraces this wisdom, follows this divine teaching, and gives itself to God, his love will be shed abroad in it by the influence of the Holy Spirit. In the vii. chapter of the Book of Proverbs, wisdom presents its claims to the attention of mankind, in a very solemn and affecting manner. For the fame and excellence of wisdom, and its manner of teaching, see ver. 1—4. the matter of its exhortations, ver. 5—12. its influence among men, 13—21. its antiquity, 22—31. the blessedness of attending to its counsels, 32—35. and for the misery of those who neglect its counsels, see ver. 36. Wisdom addresses its call to men of all ranks, and promises to its faithful disciples the most valuable blessings. See Psalm xc. 12. cxi. 10. Prov. ix. 10. Matt. xi. 19. 1 Cor. i. 30. ii. 7, 13. Wisdom is taken for quickness of invention, and dexterity in the execution of several works, Exod. xxxi. 2, 3. for craft and stratagem, Exod. i. 10. for learning and experience, Job xii. 12. Acts vii. 22. for natural instinct and sagacity, xxxix. 17. The wisdom which is from above is beautifully described by St. James, "as pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," James iii. 17.

The principles of true wisdom are delightful and productive of peace and happiness to the minds of those who really understand and believe them. These principles are clearly revealed in the gospel, which is glad tidings of great joy. Here we have such an amiable display of God, and of his love in Christ Jesus towards guilty sinners—such a full and free salvation, every way suited by divine wisdom and grace to our guilty and deplorable condition—such inestimable blessings of present pardon and peace with God, and such glorious prospects of everlasting happiness; that reason itself must admit these truths to be every way calculated to support the mind under a sense of guilt, and in the prospect of death and judgment; and not only so, but also to fill the believer of them with all joy and peace. St. Paul counted all things but loss and dung for this excellent knowledge. "Great peace have they that love the law of the Lord, and nothing shall stumble or offend them," Psal. cxix. 165. The principle of the law is love, and its precepts are just so many directions to the proper exercise of that love. It is this free, happy, and delightful obedience that Christ demands: "If ye love me, keep my commandments," John xiv. 15. "If a man love me, he will keep my words," ver. 23. and so Paul says, "The love of Christ constraineth us," 2 Cor. v. 14. His institutions are all means of corresponding with him, and of enjoying fellowship with him, and therefore must be delightful and pleasant to those who love him. Psal. lxxxiv. 1, 2. The joyful testimony of conscience attends the ways and paths of wisdom, 2 Cor. i. 12. Gal. vi. 4. The promise of peculiar gracious manifestations of divine love is made to such as love and obey him, John xiv. 21, 23. It is attended with the lively hope of eternal life, Heb. vi. 11. And in this it issues at last; for the latter end of the upright man is peace, Psalm xxxvii. 37. Peace even in death, and succeeding pleasures for evermore.

"Wisdom is the principal thing," Prov. iv. 7. and yet it is deeply to be lamented, that a very great part of those who profess the gospel are

content with a very small and superficial degree of it. "It is true indeed that some have had but small advantages from education, or acquaintance with pious intelligent men; but we frequently see many who have all manner of advantages most shamefully neglect them. The things that we should endeavour to know more of are: (1.) Of God, his attributes, works, and love; (2.) Of Christ, his offices, gospel, salvation; and (3.) Of the Holy Spirit's offices and operations. In a particular manner, a further insight into what we are by nature, and what we must be made by grace, in order to inherit glory, we should continually seek after. This increase of knowledge, by the help of the Spirit, is usually gained by a constant attendance upon the public means, together with earnest prayer, and much reading and meditation." *President Edwards.*

"Knowledge and good parts, under the management of grace, are like the rod in Moses's hand, wonder-workers, but turn to serpents when they are cast upon the ground, and employed in promoting wicked or earthly designs."—*Dr. Arrowsmith.*

"Knowledge will not be won without pains and application. It is troublesome, and requires deep digging to come at pure waters; but when you come to the spring, it will rise to meet you, and amply reward your pains. The entrance into knowledge, and the first passage, are oftentimes very narrow, dark, and tiresome; but the rooms are spacious and well-furnished, the country is large, and every prospect entertaining. You need not wonder that fine countries have strait avenues, when the regions of happiness, like those of knowledge, are shut to lazy travellers, and the way to heaven itself is narrow. Common things are easily attained, and nobody values what lies in every body's way: what is excellent is placed out of ordinary reach, but this should excite us to aspire after it, and use our utmost endeavours to excel in all useful knowledge."—*Felton.*

"To the ignorant, the unemployed parts of life appear long and tedious; but those parts of life which are exercised in study, reading, and the pursuits of knowledge, may be long, but are not tedious, and, as it were, discover a method of lengthening our lives by improving our minds. Thus we may truly say, that the hours of a wise man are lengthened by his ideas, as those of a fool are by idleness and evil passions. The time of the ignorant man is long, because he does not know what to do with it; so is that of the wise man, because he fills it up with improvement. The fool wishes his time away, but the wise man enjoys it. How different is the view of past life in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly! The latter is like the owner of a barren country, who only beholds naked hills and plains, which produce nothing either profitable or ornamental; but the other has a beautiful and spacious prospect of delightful gardens, green meadows, and fruitful fields, and can scarce cast his eye on a spot of his possession, which has not some useful plant or beautiful flower. Here we see that, supposing a wise and ignorant man die at the same age, the wise man may be said to have extended his life beyond its natural duration, and far beyond the life of that ignorant man who died at the same age."—*Spectator.*

WISDOM of God is that grand attribute of his nature by which he knows and orders all things for the promotion of his glory and the good of his creatures. This appears in all the works of his hands, Psalm

civ. 24. in the dispensations of his providence, Psalm xcvii. 1, 2. in the work of redemption, Eph. iii. 10. in the government and preservation of his church in all ages, Ps. cvii. 7. This doctrine should teach us admiration, Rev. xv. 3, 4. trust and confidence, Psalm ix. 10. prayer, Prov. iii. 5, 6. submission, Heb. xii. 9. praise, Psalm ciii. 1—4.

WITCHCRAFT. Witches, wizards, and those who dealt with familiar spirits, are represented in the sacred writings as actually possessing a power to evoke the dead, to perform supernatural operations, and discover hidden things, by spells, charms, and spiritual or infernal agency. Many of the Israelites had, no doubt, learnt these curious arts from their long residence among the Egyptians; hence laws concerning witchcraft.—See Exodus xxii. 18. Lev. xix. 26, 31. xx. 15. Deut. xviii. 10, 11. 1 Sam. xxviii. 3, 9.

WITHDRAW, to remove, Job xiii. 21. to turn aside, Job xxxiii. 17. To withdraw from brethren that walk disorderly, who act according to their own wills and caprices, and particularly such as are idle and busy-bodies, is to have no fellowship with them. See 1 Thess. iv. 11, 12. "From such turn away," 2 Tim. iii. 5. They are dangerous people, and not often suspected, because their outside is fair.

WITHER, to fade, Psalm i. 3. "His leaf also shall not wither;" his profession of true religion shall always be regular and unsullied; and his faith be ever shown by his works. As the leaves and the fruit are the evidences of the vegetative perfection of the tree; so a zealous religious profession, accompanied with good works, are evidences of the soundness of the faith in the Christian man. To perish or to be grievously afflicted, Isa. xv. 6. xix. 6, 7. Joel i. 12.

WITHHOLD, to hinder, Gen. xx. 6. to deprive, Prov. xxiii. 13. to deny, Job xxxi. 16. to keep back, Psalm xl. 11. lxxxiv. 11. to be covetous, Prov. xi. 24.

WITNESS, a term denoting either the testimony that is given respecting any person or fact, or the person who delivers the testimony. The word is used in both acceptations in the scriptures. See John xv. 27. Acts i. 22. chap. v. 32. 1 John v. 9. There are four ways in which knowledge may be said to be communicated to our minds, namely, by intuition or instinct; by reason; by experience; and by faith; which last comes to us by the witness or testimony of others; and our belief of what they say, or our reception of their testimony, is called "receiving their witness." The apostle Paul exhibits the gospel under the idea of a testimony; he "testified both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ, Acts xx. 21. To "testify repentance towards God," was to show men "that they should repent, and turn to God, and do works meet for repentance," Acts xxvi. 20. or to testify, that "God now commandeth all men every where to repent," Acts xvii. 30. chap. xiv. 15. In like manner, to "testify faith towards our Lord Jesus Christ," was to call men to "believe on the Lord Jesus Christ, that they might be saved," Acts xvi. 31. or to testify that this is God's "commandment, that they should believe on the name of his Son Jesus Christ," 1 John iii. 23. God the Father bare witness to this truth from heaven, Matt. iii. 17. chap. xvii. 5. 2 Peter i. 17. John v. 37. The Word bare witness to himself, John viii. 18. The Holy Ghost bare witness to him in his miraculous powers and gifts, John v. 36. chap. xv. 26. chap. xvi. 13, 14. There are three witnesses on earth which witness the same truth,

i. e. The spirit, 2 Cor. iii. 6, 8. the water, which has respect to John's testimony, John i. 34. v. 33—35. and the blood, accompanied with water from the Redeemer's pierced side, John xix. 34, 35. i. e. his death, by which he confirmed his testimony, and ratified the new covenant, of both which we have a standing memorial in baptism and the Lord's supper. Jesus Christ is the "faithful witness," Rev. i. 5. He is so called, because as the great prophet of his church, he hath revealed the will of God faithfully, plainly, and fully, so far as is necessary to the salvation of men. This Isaiah prophesied of him, Isa. lv. 4. "I have given him for a witness to the people;" to be a prophet and a teacher, to declare the counsel and will of God concerning the duty and salvation of men, "to bear witness unto the truth," as Christ himself affirms before Pontius Pilate, John xviii. 37. Wherefore Paul saith, 1 Tim. vi. 13. that Christ "witnessed a good confession before Pontius Pilate." He is called the "faithful witness," not only because he revealed all truth, and bare record to the truth before Pilate, but also because he sealed it with his blood. The apostle Paul, in Rom. viii. 16. says, that "the Spirit itself beareth witnes with our spirit, that we are the children of God." The Spirit of God, by an inward and secret suggestion, speaks the same things, gives the same evidence concerning the truth of grace and our sonship, and so ratifies what our enlightened and renewed consciences say. The witness of the spirit, or "the testimony of the spirit," says Mr. Wesley, "is an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirit, that they are children of God. And it is not questioned, whether there is a testimony of the Spirit? but whether there is any direct testimony? whether there is any other than that which arises from a consciousness of the fruit of the Spirit? We believe there is; because this is the plain natural meaning of the text, illustrated both by the preceding words, and by the parallel passage in the epistle to the Galatians, chap. iv. 6. because, in the nature of the thing, the testimony must precede the fruit which springs from it, and because this plain meaning of the word of God is confirmed by the experience of innumerable children of God; yea, and by the experience of all who are convinced of sin, who can never rest, till they have a direct witness; and even of the children of the world, who not having the witness in themselves, one and all declare, none can know his sins forgiven.

And whereas it is objected, that experience is not sufficient to prove a doctrine unsupported by scripture: that madmen and enthusiasts of every kind, have imagined such a witness: that the design of that witness is to prove our profession genuine, which design it does not answer: that the scripture says, "The tree is known by its fruit; examine yourselves; prove your ownselves;" and mean time the direct witness is never referred to in all the book of God: that it does not secure us from the greatest delusions: and, lastly, that the change wrought in us is a sufficient testimony, unless in such trials as Christ alone suffered. We answer, (1.) Experience is sufficient to confirm a doctrine which is grounded on scripture: (2.) Though many fancy they experience what they do not, this is no prejudice to real experience. (3.) The design of that witness is, to assure us we are children of God. And this design it does answer. (4.) The true witness of the Spirit is known by its fruit, love, peace, joy; not indeed preceding, but following it. (5.) It cannot be proved, that the

direct, as well as the indirect witness, is not referred to in that very text, "Know ye not your ownselves that Jesus Christ is in you?" (6.) The Spirit of God "witnessing with our spirit" does secure us from all delusion: And, lastly, We are all liable to trials, wherein the testimony of our own spirit is not sufficient; wherein nothing less than the direct testimony of God's Spirit can assure us that we are his children.

Two inferences may be drawn from the whole. The first, Let none ever presume to rest in any supposed testimony of the Spirit, which is separate from the fruit of it. If the Spirit of God does really testify that we are children of God, the immediate consequence will be the fruit of the Spirit, even "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." And however this fruit may be clouded for a while, during the time of strong temptation, so that it does not appear to the tempted person, while Satan is "sifting him as wheat," yet the substantial part of it remains, even under the thickest cloud. It is true, joy in the Holy Ghost may be withdrawn, during the hour of trial. Yea, the soul may be "exceeding sorrowful," while "the hour and power of darkness" continue. But even this is generally restored with increase, till we rejoice "with joy unspeakable and full of glory."

The second inference is, Let none rest in any supposed fruit of the Spirit without the witness. There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before we have the witness in ourselves, before the Spirit of God witnesses with our spirits, that we have "redemption in the blood of Jesus, even the forgiveness of sins." Yea, there may be a degree of long-suffering, of gentleness, of fidelity, meekness, temperance, (not a shadow thereof, but a real degree, by the preventing grace of God,) before we are "accepted in the beloved," and consequently before we have a testimony of our acceptance. But it is by no means adviseable to rest here; it is at the peril of our souls if we do. If we are wise we shall be continually crying to God, until his Spirit cry in our heart, "Abba, Father!" This is the privilege of all the children of God, and without this we can never be assured that we are his children. Without this we cannot retain a steady peace, nor avoid perplexing doubts and fears. But when we have once received this "Spirit of adoption," this "peace which passes all understanding," and which expels all painful doubt and fear, "will keep our hearts and minds in Christ Jesus." And when this has brought forth its genuine fruit, all inward and outward holiness, it is undoubtedly the will of him that calleth us, to give us always what he has once given. So that there is no need that we should ever more be deprived of either the testimony of God's Spirit, or the testimony of our own, the consciousness of our walking in all righteousness and true holiness."

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Is not this something immediate and direct, not the result of reflection or argumentation? Does not this Spirit cry, "Abba, Father, in our hearts," the moment it is given? antecedently to any reflection upon our sincerity, yea, to any reasoning whatsoever? And is not this the plain natural sense of the words, which strikes any one as soon as he hears them? These texts then, in their most obvious meaning, describe a direct testimony of the Spirit.

That the testimony of the Spirit of God must, in the very nature of things, be antecedent to the testi-

mony of our own spirit, may appear from this single consideration: We must be holy in heart and life, before we can be conscious that we are so. But we must love God before we can be holy at all, this being the root of all holiness. Now we cannot love God, till we know he loves us; "we love him, because he first loved us." And we cannot know his love to us, till his Spirit witness it to our spirit. Till then we cannot believe it: we cannot say, "The life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me."

Then—only then, we feel
Our interest in his blood;
And cry with joy unspeakable,
Thou art my Lord—my God."

Wesley's Sermon on the Witness of the Spirit.

The law condemned a false witness to undergo the same punishment that he would have subjected his neighbour to, Deut. xix. 16—19. When God is said to be a witness to sin, as in Jer. xxix. 23. it signifies that he not only knows it, but he will also punish it. See articles *Spirit* and *Testimony*.

WIT'S end: this expression occurs in the account given by the psalmist of a tempest at sea, Psalm cvii. 27. and is spoken of seamen when their skill is, as it were, swallowed up; when all human effort seems utterly fruitless; and when God alone can deliver.

"Now on a towering arch of waves we rise,
Heav'd on the bounding billows to the skies;
Then, as the roaring surge retreating fell,
We shoot down headlong to the gates of ——."

Death only appears in prospect. "The pilot himself is in doubt what danger to shun; or whither to steer for safety he knows not; his skill is nonplussed by the choice of the difficulties before him." Then, a cry to the Amighty is the only means that can be used to save the perishing wreck. Trust in God is an admirable and necessary trait in the character and behaviour of those whose province it is to do business in great waters; that fearlessness for which seamen have often been so deservedly renowned, suffers no diminution, no real loss, by the possession of heartfelt godliness. The reverse is the fact. We know that the most undaunted courage has been displayed by God-fearing men in the sea department. W. Scoresby, jun. F. R. S. E. in his Account of the Arctic Regions, with a history and description of the northern whale-fishery, speaking of the old navigators engaged on voyages of discovery and enterprise, the editor cites with great pleasure:—"Another observation which must be made by every reader of the voyages of our old navigators, and which must be particularly gratifying to those who consider religion as the chief business of life is the strain of piety and dependance on Divine Providence which runs through almost every narrative. Their honest and laudable acknowledgments of a particular interference of the Almighty, in working out deliverance for them in times of difficulty and danger, and their frequent declarations, expressive of their reliance upon providence for assistance and protection in their adventurous undertakings, are worthy of our imitation. Thus, while our modern voyagers are much in the habit of attributing their most remarkable deliverances to "luck," "chance," and "fortune," those of old evidenced certainly a more Christian-like feeling under such circumstances, by referring their deliverances to that great Being from whom alone every good thing must be derived. They only who have a similar dependance on providence, and who have been occasionally in trying situations, can duly appreciate the confidence and comfort which this belief is calculated to afford

under the most appalling circumstances."

The following case is most affecting. After having, on the 30th of August, 1822, passed through the "sea-stream" of ice, and spread their canvass joyously for their homeward course, on the 11th of September, the Baffin's crew were exposed, on a lee-shore, to a fearful storm; "by far the heaviest," writes Captain Scoresby, "I ever encountered."

"No water had yet been shipped, though the tremendous sea that was running was received upon the ship's quarter, or beam, being in a direction of all others the most dangerous. A fatal wave, however, at length struck the quarter, with tremendous violence, and throwing up a vast weight of water, carried along with it, in its passage across the deck, one of our harpooners, or principal officers, (who, along with several others, was employed on the weather-rail, endeavouring to secure one of the boats hanging over the side,) quite over the heads of his companions, and swept him overboard! Most of the crew being under water at the same time, his loss was not known until he was discovered just passing under the ship's stern, but out of reach, and lying apparently insensible upon the wave. He was also seen for a few seconds, and then disappeared for ever.

"For some minutes, it was not known who the sufferer was. Every one was greatly distressed; and each, in his anxious exclamations, revealed his fears for his friend. 'It is Shields, Jack,' cries one,—'No,' replies a voice of feeling self-congratulation, 'I am here.'—'It is Jack O'Neill,' exclaims another.—'Aye, poor fellow,—it is Jack O'Neill.' But a dripping stupor-struck sailor, clinging by the weather-rail, comes aft at the moment, and replies, 'No, I am here.' After a pause of suspense, one adds, 'It is Chambers.'—'Ah! it must be Chambers,' cries another: and no voice contradicted the assertion,—for his voice, poor sufferer, was already choked with the waters, and his spirit had fled to meet its God! Happily he was an excellent man; and there was no doubt with those who knew his habitual piety, and consistency of conduct, that he was prepared to die. His conduct, in every case, was worthy of his profession; and was a sufficient proof, if such proof could be necessary, that religion, when real, gives confidence and courage to the sailor, rather than destroys his hardihood and bravery. He was always one of the foremost in a post of danger, and met with his death in an exposed situation, to which duty called, where he had voluntarily posted himself."

Happy for Chambers that his commander was able thus to speak of him! "The memory of the just shall be blessed." On another occasion, when a number of sailors had been newly rescued from one of the most perilous situations in which men could be placed, and in which deliverance they all saw and acknowledged the hand of a gracious providence—the captain thus writes:—"Perhaps these very men, a few hours before, were impiously invoking their own destruction, or vending imprecations upon their fellow-creatures!"

WIVES. See art. *Wife*.

WIZARD. See art. *Witchcraft*.

WOE unto thee, Matt. xi. 21. Some read, "Alas for thee;" considering it more an exclamation of pity, than a denunciation of wrath. See Luke x. 13. Matt. xviii. 7. It is the opinion of several eminent critics, that the word is ever used by our Lord to express sympathy and concern.

WOLF, a well-known ravenous creature of the dog kind, Jer. v. 6. Gen. xlix. 27.

"Benjamin is a ravenous wolf:
In the morning he shall devour the prey,
And in the evening he shall divide the spoil."

This tribe is fitly compared to a ravenous wolf, because of the rude courage and ferocity which they have invariably displayed. See Judges xx. 21, 25. Ezek. xxii. 25, 27. "False prophets—are ravening wolves," Matt. vii. 15. Teachers who preach for hire, having no motive to enter into the ministry, but to get a living as it is ominously called by some, however they may bear the appearance of the innocent useful sheep, or the true pastors commissioned by the Lord Jesus, or to whatever name or party they may belong, are, in the sight of the heart-searching God, no other than ravenous wolves, whose design is to feed themselves with the fat, and clothe themselves with the fleece, and thus ruin, instead of save, the flock, Deut. xiii. 3. Mark xiii. 22. John x. 12.

WOMAN, the female of mankind: God created all animals in pairs, male and female; and being brought to Adam, to give them names, none of them was found a meet help for him. God therefore cast him into a profound sleep, and taking a rib out of his side, of it he formed the woman, on the sixth day, in order to be a companion and assistant to man, for the purposes of procreation and education of children. See Gen. ii. 22, 23. "There appeared a wonder in heaven, a woman clothed with the sun." That the woman here represents the true church of Christ, most commentators are agreed. In other parts of this book the pure church of Christ is evidently pourtrayed by a woman. In chap. xix. 7. a great multitude are represented as saying, "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." In chap. xxi. 9. an angel talks with St. John, saying, "Come hither, I will show thee the bride, the Lamb's wife." That the Christian church is meant will appear also from her being clothed with the sun, a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the church; for the countenance of the Son of God is "as the sun shineth in his strength." See articles *Eve* and *Marriage*.

WONDER, any thing which causes surprise by its strangeness. Put for the plagues of Egypt, Exod. iii. 20. vii. 3. and xi. 9. Deut. vi. 22. Neh. ix. 10. the effect of great joy, Luke xxiv. 41. "The wondrous works of God," Job xxxvii. 15. Endless in their variety; stupendous in their structure; complicate in their parts; indescribable in their rotations and connections; and incomprehensible in the mode of their formation, in the cohesion of their parts, and the ends of their creation. See Psalm lxxxix. 5. cxi. 2. "I am fearfully and wonderfully made." The texture of the human body is the most complicate and curious that can be conceived. It is, indeed, wonderfully made; and it is so exquisitely nice and delicate, that the slightest accident may impair or destroy in a moment some of those parts essentially necessary to the continuance of life; therefore we are fearfully made. And the Creator has so formed us, to show us our frailty, that we should walk with death, keeping life in view; and feel the necessity of depending on the all-wise and superintending care and providence of God.

"With awful joy I view this frame of mine,
Stupendous monument of power divine."

WONDERFUL, one of the characters of Messiah, Isa. ix. 6. "And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." As being God manifest in

the flesh, he was wonderful in his conception, birth, preaching, miracles, sufferings, death, resurrection, and ascension; wonderful in his person, and wonderful in his working. He is the counsellor that expounds the law; shows its origin, nature, and claims; instructs, pleads for the guilty; and ever appears in the presence of God for men. He is the mighty God: God essentially and efficiently prevailing against his enemies, and destroying our's. He is the Father of eternity—the origin of all being, and the cause of the existence of the spirits of all flesh. The Prince of Peace—not only the author of peace, and the dispenser of peace, but also he that rules by peace, whose rule tends always to perfection, and produces prosperity. This Prince has a government; for he has all power both in heaven and in earth; and his government increases, and is daily more and more extended, and will continue till all things are put under his feet. His kingdom is established,—every act of government regulated according to wisdom and goodness; and administered in judgment and justice, so as to manifest his wisdom, righteousness, and truth. Such is the character of that *wonderful* Being who came into the world to save sinners! See Matt. i. 20—25. Luke i. 35. Isa. vii. 14. Judges xiii. 18. Titus ii. 13. Eph. ii. 14. Dan. ii. 44.

WOOD. See articles *Cedar-tree*, *Forest*, and *Lebanon*.

WOOL was an article of merchandise in ancient times, as appears from Ezek. xxvii. 18. "Damascus was thy merchant in the multitude of the wares—and of wool." Sins which are very aggravated are compared to crimson; but when they are said to be white as wool, they are fully pardoned, Isa. i. 18. "He giveth snow like wool," Psalm cxlvii. 16. falling down in large flakes; and in this state nothing in nature has a nearer resemblance to fine white wool. See Job xxxvii. 6.

WORD of God; one of the titles given in scripture to the Lord Jesus Christ, Rev. xix. 13. He is in the fullest sense of the term the oracle, and interpreter of the divine mind and will, John i. 18. The distinction in deity, previous to the incarnation of the Son of God, or his miraculous conception in the womb, and his birth of the virgin, is thus stated to us by the pen of inspiration: "In the beginning was THE WORD, and the Word was *with* God, and the Word was God—and the Word was made flesh, and dwelt among us, and we beheld his glory—the glory as of the only-begotten of the Father, full of grace and truth," John i. 1, 14. The holy scriptures are also termed the word of God, Luke xi. 28. 1 Thess. ii. 13. 1 Peter i. 23. because given by inspiration from God, 2 Tim. iii. 16. 2 Peter i. 21. See articles *Bible*, *Inspiration*, and *Scriptures*. Believers are encouraged, by many precious promises, to a due regard to the word of God, Isa. lv. 10, 11. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." John v. 39. "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Rom. x. 17. "Faith cometh by hearing, and hearing by the word of God." James i. 21. "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls." 2 Peter i. 19. "We have

also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day dawn, and the day-star arise in your hearts." Rev. i. 3. "Blessed be he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Heb. iv. 12. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Psalm cxix. 105. "Thy word is a lamp unto my feet, and a light unto my path." Verse 130. "The entrance of thy words giveth light, it giveth understanding unto the simple." Prov. vi. 23. "The commandment is a lamp, and the law is a light, and reproofs of instruction are the way of life." Psalm cxix. 165. "Great peace have they which love thy law, and nothing shall offend them." Psalm cxii. 1. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." 1 Peter ii. 2. "As new-born babes desire the sincere milk of the word, that ye may grow thereby." Prov. xiii. 13. "He that feareth the commandment shall be rewarded." Isa. lxvi. 2. "To this man I will look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Deut. xi. 18. "Ye shall lay up these words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes." Josh. i. 8. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success.

WORKS of the Lord, Psalm cxi. 2. Every part of the work of God is wonderful, Psalm lxxvii. 14. See art. *Wonder*. Not only miracles, which imply an inversion or suspension of the laws of nature, but every part of nature itself. Who can conceive how a single blade of grass is formed? or how earth, air, and water, become consolidated in the body of an oak? And who can comprehend how the different tribes of plants and animals are preserved, in all the distinctive characteristics of their respective natures? And who can conceive how the human being is formed, nourished, and its different parts developed? what is the true cause of the circulation of the blood? or, how different aliments produce the solids and fluids of the animal machine? what is life, sleep, death? and how an impure and unholy soul is regenerated, purified, refined, and made like unto its great Creator? These are wonders which God alone works, and to himself only are they fully known. When we turn our attention to his works of creation and providence our feeble conceptions are lost in their immensity. "His way is in the sea, his path in the great waters, and his footsteps are not known," Psalm lxxvii. 19. "Clouds and darkness are round about him: justice and judgment are the basis of his throne," Psalm xcvii. 2. And this incomprehensibility of the works of Jehovah is frequently adduced by the inspired writers as an argument for humility in mortals. "Hearken unto this, O man; stand still, and consider the wondrous works of God! Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancing of the clouds, the wondrous works of him which is perfect in knowledge? Touching the Almighty, we cannot find him out: he is excellent in power and in judg-

ment," Job xxxvii. 14—23. "Who hath known the mind of Jehovah? or who hath been his counsellor? Or who hath first given unto him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever, Amen." Rom. xi. 34—36. Work is taken for any effect whatsoever, physical, Gen. ii. 2. Heb. i. 10. or moral, called works of the law, either ceremonial or moral, properly so called, Gal. ii. 16. It denotes the consequences of works, penal or remunerative, Psalm lxii. 12.

Dead works denote sins, because the consequence is death, Heb. ix. 14. called also works of the flesh, or corrupt nature, Gal. v. 19. Faith without works is dead, James ii. 17. Faith being an active principle must manifest itself, in its truth and sincerity, before the world. For such business as is proper to every man's calling, which may be done in the six days, Exodus xx. 9. "Six days shalt thou labour and do all thy work." For any thought, word, or outward action, whether good or evil, Eccl. xii. 14. "God shall bring every work into judgment."

"Works can have no share in our justification, because they are imperfect; and yet, though we are not saved for good works, we shall never be saved without them. A Christian must be as careful to maintain good works, as if our salvation was the purchase of them alone, and yet renounce them utterly, and rely upon the merits, and death, and intercession of our blessed Saviour, who is made unto them that believe not only wisdom, but righteousness, sanctification, and redemption. The merits of Christ justify us, and faith is the blessed instrument of justification."—*Hervey.*

"Christian joy is joy in obedience: joy in loving God, and keeping his commandments. And yet not in keeping them, as if we were thereby to fulfil the terms of the covenant of works; as if by any works or righteousness of ours, we were to procure pardon and acceptance with God. Not so: we are already pardoned and accepted, through the mercy of God in Christ Jesus.—Not as if we were by our own obedience to procure life, life from the death of sin. This also we have already, through the grace of God. "Us hath he quickened, who were dead in sin." And now we are "alive to God, through Jesus Christ our Lord." But we rejoice in walking, according to the "covenant of grace," in holy love and happy obedience. We rejoice in knowing, that "being justified through his grace," we have "not received that grace of God in vain;" that God having freely (not for the sake of our willing or running, but through the blood of the Lamb) reconciled us to himself, we run in the strength which he hath given us, the way of his commandments. He hath "girded us with strength unto the war," and we gladly "fight the good fight of faith." We rejoice, through him who liveth in our hearts by faith, to "lay hold of eternal life." This is our rejoicing: that as our "Father worketh hitherto," so (not by our own might or wisdom, but through the power of his Spirit, freely given in Christ Jesus) we also work the works of God. And may he work in us whatsoever is well-pleasing in his sight! To whom be the praise for ever and ever!"—*Wesley.*

WORLD, in its largest acceptation, denotes the whole of created nature, comprehending the heavens, earth, sea, the elements, angels, men, and animals; in short, all created beings; and in this sense it is used when the evangelist says of Christ, "the world was made by him;" for "without him was not any thing

made that was made," John i. 3, 10. And the apostle Paul, speaking on the same subject, even uses the word in the plural: "The worlds were framed by the word of God," Heb. xi. 3. "By whom also he made the worlds," chap. i. 2. But the term is very often used to indicate, "the men of this world," who are said to lie in wickedness, 1 John v. 19. See Eph. ii. 2. John xii. 31. 2 Cor. iv. 4. These are called "the world," not only because they compose the greater part of the inhabitants of this world, but chiefly on account of their pursuing the things of this world as their chief good. Hence the psalmist describes "the men of this world" as having their portion in this life, Psalm xvii. 14. The term also denotes the corrupt sentiments, dispositions, and practices of the men of this world. The apostle speaking of false teachers says, "They are of the world; therefore speak they of the world, and the world heareth them," 1 John iv. 6. In this passage the term world is used in two different senses, namely, for "the men of the world," as above described, of whom were the false teachers and those who listened to their doctrine; and there is also the world concerning which these false teachers speak, which must mean the corrupt maxims, inclinations, and practices of the world. This last is what the apostles term "the course of this world," according to which men in their natural state walk, when fulfilling the desires of the flesh and of the men, Eph. ii. 3. or when gratifying the lust of the flesh, the lust of the eye, and the pride of life, 1 John ii. 16. In short the world, in this sense, includes every thing that is opposite to God, and conformity to his good, and acceptable, and perfect will, Rom. xii. 2, 3. From this world the children of God are distinguished as not being of it, but chosen out of it, redeemed from it, and hated of it, John xv. 19. Gal. i. 4. To it they are crucified, Gal. vi. 14. This world Christ hath overcome, John xvi. 33. and his people also obtain the victory over it by faith, 1 John v. 4. The apostle James defines pure and undefiled religion to consist in visiting the fatherless and the widow, and in keeping ourselves "unspotted from the world," James i. 27. The world is put for celestial happiness, Luke xx. 35.

"A world where sighs and tears are wiped away,
And one unbounded goodness circles all."

In "that world" there is not a heart that does not feel the most perfect complacency in the bliss allotted to it. In the heavenly world there are different degrees of glory, but neither pride nor envy can exist there to stain the splendours of the highest, or to give a single pang to those who lived and died among the least of saints. The wishes of the immortal soul, which no attainment here could satisfy, shall then be gratified to the full. There the redeemed sing with higher raptures than earth admitted, "The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen to me in pleasant places; yea, I have a goodly heritage."

Miscellaneous pieces on this article:—"The world is the great deceiver; we tread as within an enchanted circle, where scarcely any thing appears as it really is; we live in delusion, wander in the paradise of fools, continually striving for worldly success, which even when acquired seldom answers our expectation. The world is too often considered as the field of pleasures, and therefore beat over and over in quest of it; but frequently where we have reckoned most upon enjoyment, there we have found the least: we too often forget that this is only a

probationary state, and so we madly pursue criminal or vain objects, while the substantial things of real religion are neglected. Since the fall, the world was never designed as a mansion for innocent and happy beings, but as a dwelling-place for fallen creatures of a mixed character, who are successively to come forth and fulfil their time of trial, during which time much obscurity must of course cover the counsels of providence: the righteous sometimes seem neglected, and the wicked are permitted to prosper, in order that true piety might undergo a proper test; but the final discrimination of characters will be made at the last day.—This earth has been the theatre of many a great spectacle, and many an high achievement; here the wise have ruled, the mighty have fought, and kings have triumphed; its surface has been covered with stately cities, and its temples, palaces, pyramids, towers, and monuments have been almost innumerable; yet the day cometh when all that remains of them shall be destroyed, and all the beauties of nature, the decorations of art, and the labours of industry, perish in one common flame.

"The world is a school where every vice is taught, and too easily learned, and from our childhood false sentiments are instilled into our minds. We are bred up in the external show of life, accustomed to hear riches and honours spoken of as the chief good, and are caught with the respect paid to those who have these things. When we advance in life, we meet with deceit and artifice in all ranks of men, we behold sin authorized by great names, and often rewarded with success and advancement. The practice also of the multitude renders vice too familiar to our thoughts, and wears off the abhorrence with which we once beheld it; and instead of men's vices detracting, as they ought to do, from our good opinion of them, our attachment to the men often reconciles us to their vices. This is the way of the world, and such is the degeneracy of it, that shame is too often employed against the cause of religion; the ridicule of the wicked and the gay bears down the convictions and resolutions of the well-inclined; interest also induces the covetous to temporize with sin, as the readiest way to rise in the world: hence so many are led to relinquish the firmness of an upright character, and accommodate themselves to the times, or whatever appears most convenient for profit or ease. Beside all this, religion is generally recommended to us in a formal manner by our teachers and instructors, which is one reason why it makes but little impression on us, and the way of the world has the ascendancy over us."—*Dr. Blair.*

"This world is a vast theatre, in which every one appears his moment upon it, and as it were in a moment disappears; thus every successive instant presents different scenes, and new characters appear. We may represent these vicissitudes to ourselves, under the emblem of what is felt by one who is employed in turning over the pages of history. In this page he beholds one nation and one king; he turns, and lo new objects open to his view, and thus a perpetual change appears: so it has been, and ever will be, while the world continues.

"Mankind would be less attached to the world, if they did not flatter themselves with the hope of enjoying more pleasure than they had hitherto experienced. A child fancies that as soon as he shall arrive at a certain stature, he shall have more pleasure than what he now enjoys: the youth persuades himself that men who are settled in the world are much more happy than young peo-

ple can be at his age. While we think ourselves condemned to live single, a single life seems intolerable; and when some are married, they wish themselves single again; thus we go on from fancy to fancy, and from one chimera to another, till death arrives, which subverts all our imaginary projects of happiness, and makes us know by our own experience, what the experience of others might have fully taught us long before, (that is) that the whole world is vanity; that every state, all ages, and all conditions, have inconveniences peculiar to themselves, and one which is common to them all, I mean a character of disproportion to our hearts: so that by changing our situation or condition, we often do no more than change our kind of infelicity."—*Saurin.*

"When any set their heart upon the world, they act a very foolish as well as a sinful part, for it never has or ever can satisfy the soul. Now that which is both foolish and wicked must be hurtful, and should be carefully avoided; let us search only the New Testament, and see what mischief the love of the world has done; it was this that left Felix no leisure to attend to his salvation, and caused Agrippa to stop in being half persuaded of the gospel; it was this that made the thorny-ground hearers unfruitful, and induced a hopeful youth to fall short of heaven—it led Judas to betray his master, and Demas to forsake Paul—in short, like spiritual pride, it creeps in among professors as well as the profane, and is the continual source of trouble."—*Evang. Mag.* 1793.

WORM. Put for the state of the greatest degradation, Job xxiv. 20. a mean contemptible person, Psalm xxii. 6. stings and remorse of conscience, Isa. lxvi. 24. "For their worm shall not die:" these words of the prophet are applied by our blessed Saviour, Mark ix. 44. to express the everlasting punishment of the wicked in hell. It seems every one has his worm, his peculiar remorse for the evils he did; and for the grace he rejected; while the fire, the excruciating torment, is common to all.

WORMWOOD, a herb of a very bitter taste. Idolatry and profaneness are likened to wormwood, Deut. xxix. 18. Heb. xii. 15.

WORSHIP, an act of adoration, strictly due to God only, but performed to other objects also, whether idols or men. Compare Gen. xlii. 6. and xliii. 26, 28. Acts x. 25. See art. *Adoration.* As all idolatry consists in transferring that worship to the creature which is due only to the adorable Creator, so it was not merely prohibited by the Jewish law, but also made a capital offence to be punished with death, Deut. xiii. 6—11. To this Job refers, chap. xxxi. 26—28.

The worship of God amounts to the same with what we otherwise call religion. To how many gracious, social, and moral purposes, may not the wise and proper use of religious services be applied? For private worship, or the devotion of the closet, see art. *Closet.* For family worship, or the devotions of domestic life, see art. *Family.* Public worship, where it has not degenerated into mere form, is of great utility. It gives Christians an opportunity of openly professing their faith in, and love to Christ. It preserves a sense of religion in the mind, without which society could not well exist. It enlivens devotion, and promotes zeal. It is the mean of receiving instruction and consolation. It affords an excellent example to others, and excites them to fear God. Public worship should be, (1.) Solemn, not light and trifling, Psalm lxxxix. 7. (2.) Simple, not pompous and ceremonial, John iv. 24. Isa. lvii. 15. (3.) Cheerful, and not

with forbidding aspect, Psalm c. (4.) Sincere, and not hypocritical, Isa. i. 12. Matt. xxiii. 13. (5.) Pure, and not superstitious, Isaiah lvii. 15. Christ attended public worship, Luke iv. 16. he prayed with his disciples, Luke ix. 28, 29. Luke xi. 1. he promises his presence to social worshippers, Matt. xviii. 20. and so did his apostles, Acts i. 24. ii. iv. 24. vi. 4. Rom. xv. 30. 1 Cor. xiv. 2 Thess. iii. 1, 2. For general precepts on this subject, see Deut. xxxi. 12. Psalm c. 4. 1 Tim. ii. 8. Heb. x. 25. We cannot conclude this article without taking notice of the shameful and exceedingly improper practice of coming in late to public worship. It evidently manifests a state of lukewarmness; it is a breach of order and decency; it is a disturbance to both ministers and people; it is slighting the ordinances which God has appointed for our good; and an affront to God himself! How such can be in a devotional frame themselves, when they so often disturb the devotions of others, we know not.

WORTHY, equal or proportionate, Rom. viii. 18. "Not worthy to be compared with the glory which shall be revealed in us." Profound humility and reverence, Matt. iii. 11. "Whose shoes I am not worthy to bear." See Luke vii. 6. "That ye walk worthy of the Lord," Col. i. 10. i. e. suitably to your Christian profession; exemplifying its holy doctrines by a holy and useful life. See 1 Thess. ii. 12. Eph. iv. 1. Phil. i. 27. Matt. iii. 8.

WOUNDS, put for faithful reproofs, Prov. xxvii. 6. A genuine open-hearted friend tells you your faults freely, but conceals from all others. "A wounded spirit who can bear?" Prov. xviii. 14. If the mind be wounded—if this be cast down—if slow-consuming care and grief have shot the dagger into the soul, what can then sustain the man? nothing but the unseen God. Therefore, let the afflicted pray. A man's own spirit has, in general, sufficient fortitude to bear up the unavoidable trials of life: but when the conscience is wounded by sin, and the soul is dying by iniquity, who can lift him up? God alone! for salvation is of the Lord.

WRATH of God is his indignation at sin, and punishment of it, Rom. i. 18. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." The cup of God's wrath—the cup of trembling, &c. is frequently expressed or referred to in the sacred writings, Deut. xxxii. 33. Job xxi. 20. Isa. li. 17—22. Jer. xxv. 15. Rev. xiv. 8. It appears to be a metaphor from the cups of poison, which certain criminals were obliged to drink. Those are deceived who think that the wrath of God against sin is represented in too strong a light. We may fear the displeasure of men more than we need to do, and it often happens that they have not power to punish equal to their wishes: but it is not so with God, nor can our apprehensions rise too high. "Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee? I the Lord have spoken, and will do it." Fear will sometimes form imaginary dangers, and magnify real ones; but it is not so in this case. Look back to the manner in which God promulgated his holy law: the earthquake, thunder, lightning, darkness, and fire; the mountain shaking, the people trembling, Moses himself affrighted: and if this was the case in the giving of the law, what must it be when God shall come to punish the transgression of it? Then not a single mountain only, but the whole earth shall be in flames. Ter-

rors shall seize not only one nation, but all those nations which know not God, and have not obeyed the gospel of our Lord Jesus Christ. See article *Anger*.

WREST my words, Psalm lvi. 5. they have been spies on my conduct continually: they collected all my sayings, and wrested my words out of their proper sense and meaning.

WRESTLE, to contend, Genesis xxxii. 24—31. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day: and when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, unless thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh." To give the sense of this passage, and cause it to be understood, it will be requisite to inquire, who the person was that wrestled with Jacob, and what was the nature, design, and issue of this memorable contest. The person who wrestled with Jacob is here called a man, and the prophet Hosea calls him an angel, and Jacob likewise calls him God. After the interview with him, he says, "I have seen God face to face." And there is no one person either in heaven or in earth to whom all these appellations can be so properly applied, as to the Lord Jesus Christ, who being in the form of God, took upon him the form of a servant. He was found in fashion as a man, but at the same time he is called Immanuel, God with us.

It is probable that most, if not all the appearances of God to the human race, have been in the person of the Son; who in this instance might be called a man, because he appeared in the form of a man, and performed human actions. Such appearances under the old dispensation were preludes to the incarnation, when the eternal *Logos* was made flesh, and dwelt among us, displaying the great mystery of godliness, God manifested in the flesh.—He is called an angel in respect to his office. The word angel signifies a messenger, and such was our Saviour; being sent from the Father on the important office of man's salvation. "The Lord," says the prophet, "whom ye seek, shall suddenly come to his temple; even the messenger of the covenant." He is called God, in respect of his divine nature. That Jacob knew the man with whom he wrestled to be some extraordinary personage, and more than a man, is evident, because he was so earnest and solicitous to obtain his blessing. He said, "I will not let thee go, unless thou bless me." This was all he desired, as an answer to his prayers, and as the means of his deliverance; which shows he knew him to be a divine person. He afterwards calls him the Angel that redeemed him from all evil; and believing him to be his Redeemer, he was earnest to obtain his blessing, and was led to presume so much on his goodness, as well as on his power, as to say, "I will not let thee go, except thou bless me." At this time Jacob stood in great need of the divine blessing. In his pre-

sent situation this was his only refuge: Esau, who had vowed his destruction, was coming to meet him with four hundred armed men, full of that wrath and indignation which he had harboured in his breast for twenty years; and Jacob having his wives and children, his flocks and herds about him, was too weak to fight, and too cumbersome to fly. In such a state, unless he could obtain the divine blessing, he had nothing to expect but an indiscriminate massacre, and a total destruction. It may here be asked, In what did this wrestling consist, by which the blessing was obtained? By wrestling we understand a trial of strength and dexterity, between two opponents, who strive to throw each other to the ground: but in scripture the word is used for a vigorous exercise of spiritual strength. In this sense we are said to wrestle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. vi. 12. So Jacob exercised a spiritual power when he wrestled with the angel: he exerted the power of faith and prayer. The prophet Hosea says, "By his strength he had power with God, yea, he had power over the angel, and prevailed; he wept and made supplication unto him," chap. xii. 3, 4. When we weep and make supplication for the divine blessing, we put forth all the energy of confidence and desire, of hope and expectation; we display not the spirit of fear, but of power, of love, and of a sound mind. In this manner Jacob wrestled with the angel: otherwise he could not have obtained the divine blessing. Bodily exercise profiteth little, but the fervent prayer of the righteous availeth much with God. The prayer of Elijah, as the apostle observes, was so powerful as to shut and open heaven. The prayer of Moses preserved Israel from destruction, when God said, "Let me alone, that I may consume them." It was prayer that delivered Peter out of prison, and from all the expectation of the people of the Jews. So when Jacob wept and made supplication, he had power with the angel, and prevailed.

But though it was by faith and prayer that Jacob prevailed, it seems that some corporeal exercise was likewise employed; for the angel wrestled against Jacob, and when he saw that he prevailed not, by a touch or a stroke, as the word might be rendered, he put his thigh out of joint. As this was to deprive him of muscular power, it appears that such power had been employed in wrestling with the angel. But for what purpose, it may be asked, could the angel in this manner wrestle with Jacob? To this we reply, that it appears to have been the design of the angel, to give Jacob the assurance that he should overcome in the approaching contest with Esau. This assurance he gave him by a sign, according to the prevailing custom of former times. It was a frequent practice with the ancient prophets to make use of signs to show what would come to pass, and to impress the people's minds with the certainty of their predictions. For this purpose Micah made himself horns of iron, to show the king how he should push his enemies in battle. Isaiah walked naked and barefoot three years, for a sign that the Egyptians and Ethiopians should be led away in this forlorn condition, by the king of Assyria. Ezekiel took a tile, and pourtrayed a city upon it, and laid siege to it, for a sign that Jerusalem should be invested in like manner by its enemies. According to this custom the angel gave Jacob a sign; he wrestled with him, and discovered his own superior power, and yet suffered Jacob to prevail,

which was a sign that he should prevail over Esau, though Esau was at that time so much more powerful than Jacob.

That Jacob was to view the transaction in this light, appears by what the angel said at the conclusion of the contest: "As a prince thou hast power with God and with men, and hast prevailed." What the angel said to Jacob amounted to this: "As thou hast power with the great Ruler of the universe, thou shalt surely prevail over weak, perishing mortals." This Jacob would clearly understand, and would feel full confidence in the promise of his deliverance, illustrated and confirmed by a sign from heaven. But this was not said till the end of the contest, which we have anticipated, to show the design of the angel in wrestling with Jacob; and we must now return, to notice the vigorous and persevering efforts which Jacob employed to obtain the blessing. He was not induced to give up the contest by losing the use of a limb; his bodily lameness did not subdue the vigour of his mind. By the manner in which his lameness was inflicted, he would learn the superior power of the person with whom he had to contend: he who had so easily taken away the use of a limb might have taken his life; and therefore Jacob would know that he was not to prevail by bodily strength: hence the loss of that strength did not discourage him. By a power given him from above, he was strong in faith, and mighty in prayer: whatever pain or weakness of body he might feel, he was resolved, in the strength of divine grace, to persevere in the mighty contest.

> "Lame as I am I take the prey,
> I leap for joy, pursue my way;
> Hell, earth, and sin, with ease o'ercome,
> And as a bounding hart fly home."

And when the angel saw that he prevailed not over Jacob's constancy and vigour of mind, not even by taking from him the use of a limb, he said, "Let me go, for the day breaketh." This might have induced Jacob to believe that it was in vain to contend any longer, as the whole night had been spent to no purpose, and he had suffered so much loss in the contest, without obtaining any advantage over his opponent. The breaking of the day might be mentioned, to remind Jacob that it was time to look after his family, who, in their perilous situation, had so much need of his presence. But these considerations did not induce Jacob to desist from his purpose: his resolution remained unshaken, and his vigour of mind unabated; and by the divine power of a living faith, he said, "I will not let thee go, except thou bless me." He had received a promise that God would be with him, and preserve him whithersoever he went, and bring him to his own land again in peace: and though his danger appeared so great, and his own strength so small, yet he "staggered not at the promise through unbelief, but was strong in faith, giving glory to God." He was fully persuaded that what God promised he was able to perform. While faith steadily looks at the promise, it disregards all the difficulties which seem to stand in the way of its accomplishment. When Job was reduced to the verge of the grave, and did not expect to see any good in the land of the living, yet knowing that he had a living Redeemer who would stand at the latter day upon the earth, he said, "Though thou slay me, yet will I trust in thee." And Jacob, in his weakness, distress, and difficulties, discovers the same unshaken confidence, and cries, "I will not let thee go, except thou bless me." And, when his faith had been sufficiently tried, he obtained the blessing for which he had so earnestly contended.

"The angel said, What is thy name? And he said, Jacob. And he said, Thy name shall no more be called Jacob, but Israel." This new name was given him as a mark of honour, and as a token of divine favour obtained by faith and prayer. Jacob signifies a supplanter, and is applied to those who obtain undue advantages over others by artful management; and in this sense the appellation is base and dishonourable. Jacob obtained the birthright by taking unfair advantage of his brother's distress; and he obtained the blessing from his father by stratagem and artifice. Hence Esau said, Thou art rightly called Jacob, for thou hast supplanted me these two times. Israel, the new name now given him, signifies a Prince of God, or a mighty prince; which is a title denoting great rank and exalted dignity. Jacob, in the instance before us, was strong in faith, bringing glory to God: and those that honour God he will honour: so he honoured Jacob, by changing his name to Israel, a Prince of God. This was a token to show, that as he had now by faith and prayer obtained the divine favour, his iniquity in supplanting his brother was forgiven, and the baseness of his former character removed: "old things are passed away, and all things become new;" and, being brought into such a gracious state and condition, and made a partaker of the divine nature, he must no more be called a supplanter, but a Prince of God. He was now to arise and shine, for his light was come, and the glory of the Lord was risen upon him. With his new dignity was connected a great privilege; namely, the assurance of being delivered from the effects of his brother's wrath and indignation: for God has the hearts of all men in his hands, and can turn them as the rivers of the south; and where a man's ways please the Lord, he maketh his enemies to be at peace with him. His enemies can have no power over him unless it be given them from above: the divine favour is therefore the best security. "If God be for us, who can be against us?"

Jacob being so highly favoured by the heavenly messenger, desired a better acquaintance with him, and said, "Tell me, I pray thee, thy name? And he said, Wherefore is it that thou dost inquire after my name? And he blessed him there." This inquiry does not denote that Jacob did not believe the messenger to be possessed of proper divinity; for Moses offered a similar request to the angel of the Lord, which appeared unto him at the burning bush. Exodus iii. 13. Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?" Moses certainly knew the divinity of the person to whom he was speaking, or he would not have called him the God of their fathers; but, at the same time, he wished to know his name. So when Jacob asked his name, he might have the same knowledge of his divine nature. The request was granted to Moses, but not to Jacob. For this difference there was no doubt a reason, whether we can discover it or not. Moses wished to know his name for the benefit of the whole nation; but Jacob might only ask it for his own curiosity. It was moreover to be observed, that the Almighty makes further discoveries of himself under every successive dispensation; and as Moses lived under a superior dispensation, he would be favoured with more knowledge of God than had been granted under the patriarchal

age of the world. Though the heavenly messenger did not satisfy Jacob's curiosity by telling him his name, he conferred upon him a more suitable and substantial favour, by giving him his benediction. "He blessed him there." He gave him a token of his favour, a promise of his protection, and a communication of his grace. This was what Jacob contended for, when he wept and made supplication; and he now found that he had not sought the Lord in vain. This blessing would banish his fears, fill his mind with a peace that passeth all understanding, and enable him to go on his way rejoicing in God his Saviour.

To commemorate the favour he had received, Jacob called the name of the place Peniel, (the face of God,) for he said, I have seen God face to face, and my life is preserved. He saw the human form which the heavenly messenger had assumed, and what he had done for Jacob proved his Godhead. He might therefore be said to see God, as those who saw Christ were said to see the Father: all the glory of God was seen in the face of Christ. When Christ took upon him the form of a servant, he was God manifest in the flesh; and St. John says, "We beheld his glory." They saw this when he appeared in fashion as a man, by the indications he gave of his divinity; and in the same manner Jacob might be said to see the face of God. And he said, "my life is preserved." Some suppose there is here a reference to a notion which then prevailed, that a manifestation of God to man would prove fatal. Hence, Manoah said unto his wife, "We shall surely die, because we have seen God." But Jacob had now an evidence that such a notion was not correct, for he had seen God face to face, and his life was preserved. But we are rather to understand this to be spoken in reference to the assurance he had of future preservation: he had seen himself ready to perish, but he now knows that his life is redeemed from destruction. The principal design of the memorable contest was to fortify his mind against the fear of Esau: that end was now accomplished, and, in full confidence of protection, he declares, that his life is preserved. We are further told, that the sun rose upon him as he had passed over Penuel, and he halted upon his thigh. The shades of the night were fled, and the darkness of his mind dissipated, but his lameness remained. The prosperity of the mind does not remove bodily infirmities: those who are the most highly favoured of the Lord have always something for the exercise of their patience. Jacob's lameness might be left to keep him humble, after such an extraordinary interposition of heaven in his favour; as was the case with St. Paul, who, after he had been caught up to the third heavens, had a thorn in the flesh, lest he should be exalted with the abundance of the revelation.

This memorable account of wrestling Jacob is left on record for our instruction. It teaches us that the prayer of the righteous avails much with God. We are always dependant on the divine bounty; and we are to make all our requests known to God, by prayer and supplication. If we have not, it is because we ask not, or because we ask amiss. The Almighty has appointed prayer as the means of obtaining mercy, and grace to help in time of need. He knows what we need before we speak; but for all these things he will be inquired of, that he may do them for us. Jacob wrestled with the angel till the breaking of the day. And whatever deliverances we may experience in the present world, we shall be able to wrestle, by faith and prayer,

to the end of life. The present is a dark night, compared with the glorious day of eternity. And till the breaking of that eternal day, we shall have our trials and conflicts, and be often in heaviness through manifold temptations. This will call for the vigorous exercise of faith and prayer, till that glorious morning dawns when faith will be turned into sight, and prayer into everlasting praise. And for our own encouragement we are told, "That the night is far spent, and the day is at hand: now is our salvation nearer than when we believed." In a short season, if we are faithful, all our troubles will be left below, and earth exchanged for heaven.—*Mr. Scott's Lecture on the remarkable story of Wrestling Jacob.*

WRITING. We read nothing of the art of writing in scripture, before the copy of the law was given by God to Moses, which was written on two tables of stone by the finger of God, Exod. xxxi. 18. and this is called the writing of God, Exodus xxxii. 16. it is therefore probable that God himself was the first who taught letters to Moses, who communicated the knowledge of them to the Israelites, and they to other eastern nations. Engraving or sculpture seems therefore to be the most ancient way of writing, of which we have another very early instance in Exodus xxxix. 30. where we are told, that "holiness to the Lord" was written on a golden plate, and worn on the high-priest's head. And we find that the names of the twelve tribes were commanded to be written on twelve rods, Numbers xvii. 2. Jer. xxii. 30. "Write this man childless;" that is, publish it, and let all men know that he shall have no child to succeed him upon the throne. "Rejoice, because your names are written in heaven," Luke x. 20. compare with Exodus xxxii. 32. Psalm lxix. 28. Isaiah iv. 3. Daniel xii. 1. Phil. iv. 3. Heb. xii. 23. Rev. xiii. 8. xx. 12. and xxi. 27.

Y

hăt, hāte, hâll—bĕt, bēar, bēer—fĭt, fīght, fīeld—nŏt, nōte, nōose—bŭt, bûsh, blūe—lovelў, lўe.

YEA, yea; nay, nay, Matt. v. 37. That is, a positive affirmation, or negation, according to your knowledge of the matter concerning which you are called to testify. Do not equivocate; mean what you assert, and adhere to your assertion.

YEAR. The Jews had four sorts of years,—one for plants, another for beasts, a third for sacred purposes, and the fourth was civil and common to all the inhabitants of Palestine. The year of plants was reckoned from the month corresponding with our January; because they paid tithe-fruits of the trees which budded at that time. The second year was that of beasts; for when they tithed their lambs, the owner drove all the flocks under a rod, and they marked the tenth, which was given to the Levites. But the two years which are the most known are the civil and the ecclesiastical years. The civil year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that time. From this year the Jews computed their jubilees, dated all contracts, and noted the birth of children, and the reign of kings. The ecclesiastical or sacred year began in March, or on the first day of the month Nisan; because at that time they departed out of Egypt. From that month they computed their feasts, and the prophets also occasionally dated their oracles and visions. Thus Zechariah, chap. vii. 1. says, that "the word of the Lord came unto him in the fourth day of the ninth month, even in Chisleu;" which answers to our November; whence it is evident that he adopted the ecclesiastical year, which commenced in March. The month Nisan is noted in the Old Testament for the overflowing of the Jordan, Josh. iii. 15. 1 Chron. xii. 15. which were common at that season, the river being swollen by the melted snows that poured in torrents from Mount Lebanon. See article *Month*.

The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or three hundred and fifty-four days and eight hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to

solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. "Thou crownest the year with thy goodness," Psalm lxv. 11. A full and plentiful harvest is the crowning of the year; and this springs from the unmerited goodness of God. This is the diadem of the earth. A most elegant expression to show the progress of the sun through the twelve signs of the zodiac, producing the seasons; and giving a sufficiency of light and heat alternately to all places on the surface of the globe, by its north and south declination on each side of the equator. It is the same God who will crown with everlasting goodness the acceptable year, the year of his redeemed, Isa. lxiii. 4. when the Spirit shall have accomplished his work; when God shall be glorified in his saints; and heaven, as well as earth, shall be full of the goodness of Jehovah. "To proclaim the acceptable year of the Lord," Isa. lxi. 2. This was the year of general release, of debts and obligations—of bond-men and women—of lands and possessions, which had been sold from the families and tribes to which they belonged. See Lev. xxv. 9—55. also Luke iv. 18, 19. "But into the second went the high-priest alone once every year," Heb. ix. 7. That is, the Holy of Holies, or second part of the tabernacle—on one day in the year only, which was the day on which the general atonement was made. The priest could enter into this place only on one day in the year; but on that day he might enter several times. See Lev. xvi.

In Gen. xv. 13. it is foretold that the posterity of Abraham should be enslaved in Egypt four hundred and thirty years. In Acts vii. 6. Stephen says, that the seed of Abraham sojourned in Egypt four hundred years, leaving out the odd tens. Moses, Exod. xii. 40. states their sojourning to be four hundred and thirty years, as also does Paul, Gal. iii. 17. and Josephus. Though the Israelites themselves resided in Egypt only two hundred and some odd years, yet the full time of their peregrination was four hundred and thirty years, if we reckon from the calling of Abraham, and his departure from Ur, until the Israelites quitted Egypt. In Num. xiv. 33. it is denounced to the murmuring Israelites that they should "wander in the wilderness forty years:" but if we compare Num. xxxiii. 3. with Josh. iv. 19. we shall find that some days, if not weeks, were wanting to complete the number: but forty years being a round and entire number, and because in so many years a few days were inconsiderable, therefore Moses delivers it in this manner.

An angel binds Satan for a thousand years, Rev. 1—3. They who were beheaded for the testimony of Jesus, have part in the first resurrection, and shall reign with Christ a thousand years, ver. 4—6. When the thousand years are expired, Satan shall be loosed out of his prison, and go forth and deceive the nations, ver. 7, 8. This interesting passage has been taken by some literally, and by others symbolically. The former have supposed that Christ will come in his human nature, and reign visibly on earth, and that the bodies of the martyrs, and other eminent saints, shall be raised from the dead, and reign with him a thousand years. The latter have supposed a period in which the influence of Satan will be greatly restrained, and the true church of God enjoy great prosperity, and shall endure for a long time.

The following things, selected from a good writer, whom the editor has repeatedly quoted in these pages, appear well adapted to illustrate this difficult, but very engaging subject: — Most, if not all the prophecies in this book, are delivered in figurative language, referring to types and events recorded in the Old Testament, and in imitation of the language of the ancient prophets. And this was proper, and even necessary, in the best manner to answer the ends of prophecy, as might easily be shown, were it necessary. The first part of this passage, all must allow, is figurative. Satan cannot be bound with a literal, material chain. The key, the great chain, and the seal, cannot be understood literally. The whole is a figure, and can mean no more than that, when the time of the Millennium arrives, or rather previous to it, Jesus Christ will lay effectual restraints on Satan, so that his powerful and prevailing influence, by which he had before deceived and destroyed a great part of mankind, shall be wholly taken from him for a thousand years. And it is most natural to understand the other part of the description of this remarkable event to be represented in the same figurative language, as the whole is a representation of one scene; especially, since no reason can be given why it should not be so understood.

To suppose that Christ shall come in his human nature to this earth, and live here in his whole person visibly a thousand years before the day of judgment, appears to be contrary to several passages of scripture. The coming of Christ, and his appearing at the day of judgment in his human nature, is said to be his second appearance, answering to his first appearance in his human nature on earth, from his birth to his ascension into heaven, which was past. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time, without sin, unto salvation," Heb. ix. 27, 28. The appearance here spoken of, is the appearance of Christ at the day of judgment, to complete the salvation of his church. This could not be his appearing the second time, were he thus to appear, and to be bodily present in his human nature on earth, in the time of the Millennium, which is to take place before the day of judgment. But his coming to judgment, and appearing to complete the final destruction of all his enemies, and to perfect the salvation of his church, is his last coming and appearance. But if he were here on earth, visible in his human nature, and reigning in his glorified body, during his Millennium, he would be already here to attend the last judgment, and he could not be properly said to come from heaven, and to be revealed from heaven, because this was done a thousand years before. Besides, that Christ should come from heaven, and appear and reign in his human nature and presence before the day of judgment, seems to be contrary to the following scriptures: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, &c. When he shall come to be glorified in his saints," 1 Thess. iv. 16. 2 Thess. i. 7, 8, 10. This is evidently his appearing the second time, for the salvation of all them that look for him; but were he on earth before this, in the human nature, during the time of the Millennium, how could he be said to be

revealed, to descend and come from heaven to judge the world?

There is nothing expressly said of the resurrection of the body in this passage. The apostle John saw the souls of them which were beheaded for the witness of Jesus, &c. and they lived and reigned with Christ. The resurrection of the body is no where expressed, in scripture, by the soul's living. And as there is nothing said of the body, and he only saw their souls to live, this does not appear to be a proper expression to denote the resurrection of the body, and their living in that. As this therefore does not seem to be the natural meaning of the words, and certainly is not the necessary meaning, we are warranted to look for another meaning, and to acquiesce in it, if one can be found which is more easy and natural, and more agreeable to the whole passage, and to the scripture in general. Therefore the most easy and probable meaning is, that the souls of the martyrs, and all the faithful followers of Christ, who have lived in the world, and have died before the Millennium shall commence, shall revive and live again in their successors, who shall rise up in the same spirit, and in the same character, in which they lived and died; and in the revival and flourishing of that cause which they espoused, and spent their lives in promoting. This is therefore a spiritual resurrection, denoting that all Christ's people shall appear in the spirit and power of those martyrs and holy men, who had before lived in the world, and who shall live again in these their successors, and in the revival of their cause, or in the resurrection of the church, from the very low state in which it had been before the Millennium, to a state of great prosperity and glory. This is agreeable to the way of representing things in scripture, in other instances. John the Baptist was Elijah, because he rose in the spirit of Elijah, and promoted the same cause in which Elijah lived and died; and Elijah revived and lived in John the Baptist, because he went before Christ, in the spirit and power of Elijah, Luke i. 17. Therefore Christ says of John, "This is Elijah who was to come," Matt. xi. 14. With regard to the nature of the Millennial state:

I. It is expressly said of those who shall partake of this first resurrection, that they shall be "blessed and holy," by which the inspired writer seems to denote that it will be a time of eminent holiness. This will constitute the peculiar glory and the source of the happiness of the Millennium state. See Zech. xiv. 20, 21. And that such will be the case, we may infer also from the consideration that,

II. There is reason to expect a remarkable down-pouring of the Spirit about the commencement of this happy period, even as there was at the first setting up of Christ's kingdom in the world. Besides the promises of the Spirit which were accomplished in the apostolic age, there are others which from the connection appear to refer to the time we are now speaking of. Thus Isaiah, after having described Christ's kingdom, which was set up at his first coming, and then the succeeding desolate state of the Jews, represents this as continuing "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest," Isa. xxxii. 15—19. The apostle Paul, speaking of the conversion of the Jews at this period, refers to a passage in Isaiah where a promise of the Spirit is made to them: "As for me, this is my covenant with them, saith the Lord; My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy

mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Compare Rom. xi. 26, 27. with Isa. lix. 20, 21. The Lord, having mentioned the forlorn dispersed state of Israel throughout the nations, among whom they had profaned his name, promises to gather them, cleanse them, and give them a new heart and spirit, and adds, "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them," Ezek. xxxvi. 27, see also ch. xxxix. 28, 29. The promise of pouring upon them the Spirit of grace and supplication has also a view to this period, Zech. xii. 10. Though we are not to expect the miraculous gift of the apostolic age, yet the work of the Spirit will abundantly appear in qualifying men for propagating the gospel throughout the world, filling them with light, zeal, courage, and activity in that work—in giving success and effect to the gospel by converting multitudes to the faith, quickening the dead in trespasses and sins, and translating them into the kingdom of Christ; and in enlightening, quickening, purifying, and comforting the children of God, stirring them up to greater liveliness, love, zeal, activity, and fruitfulness in his service.

III. An universal spread of the gospel, diffusing the knowledge of the Lord throughout the world in a more extensive and effectual manner than ever it was before. This is repeatedly promised, "The earth shall be full of the knowledge of the Lord as the waters cover the sea;" and this shall take place in that day when the Gentiles shall seek to the branch of the root of Jesse, whose rest shall be glorious, and when "the Lord shall set his hand again the second time to recover the remnant of his people,"—and "shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," Isa. xi. 9, 10, 11, 12. The same promise of the universal knowledge of the glory of the Lord is repeated in the prophecy of Habakkuk, Hab. ii. 14. This will be attended with corresponding effects: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him," Ps. xxii. 27. Yea, all kings shall fall down before him: "all nations shall serve him," Psalm lxxii. 11.

IV. The Jews will then be converted to the faith of the Messiah, and partake with the Gentiles of the blessings of his kingdom. The apostle Paul, in the eleventh chapter of his epistle to the Romans, treats of this at large, and confirms it from the prophecies of the Old Testament. He is speaking of Israel in a literal sense, the natural posterity of Abraham; for he distinguishes them both from the believing Gentiles and the Jewish converts of his time, and describes them as the rest who were blinded, had stumbled and fallen, and so had not obtained, but were broken off and cast away, Rom. xi. 7, 11, 12, 15, 17. Yet he denies that they have stumbled that they should fall, i. e. irrecoverably, so as in no future period to be restored, but shows that God's design in permitting this was, that through their fall salvation might come unto the Gentiles, and that this again might provoke them to jealousy or emulation, ver. 11. He argues, that if their fall and diminishing was the riches of the Gentiles, and the casting away of them was the reconciling of the world, their fulness will be much more so, and the receiving of them be life from the dead, ver. 12, 15. He further argues, that if the Gentiles "were grafted contrary

to nature into a good olive-tree, how much more shall these which be the natural branches be grafted into their own olive tree?" verse 24. Nor did he consider this event as merely probable, but as absolutely certain; for he shows that the present blindness and future conversion of that people is the mystery or hidden sense of prophecies concerning them; and he cites two of these prophecies where the context foretels both their rejection and recovery. Isa. lix. 20, 21. chap. xxvii. 9.

V. The purity of visible church communion, worship and discipline, will then be restored according to the primitive apostolic pattern. During the reign of antichrist a corrupted form of Christianity was drawn over the nations, and established in the political constitutions of the kingdoms which were subject to that monstrous power. In reference to this state of things, the angel commands John to leave out the court which is without the temple, and not to measure it, for this reason, because "it is given to the Gentiles; and the holy city shall they tread under foot forty and two months:" Rev. xi. 2. i. e. they shall pollute and profane the worship and communion of the church during the 1260 years of antichrist's reign, so that it cannot be measured by the rule of God's word. But when the period we are speaking of shall arrive, the sanctuary shall be cleansed, Dan. viii. 14. the visible communion, worship, order, and discipline of the house of God will then be restored to their primitive purity, and accord with the rule of the New Testament. So it is promised to Zion, "Henceforth there shall no more come into thee the uncircumcised and the unclean." Isaiah lii. 1.—"Thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified," Isa. lx. 21.—"And in that day there shall be no more the Canaanite in the house of the Lord of hosts," Zech. xiv. 21.

VI. The Lord's special presence and residence will then be in the midst of his people. Christ hath promised to be with his people in every period of the church, even unto the end of the world, Matt. xxviii. 20. and that he will be in the midst even of two or three of them when gathered together in his name, chap. xviii. 20. He also calls them to purity of communion and personal holiness, and promiseth to dwell in them, and walk in them, 2 Cor. vi. 16, 17. but this will be fulfilled in an eminent and remarkable manner during the millennial period. The Lord, having promised to raise Israel out of their graves, to gather them from among the heathen, and bring them into the church and kingdom of Christ, as one fold having one shepherd, Ezek. xxxvii. 11—26. adds, "And I will set my sanctuary in the midst of them for evermore: my tabernacle also shall be with them; yea, I will be their God, and they shall be my people," verses 26, 27. This alludes to his dwelling among Israel in the tabernacle and sanctuary of old, Lev. xxvi. 11, 12. and imports his manifesting himself unto them, admitting them into the most intimate correspondence and communion with himself in his ordinances, communicating light, life, and consolation to them by his Spirit; and also his protection and care of them as his peculiar people. It is intimated that there will be such visible tokens of the divine presence and residence among them as will fall under the notice of the world, and produce conviction and awe (as was in some measure the case in the first churches,) Acts ii. 47. chap. v. 11, 13. 1 Cor. xiv. 24, 25. for it is added, "And the heathen shall know that I the Lord do sanctify

Israel, when my sanctuary shall be in the midst of them for evermore," Ezek. xxxvii. 28. Indeed this is that very promise which is represented to John as accomplished: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," Rev. xxi. 3.

VII. This will be a time of universal peace, tranquillity, and safety. Persons naturally of the most savage, ferocious, and cruel dispositions, will then be tame and harmless; so it is promised, Isa. xi. 6—10. Whether we consider the persons represented by these hurtful animals to be converted or not, it is certain they will then be effectually restrained from doing harm, or persecuting the saints. There shall be no war nor bloodshed among the nations during this happy period; for we are told, that, in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it—the Lord "shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Isaiah ii. 4. The same promise is repeated word for word in the prophecies of Micah, Micah iv. 3. Much to the same purpose is that promise in Hosea, Hos. ii. 18. Though war has hitherto deluged the world with human blood, and been a source of complicated calamities to mankind; yet when Satan is bound, his influence upon wicked men restrained, and the saints bear rule, it must necessarily cease. The civil rulers and judges shall then be all maintainers of peace and righteousness. Though Christ will put down all that rule, power, and authority, which opposeth the peace and prosperity of his kingdom; yet as rulers are the ordinance of God, and his ministers for good; as some form of government seems absolutely necessary to the order and happiness of society in this world; it is thought that, when the kingdoms of this world are become our Lord's and his Christ's, the promise will be accomplished, "I will also make thy officers peace, and thine exactors righteousness:" and in consequence of this "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise," Isa. lx. 17, 18. Peace and righteousness are the two great ends of government. Christ himself is king of righteousness and king of peace, and the civil rulers during that happy period will resemble him in their character and administration: for then shall that promise be fulfilled, "In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee," chap. liv. 14.

VIII. The saints shall then have the dominion, and the wicked shall be in subjection. This is clear from the united voice of prophecy. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. vii. 27.—"The saints of the Most High shall take the kingdom, and possess the kingdom for ever," ch. vii. 18.—"The meek shall inherit the earth;" Matt. v. 5—"shall reign on the earth;" Rev. v. 10—"shall reign with Christ a thousand years:" ch. xx. 4.—"they shall be priests of God, and of Christ, and shall reign with him a thousand years," verse 6. The saints are at present made kings and priests unto

God—a kingly priesthood, 1 Pet. i. 9. but then they shall be more eminently so, when by the holiness of their lives, the purity of their faith and worship, and their diligence in promoting pure and undefiled religion, the earth shall be filled with the knowledge of the Lord. Then shall that promise be fully accomplished, "Ye shall be named the priests of the Lord; men shall call you the ministers of our God," Isa. lxi. 6. With regard to the nature of their reign, it will undoubtedly correspond in all respects with the spiritual and heavenly nature of Christ's kingdom, to the promotion of which all their power will be subservient. Those who cannot conceive of any reign on earth, but such as consists in lordly and oppressive dominion, maintained by policy and force, and made subservient to the purposes of pride, ambition, avarice, and other worldly lusts, can have no idea at all of this reign of the saints with Christ, which is a reign of peace on earth and good will to men; a reign of truth and righteousness, of true godliness and universal humanity. In short, it is the prevalence and triumph of the cause of Christ in this world over that of Satan and all his instruments. How delightful then the prospects which open upon the eye of faith in prophetic vision! Our race assumes the appearance of one vast virtuous peaceful family. Our world becomes the seat of one grand triumphant adoring assembly. At length the scene mingles with the heavens, and rising in brightness is blended with the glories on high. The mysteries of God on earth are finished; the times of regeneration are fulfilled. The Son of God descends. The scene closes with divine grandeur: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." See *Biblical Cyclopædia*, article *Millennium*—where the subject is treated at greater extent.

"Fly abroad, thou mighty gospel,
Win and conquer, never cease;
May thy lasting wide dominion
Multiply and still increase:
Sway thy sceptre,
Saviour, all the world around."

YESTERDAY, and to-day, and for ever, Heb. xiii. 8. In all past times there was no way to the holiest but through the blood of Jesus, either actually shed, or significantly typified. To-day he is the Lamb newly slain, and he continues to appear in the presence of God for us; for ever, to the conclusion of time, he will be the way, the truth, and the life, none coming to the Father but through him. And through eternity it will appear that all glorified human spirits owe their salvation to his infinite merit. Compare Heb. i. 12. John viii. 58. Rev. i. 4.

YIELD, to give increase, Hosea viii. 7. to consent, Prov. vii. 21. to give up, Acts v. 10. "Neither yield ye your members as instruments of unrighteousness unto sin," Rom. vi. 13. Do not yield to temptation. It is no sin to be tempted; the sin lies in yielding. While sin exists only in Satan's solicitation, it is Satan's sin, and not ours: when we yield, we make Satan's sin our own: then we enter into temptation. See Romans vii. 5. Col. iii. 5. James iv. 1. "But yield yourselves unto God;" let God have your wills; keep them ever on his side; there, you are safe; and there, they will be active. See Romans xii. 1. 1 Pet. ii. 24. and iv. 2. "No chastening for the present seemeth to be joyous—but—afterward it yieldeth the peaceable fruit of righteousness," Heb. xii. 11. i. e. the joyous, prosperous fruits; those fruits by which we gain much, and through which we are made happy.

YOKE signifies, (1.) oppressive bondage, Deut. xxviii. 48. "He shall put a yoke of iron upon thy neck, until he shall have destroyed thee." See Jer. xxviii. 14. In Gal. v. i. the "yoke of bondage" means the burthensome ceremonies of the Mosaic law, from which the Christian law of liberty has delivered us. (2.) Punishment for sin, Lam. i. 14. "The yoke of my transgression is bound by his hand." See Isaiah xlvii. 6. (3.) Those useful restraints, which arise from a sense of the duty which we owe to God, and the obedience we ought to pay to his laws, Lam. iii. 27. "It is good for a man to bear the yoke in his youth." See Ps. xciv. 12. cxix. 9. (4.) The doctrines and precepts of Jesus Christ, and the temper, dispositions, and duties which flow from them, Matt. xi. 29, 30. "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"Then guilty passions wing their flight,
Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace."
Montgomery.

How easy and sweet is it, says one, to serve Christ, even in bearing his cross! How hard and painful is the slavery of the world, of sin, and of our own passions, even with all their false pleasures! That satisfaction, peace, and comfort, which grace gives here below, and that which hope encourages us to expect in heaven, make a Christian full amends for all his pains in subduing his passions, and in opposing the world. A yoke, which Christ takes together with us,—can that be uneasy? A burthen, which he bears in us by his Spirit,—can that be heavy? Come then, taste and know by experience how sweet the Lord is, and how worthy his yoke is to be chosen and loved! In certain cases it was required under the law, that the victim offered in sacrifice should be one "on which never came yoke," Numb. xix. 2. Deut. xxi. 3. because an animal which had been used for a common purpose was deemed improper to be offered to God.

YOUTH is that part or stage of human life which succeeds childhood, and is generally reckoned from fourteen to twenty-one, though in general this term is applied to all who are in the prime of their life. At twelve years of age, according to the Jewish maxims, the young came under the yoke of the law; and the parents of Jesus took him with them to Jerusalem, to observe that feast which called up so many interesting recollections in the minds of the Jews. Christ cheerfully accompanied them, that he might set before the young a pattern of devout attendance on the various ordinances of divine worship. While those of his age would have been occupied with the novel objects presented to them, and filled with gay expectations of the wonders which they were to see; while they would have become dispirited and fretful by the toils of the journey, and would, from the levity of their hearts, have soon become weary of the services of religion, Jesus was intent, during the whole scene, on his Father's business, and remained a day behind, when the solemnity was over, eagerly engaged in receiving and communicating knowledge, Luke ii. 41—43. "Remember now thy Creator in the days of thy youth," Eccles. xii. 1. The youth of both sexes are here addressed. This scripture says in effect:—God made you—he made you that you might be happy; but can be happy only in him. And as he created you, so he preserves you; he feeds, clothes, and upholds you. He has made you capable of know-

ing, loving, and serving him in this world, and enjoying him in his own glory for ever. In youth the memory is strong and tenacious: but through the perversion of the heart by sin, young people can remember any thing better than God. If you get a kindness from a friend, you can remember that, and feel gratitude for it; and the person is therefore endeared to you. Have any ever given you such benefits as your Creator? Your body and soul, and all your blessings came from him—and will you forget him? You are young: but you may never be old. Now your Creator waits to be gracious; his Spirit now strives; and his ministers now exhort. As in youth all the powers are more active and vigorous, so they are capable of superior enjoyments. Faith, hope, and love, will be in their tenor, their greatest vigour, and in their least encumbered state; and it will be easier for you to believe, hope, and bear your cross, than it can be in old age and decrepitude.

"Youth," says Dr. Blair, "is the seed-time of life; nature is then pliant and soft; habits have not established their dominion; prejudices have not pre-occupied their understanding; the world has not contracted their affections: whatever impulse is given to the desires and passions, the direction is likely to continue; it will most likely form the channel into which our life is to run: thus, for instance, a pious youth brings forward a flourishing manhood, and then a respectable old age; but on the contrary, a vicious youth frequently makes manhood contemptible, and old age miserable. Deceit in youth is the fatal omen of growing depravity, for if at an age when the heart is warm, and nature generally shows itself free and open, we can act the hypocrite, what is to be expected when we shall be longer hackneyed in the ways of men? Self-conceit also is the source of many dangers to youth; and it is particularly unfortunate that the age which stands most in need of advice should most contemn it; confident in the opinion which they adopt, and the measures which they pursue, it is not the danger of mistake, but the failure of success which most young people dread. It is amazing to see how flattering youth is! When we are just entering on the journey of life, our lively spirits generally yield to every opening prospect; the field of hope appears to stretch wide before us, pleasure seems to blossom on every side, prompt to decide and to chuse, averse to hesitate or to inquire; credulous, because untaught by experience; rash, because unacquainted with danger; headstrong, because unused to disappointment; thus inconsiderate youth goes on, till either some predominant sin involves him in ruin, or unmerited mercy shows him the path to heaven."

"Youth, it must be acknowledged, is a most important period of man's earthly existence. If we estimate the importance of human life at any given period, by the mental and moral improvement we are capable of making—by the happiness we are capable of enjoying—by the services we are capable of rendering to others, or the happiness we may confer upon them—then youth is certainly an important period in human life. In youth the soul is capable of great intellectual improvement—the mind as well as the body is active, and fitted for great exertion—the powers of thought, perception, and reason, by which knowledge is acquired, are vigorous; and memory, the retentive faculty of the soul, is strong to retain the treasures of knowledge we have acquired. In youth we are capable of great religious and moral improvement—erroneous opinions on religious subjects have not been long

fostered in the unenlightened understanding—sinful habits have not acquired maturity in the youthful mind—the conscience is not yet callous with accumulated crimes; nor have the transgressions of many years sunk the soul into a state of fatal insensibility. Hence it is that the mind of youth is much more susceptible of receiving divine truth—the heart of receiving grace, and the conscience of receiving holy sensibility and rectitude, than at a more advanced age of life and sin. In youth we are capable of enjoying much happiness—intellectual happiness, from the increase of useful knowledge—social happiness, from the prudent and pure pleasures of friendship; I say from the prudent pleasures of friendship, for great prudence must be exercised in the selection of youthful friends, or the whole of life will be embittered by an injudicious choice. As our affections are fervent, and our experience small in youth, it would be well for young people, before they form violent attachments, to advise with persons of wisdom, experience, and age, particularly their parents if living. Were this attended to, how many unhappy youthful connexions would be avoided, and how much domestic misery prevented! Youthful social happiness must be pure, not polluted. In the formation of youthful friendships our intentions must be honourable, our affections chaste, our whole conduct watchful, guarded, circumspect, and delicate.

"In youth we are capable of enjoying much religious happiness. No pleasure is to be compared with religious pleasure. It excels in its nature—it comes from above—it consists in enjoying the valuable blessings secured to us by the humiliation, obedience, sufferings, death and intercession of Jesus Christ; in illumination of mind, pardon of sin, rectitude of soul, produced by the influence of God's Spirit upon the mind; gracious friendship with God, accompanied with a sense of his favour and protection, and an interest in the treasures of his grace and glory. It excels in its effects—it moderates our attachment to the world in prosperity; it fortifies the soul in adversity against immoderate worldly sorrow; it sweetens the enjoyments of life, and renders us submissive to the will of God under the loss of them; it makes it "our meat and drink to do the will of God" in health, and teaches us to "rejoice in tribulation," while under affliction. It is the balm of life, and the antidote of death. It excels in duration—health will fail—friends may desert, and must die—human conditions are subject to reverses—time itself will cease with us; but religious enjoyment will out-live health, friends, prosperity, and even time itself. In youth we are capable of rendering important services to others—our parents, by treating them with becoming respect, filial affection, and obedience, how conducive must it be to the happiness of a parent to be so treated! Under the growing infirmities and weaknesses of age, how must it imbitter the last stage of a parent's human existence to be treated with disrespect, neglect, and contempt! God will not hold those children guiltless who thus treat their parents. By supporting them, if their circumstances require support, and it is in our power to administer it; would it not be more pleasing to God, more to our own credit, and eventually more to our own advantage, thus to apply part of our income, than to spend it in the extravagancies of dress, the impure and destructive ale-house, or in other unlawful sensual gratifications? Oh that you would even of yourselves judge what is right! Son, behold thy mother! said Jesus Christ to his beloved disciple John, when

expiring upon the cross, and thus committed her to his care through life. Does not the same affectionate Redeemer say to thee, young man, Son, behold thy infirm destitute father or mother, stooping under the pressure of age? Render them every affectionate attention, and succour them under their growing years, their bodily and mental infirmities.

Early piety is of vast importance. Education may refine the manners, and fit us for intercourse with polished society—paternal authority, when judiciously and religiously exercised, may restrain from obvious evils, when youth is under the eye of a parent—a sense of decency, pride of character, shame, or even want of favourable opportunities, may prevent youth from falling into many immoralities; but nothing but religion, real, not nominal, will preserve us from the indulgence of inward, and the practice of all outward sin. Nothing but this will enable us to live in the constant, uniform, and conscientious practice of every part of our duty both to God and man. Attend, my young friends, to the many inviting and excellent examples of early piety recorded in the word of God: Joseph exhibits an example of youthful chastity; he would not tamper with temptation, he repelled sinful solicitation with, "How can I do this great wickedness, and sin against God?" The honours of a princely name and dignity, the sensual pleasures of a court, and the riches of Egypt, were nobly renounced by Moses; he preferred suffering affliction with the people of God, and the reproach of Christ, to these pompous vanities; he lived as seeing him who is invisible—he had respect to the recompence of reward. David bore the yoke in his youth, and lived to grow old in the honourable service of the Lord. Samuel knew the Lord from a child, served his generation with integrity, and died highly respected. We might mention Isaiah, Jeremiah, Daniel, Obadiah, John the beloved disciple, with Timothy and others, all men of renown in their generation, who have obtained a good report in the church of God: let us be emulous of imitating such worthy persons, of copying their holy, useful, and honourable examples.

As wisdom excels folly; holiness, sin; chastity, lust; temperance, gluttony and drunkenness; obedience to God, rebellion against our Maker;—as advancing the happiness of others is more excellent than living to inflict misery upon them; as the gift of God, which is eternal life, excels the wages of sin, which is death, eternal death; pursue, my dear young friends, the things which are most excellent; pursue them early, ardently, and with unabating perseverance, and you shall at last lay hold on the immense prize of eternal life!"—*Mort.* See *Preface to a Sermon addressed to Youth by B. Grosvenor, D. D.* and republished by Mr. M. in 1811.

To the young who are, or who have been blessed with religious parents.—"Let the young, whose parents are still continued with them, beware of imagining, that because they are now near to manhood they are above their counsels. "Gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel your father," Gen. xlix. 2. Solicit their advice in your perplexities, and open your hearts to them in your sorrows. Give them the satisfaction of seeing in your temper and conduct the fruit of their early toils; and let them have reason to say, that, so far from disappointing them, you are wiser and better than they hoped. Let them see every thing that was amiable about your childhood more bright and lovely than it was then. Let not the evil passions which they laboured to mortify operate in you.

Go on in the paths of wisdom. It is most shameful in young persons to be unable to answer the questions they could repeat in their childhood, and to lose that ardour for knowledge which they then seemed to possess.

"Ye whose parents are gone, remember their lessons with care, and examine what influence they have had upon you. Thus memory will bring back a parent's voice to the ear, and a parent's pious care to the heart. You know, that our Lord promised to send the Comforter to the disciples, to recall to their remembrance his instructions and consolations; and, by his influence, he will remind you of the counsels of departed parents, and give to them a solemnity and power never felt before. Let brothers and sisters excite each other to preserve as many of the pious lessons of their parents as possible; and it will give the sweetest delight when you meet to talk of these; when counsels which had been forgotten by one are mentioned by another, and when an incident that was only known to one is spoken of for the benefit of all.

"Take heed that you lose not those things which your parents have wrought, but that you obtain a full reward. Let not the counsel of the ungodly subvert the principles which they laboured to form; nor the laughter of fools make you ashamed of the exercises to which they led you. How dreadful is it when all a young person's labours in religion are lost and buried in a parent's grave!

"Watch and pray, that you enter not into temptation," Matt. xxvi. 41. The errors of his youth lay heavy on David's heart, and on that of Job in after life. The folly of a moment has been the curse of life, and often hath a sin committed in youth made the grey head to bow, and wrung the failing heart of age. Rejoice, that though your parents are gone, they have left, in their instructions and example, the most precious memorials behind them. Their sun is gone to shine in another sphere, but a radiance remains which shall illuminate you till the night of death comes. Their heart is cold, and their arms are motionless; but you enjoy what the one wished, and the other wrought for you. The promises are before you which were the ground of their hope; the creation is around you where they traced their Maker's steps; and he who was their guide unto death thus addresses you: "As I was with them, so will I also be with you; I will never fail you, nor forsake you," Joshua i. 5.—*Belfrage.*

Z

ZA-A-NA'-IM: zāānā'im. Judg. iv. 11.

ZA-A'-NAN: zāā'nan. Micah i. 11.

ZA-A-NAN'-NIM: zāānānim. — [*Movings, one sleeping.*] A city in the limits of Naphtali, Joshua xix. 33.

ZA-A'-VAN: zāāvan. [*Trembling.*] Gen. xxxvi. 27.

ZA'-BAD: zā'bad. [*A dowry.*]—Son of Nathan, 1 Chron. ii. 36. (2.) Son of Tahath, 1 Chron. vii. 21. (3.) The son of Shimeath, 2 Chron. xxiv. 26.

ZAB'-BAI: zābbāў. [*Flowing.*] Neh. iii. 20.

ZAB'-DI: zābdў. (Same as Zabad.) Josh. vii. 1.

ZAC'-CAI: zākkāў. [*Pure, neat, just.*] Ezra ii. 9.

ZAC-CHE'-US: zākkā'uz. [*Pure, clean, just, justified.*] A principal person among the publicans, or collectors of taxes in Palestine, in the days of our Lord and his apostles. Having heard much of the fame of Jesus, he became exceedingly anxious to see him, and hearing that he was passing by, and being himself but low of stature, he climbed up into a sycamore tree that he might the better gratify his curiosity. When Jesus came to the place, he lifted up his eyes, and calling to Zaccheus, said unto him, "Make haste and come down, for to-day I must abide at thy house." Where the word of a king is there is power. Divine light and energy accompanied the voice of Christ—reaching conviction to the mind of Zaccheus that he was the true Messiah, the Son of God, the Saviour of sinners; and prompt obedience immediately followed—"Zaccheus made haste and came down, and received him joyfully." The fruits of repentance too were soon conspicuous in his conduct. Much of his riches had probably been acquired by extortion and unjust means; but the new convert to the Christian faith was ready to make restitution to the utmost of his power. "Behold, Lord," said he, addressing Jesus, "the half of my goods I give to the poor; and if I have taken any thing from any man, by false accusation, I restore him fourfold." When the self-righteous Jews saw that Jesus was associating himself with such a man as Zaccheus they murmured at his conduct, saying, that he was gone to be guest with a man that is a sinner! Compare the use of this term, "sinner," in the following places, Luke vii. 37, 39, 47. Matt. ix. 11, 13. 1 Tim. i. 15. Jesus, however, silenced all their repinings by saying,—"This day is salvation come to this house, forasmuch as he also is a son of Abraham; for the Son of man is

come to seek and to save that which was lost," Luke xix. 1—10.

ZAC'-CUR: zăk'kŭr. [*Mindful.*] Neh. x. 12. The son of Hamuel, 1 Chron. iv. 26. A Levite, 1 Chron. xxv. 2.

ZACH-A-RI'-AH: zăkărī'ă.—[*Mindful of the Lord, or man of the Lord.*] The king of Israel of this name, succeeded his father Jeroboam the Second, in the year of the world 3220. See 2 Kings xiv. 29. He was a wicked prince, and swayed the sceptre only six months. Shallum, the son of Jabesh, formed a conspiracy, and having assassinated him, reigned in his stead. Before Christ 773 years.

ZACHARIAH, son of Jehoiada, high priest of the Jews, is supposed to be the same with Azariah, 1 Chron. vi. 10, 11. He was put to death by order of Joash, in the year of the world 3164. See 2 Chron. xxiv. 20—22. Several commentators believe that this is the Zacharias, the son of Barachias, of whom Christ made mention, as having been slain between the temple and the altar, Matt. xxiii. 34, 35.

ZACHARIAH, a priest of the family of Abia, was the husband of Elisabeth, and father of John the Baptist, Luke i. 5, 12. We are informed, that "they were both righteous before God, walking in all his commandments blameless." To an advanced period of life, however, they were childless; but about fifteen months before the birth of Jesus of Nazareth, as Zacharias was discharging the duties of his office in the sanctuary, the angel Gabriel appeared to him, and told him that his prayer was heard; and that his wife Elisabeth should bear a son, whom he should name John. It is probable that this intelligence staggered his faith, and prompted him to ask a sign of its accomplishment. The angel announced to him that he should be dumb, and not able to speak until the time that this prophecy should be accomplished; on coming out of the temple, he was deprived of the power of speech, and could only communicate by signs to the people that he had seen a vision in the temple, and was dumb. At the appointed time Elisabeth brought him a son, and on the eighth day the child was circumcised. Such of their friends and neighbours as came to congratulate them on the occasion proposed that the young child should be named Zacharias, after his father; but Elisabeth objected to it, and expressed a wish that he should be called John. To end the dispute, Zacharias was himself appealed to, who making signs for a tablet to be brought him, wrote upon it, "his name is John," to the surprise of all that were present. The same instant, the power of speech returned to him, and he broke out into a rapturous effusion of gratitude and praise to God. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David," evidently pointing to the Messiah, whose forerunner John was destined to be, Luke i. 57—80.

ZA'-CHER. [The same.] 1 Chron. viii. 31.

ZA'-DOK: zā'dŏk. [See *Sadoc.*] Son of Ahitub, high priest of the Jews, of the race of Eleazar. From the time of Eli, the high priesthood had been in the family of Ithamar, but was restored to that of Eleazar in the time of Saul, in the person of Zadoc, who was put in the place of Ahimelech or Abiathar, slain by command of Saul, A. M. 2944. 1 Sam. xxii. 17, 18. 2 Sam. viii. 17. xv. 29.

ZA'-HAM: zā'hăm. [*Detesting, unclean.*] 2 Chron. xi. 19.

ZA'-IR: zā'ir. [*Little, in tribulation.*] 2 Kings viii. 21.

ZA'-LAPH: zå'låf. [*A shadow, shaking.*] Neh. iii. 30.

ZAL'-MON: zål'mŏn. [*Darkness, his image, the shadow of a gift.*] — A mountain in the neighbourhood of Shechem, the snow of which is mentioned Judges ix. 48. Psalm lxviii. 14.

ZAL-MO'-NAH: zål'mŏnå. [*A gift of the shadow, your image.*] — An encampment of the Israelites in the wilderness, Numbers xxxiii. 41.

ZAL-MUN'-NAH: zål'mŭnnå.— [*Shadow, idol, forbidden, noise of trouble.*] Judges viii. 5.

ZAM-ZUM'-MIMS: zåm'zŭm-mĭmz. [*Thinking wickedness.*] A race of giants who dwelt beyond the Jordan, in the country afterwards inhabited by the Ammonites, Deut. ii. 20.

ZA-NO'-AH: zå'nŏå. [*Forgetfulness.*] 1 Chron. iv. 18.

ZAPH'-NATH-PA-A-NE'-A: zåf'năth-på'ånå. [*A man to whom secrets are revealed.*] The name which Pharaoh gave to Joseph, Gen. xli. 45.

ZA'-PHON: zå'fŏn. Joshua xiii. 27.

ZA'-RAH: zå'rå. [*Rising, the east, brightness.*] Genesis xxxviii. 30.

ZA-RE'-AH: zå'rĕå. [*Leprosy, a hornet.*] Neh. xi. 29.

ZA'-RED: zå'rĕd. [*A strange going down, power spread abroad.*] A brook beyond Jordan, and on the frontiers of the land of Moab. It discharged itself into the Dead Sea, Numb. xxi. 12. Deut. ii. 13, 14.

ZAR'-E-PHATH: zår'rĕfåth. [*Ambush of the mouth, persuasion of perplexity.*] 1 Kings xvii. 9, 10. See article *Sarepta.*

ZAR'-E-TAN: zår'rĕtăn. [*Tribulation, perplexity.*] Joshua iii. 16.

ZA'-RETH-SHA'-HAR: zå'rĕth-shå'hår. [*Of the mourning, the form of blackness.*] A city of the tribe of Reuben, Josh. xiii. 19.

ZAT'-THU: zăt'thŭ. [*An olive-tree.*] Neh. x. 14.

ZA'-VAN: zå'văn. 1 Chron. i. 42.

ZA-ZA: zå'zå. [*Belonging to all, shining bright.*] 1 Chron. ii. 33.

ZEAL is the opposite to lukewarmness, and may be defined, earnestness of mind, or a kind of passionate ardour in favour of any person or cause. There are several kinds of zeal; as, an ignorant zeal, Rom. x. 2, 3. A persecuting zeal, Phil. iii. 6. A superstitious zeal, 1 Kings xviii. 26. Gal. i. 14. An hypocritical zeal, 2 Kings x. 16. A contentious zeal, 1 Cor. xi. 16. A genuine zeal, which is a sincere and warm concern for the glory of God, and the spiritual welfare of mankind. This is generally compounded of sound knowledge, strong faith, and disinterested regard; and will manifest itself by self-denial, patient endurance, and constant exertion.

The zeal of a true Christian includes a principle of universal benevolence, and an ardent desire to communicate the blessings of divine truth as revealed to us in the gospel, governed and directed by the Spirit of God. Like its intimate companion, wisdom, "it is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," James iii, 17.

Few men can be found so oppressed by apathy, as not to have zeal in some cause or other. The man of business, the farmer, the dealer, the merchant; the mechanic, the artist, the philosopher; the man of honour, and the hunter after pleasure, all have zeal. Actuated by temporal interest, what sacrifices will not men make in order to acquire their favourite object? Some bend all their powers to the acquisition of languages; some exert them in making new discoveries in the spacious field of science; some in improving the

elegant or the useful arts; and others in accumulating wealth. What years of hardship have some zealously undergone, in order to discover the source from whence a river flows, and to obtain the honour derived from that discovery! What zeal has been employed in exploring remote regions, and in ascertaining the character, the customs, and the manners of their inhabitants! What hazardous voyages have been undertaken in quest of gold, and what human victims have been multiplied with a view to secure it! In a word, what shall we say to the great statesmen and warriors, from the days of Nimrod to the present time; had they not zeal? O! yes, very great and persevering zeal. But, alas! how commonly selfish, how seldom otherwise than selfish, and how often cruel!

Not so the zeal of St. Paul, Rom. ix. 3. If men are made happy, his unrelenting enemies not excepted, if their immortal souls are saved from sin and misery, he can cheerfully suffer the loss of all things:—he surrenders himself to be bound,—he gives his back to scourges,—he walks to dungeons,--he encounters hunger, and thirst, and nakedness. Hear his own words: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.—So then, death worketh in us, but life in you.—For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God," 2 Cor. iv. 8, &c.

From the general nature of zeal, it is manifest, that where it does not exist as the ruling passion it does not exist at all. But how often is this ruling passion irrational, founded on pride, or the love of power and wealth, directed by caprice, and unsteady as the vane of a weathercock! If at any time it acquires the stability of patriotic firmness, in opposition to indolence, to faction, or to unconstitutional measures, how is the patriot admired and extolled, as rising far above the common level of humanity! And it must be acknowledged, that when an individual so far denies himself as to spring forth from the circle of selfishness to embrace the welfare of millions, we cannot withhold from him the claims of superiority. However, the value of all patriotic zeal is chiefly owing to these two considerations; namely, the comparative number of persons to be benefited, and the immediate temporal welfare of a state: but Christian zeal embraces all individuals, under every form of government; and as to the duration of the meditated good, numbers fail in the attempt to calculate the comparison. Thus it reasons: "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal," 2 Cor. iv. 16—18.

A man under the strong influence of such principles might well say to his beloved, weeping companions: "What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," Acts xxi. 13. "I suffer trouble as an evil-doer, even unto bonds: but the word of God is not bound. Therefore I endure all things

for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory," 2 Tim. ii. 9, 10. When speaking of merely political characters, it scarcely is going too far to say, "Every man has his price." But what would have been the price of integrity, and a regard to eternal realities, presented to the apostles of Christ? An answer is already made and recorded; and had all the riches of the earth, concentrated, been included in the offer, the language would have been the same: "Thy money perish with thee,—thy heart is not right in the sight of God;—repent therefore of this thy wickedness," Acts viii. 20—22. These are the excellent of the earth; these are they who follow the Lamb whithersoever he goeth, who are faithful till death, and, even in death itself, are more than conquerors. He who can view no excellence in such a spirit—a spirit meek and inoffensive,—kind and beneficent,—noble and disinterested,—diffusive and universal,—rational and steady,—deserves to be pitied for his blindness, and blamed for a perverseness of mind well qualified to oppose the greatest good, and to perpetrate the greatest evil.

Christian zeal is an exemplification of the prevailing temper of Christ. He went about doing good, reproving the proud and selfish, encouraging the humble and devout, instructing the ignorant, cherishing the teachable, proclaiming glad tidings to the meek, and warning the careless to flee from the wrath to come. His conduct towards the worldly and profane, who trampled under foot the decencies as well as the institutions of religion, declares at once the strength and the nature of his heroic zeal. "And Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. Then his disciples remembered that it was written, The zeal of thine house hath eaten me up," John ii. 13—17. Notwithstanding his very peculiar ardour upon this occasion, there is not the least intimation of any personal injury or insult offered, inconsistent with the purest benevolence. This heavenly temper never forsook him. In all his labours and hardships, amidst the insulting attacks of men and devils, and under the most cruel treatment in the awful scene of his crucifixion, he did not revile, he did not threaten, but ardently pressed forward in well doing, and with his last breath exclaimed, "Father, forgive them;" graciously pleading in their excuse, "for they know not what they do."

This, though a wonderful exemplification of benevolent zeal, is neither the beginning nor the end of it. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 2 Cor. viii. 9. "Sacrifice and offering thou didst not desire, mine ears hast thou opened; (or, a body hast thou prepared me,) burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me; I delight to do thy will, O my God; yea, thy law is within my heart," Psalm xl. 6—8. Heb. x. 5. Nor is he now less ardently engaged in prosecuting his glorious mediatorial work; for whatever of this holy ardour is felt by mortals, comes from Christ. He is the author, as well as the grand exemplar of it. He is gone to a far

country, (far, if we consult our senses only,) and has left us here, not merely to serve, but also to represent him. He is the invisible and primary, we the visible and secondary agents. He continues to subdue enemies by spiritual weapons, to call sinners by his grace, to seek wandering sheep who are not of his fold, to feed the flock, and comfort the feeble-minded, to gather the lambs with his arms, and to carry them in his bosom. But how does he proceed? By the use of suitable instruments. And who are more suitable than those who have the spirit and mind of Christ? Their eye of faith is open, and surveys eternal things; it beholds the fashion of this world passing away, the world itself in flames, and the elements melting with fervent heat; and Jesus, at no very distant period, "coming with clouds," to settle for ever his mediatorial kingdom and transactions. "The zeal of the Lord of hosts," Jehovah-Jesus, "shall perform this."

On inquiry, we believe it will be found universally true, that eminent zeal and eminent usefulness are the produce of a strong apprehension and a deep sense of divine truth, inducing the soul first ardently to love it, and then to propagate the healing benefit to all around. Was not this the case with the apostles and primitive evangelists? Though one differs from another in glory, yet each is a bright star, and glows to the praise of Jehovah. As, therefore, we value the genuine and full effects of truth on our own minds and those of others, our souls will hunger and thirst after this humble zeal, and the genuine operations of it. The life of God in the renewed mind corresponds in its properties with the divine nature, of which it is an emanation. Though the mode of existence in God be a profound mystery, the operations of his nature are more within our apprehensions; these we know in part from abundant manifestations in the sacred oracles; and Jesus is the image of the invisible God, not only in his person, but also in his operations. In whatever soul the living water is found, it works its way powerfully through all obstructions. It stays not in all its course; and every subject of it would fain bear all to whom he has access along with him into the paradisaical ocean of pure bliss. Yes, if the corruptions that are in the world through lust be warded off, if the body of sin be effectually kept under, if the works of the flesh have no place in us, if pride, envy, hatred, covetousness, and all evil passions be subdued and mortified, we shall have abundance of holy zeal; because then the life of grace will not be imprisoned, but will march forth in its native strength and glory. On the whole it is plain, that Christian, ardent zeal is recommended with growing force, whether we consider the character of divine benevolence, — the prevailing temper of Jesus,—the genuine effect of gospel truth,—or the native expression of a heavenly principle in the soul.

> "To burn with a seraphic zeal
> To benefit mankind,
> Is bliss a worldling cannot feel;
> It marks a God-like mind."

See further on this subject in a sermon preached by E. Williams, D.D. before the London Missionary Society, May 8, 1805.

ZEB-A-DI'-AH: zĕbădȳă. [*The dowry of the Lord.*] The son of Bariah, 1 Chron. viii. 15. (2.) Son of Meshelemiah, 1 Chron. xxvi. 2.

ZE-BA'-IM: zĕbāim. Ezra ii. 57.

ZEB'-E-DEE: zĕbbĕdĕe. [*A dowry, endowed, abundant portion.*] Father of the apostles James and John. He was by occupation a fisherman, and had a wife whose name was Salome, which are the only

particulars recorded of him in scripture. See Matt. iv. 21.

ZE-BI'-NA: zĕbȳnȧ. [*Flowing now, a selling or buying.*] Ezra x. 43.

ZE-BO'-IM: zĕbōim. [*Endowed, an endowing.*] One of the cities of the plain, which were consumed by fire from heaven, in the days of Lot, Gen. xiv. 2. and xix. 24. Mention is made of the valley of Zeboim, 1 Sam. xiii. 18. and of a city of the same name in the tribe of Benjamin, Neh. xi. 34.

ZE-BU'-DAH: zĕbûdȧ. [*Endowed, or endowing.*] 2 King xxiii. 36.

ZE'-BUL: zȧ̂bŭl. [*Dwelling-place, abiding.*] Was appointed by Abimelech, the son of Gideon, governor of the city of Shechem, Judges ix. 28—31.

ZEB'-U-LUN: zĕbbŭlŏn. [The same meaning as Zebul.] The sixth of the sons of Jacob and Leah, Gen. xxx. 20. He was born in Mesopotamia, about the year 2256, and had three sons, namely, Sored, Elon, and Jahleel, Gen. xlvi. 14. When Jacob, on his death-bed, gave his last benediction to his sons, he said of Zebulun, Gen. xlix. 13.

"At the haven of the seas shall Zebulun dwell,
And he shall be a haven for ships.
And his border shall extend unto Sidon."

This intimated that the portion of this tribe was to extend, as we know it did, along the coast of the Mediterranean Sea; for one end of it bordered upon that sea, and the other extended to the sea of Tiberias, Joshua xix. 10, &c. and Deuteronomy xxxiii. 18. When the tribe of Zebulun came out of Egypt, its prince or head was Eliab, the son of Elon, and it comprehended fifty-seven thousand four hundred men, capable of bearing arms, Num. i. 31. In another review of this tribe, thirty-nine years after, it amounted to sixty thousand five hundred, Num. xxvi. 27. The tribes of Zebulun and Naphtali greatly distinguished themselves in the war of Barak and Deborah against Sisera, the commander of the armies of Jabin, Judges iv. 5—10. and chap. v. 4, 18.

ZEBULUN, a city of the tribe of Asher, but which probably was afterwards ceded to the tribe of Zebulun, from whence it derived its name, Josh. xix. 27. Elon, the judge of Israel, was buried in this city, Judg. xii. 12.

ZE-CHA-RI'-AH: zȧkȧrȳȧ.—[*Mindful of the Lord, a man of the Lord.*] One of the lesser prophets, was the son of Barachiah, and grandson of Iddo, Zech. i. 1. But it is not known from what tribe this prophet was descended, nor where he was born; yet there is no doubt but he was one of the captives who returned to Jerusalem in consequence of the decree of Cyrus. As he opened his prophetic commission in the eighth month of the second year of Darius the son of Hystaspes, that is, about the year 520 before the Christian æra, it is evident that he was contemporary with Haggai, and his authority was equally effectual in promoting the building of the temple. From an expression in chap. ii. 4. we have every reason to believe that Zechariah was called to the prophetic ministry when he was a young man. The prophecy of Zechariah consists of two parts, the (1.) of which concerns the events which were then taking place, i. e. the restoration of the temple, interspersing predictions relative to the advent of the Messiah. The (2.) part comprises prophecies relative to the more remote event, particularly the coming of Jesus Christ, and the war of the Romans against the Jews. This prophet is cited in the New Testament, Matt. xxi. 4, 5. xxvi. 31. Mark xiv. 27. John xii. 15. xix. 37. Rev. i. 7. Zechariah is the longest and most obscure of the twelve

minor prophets. His style, like that of Haggai, is for the most part prosaic, though more obscure towards the beginning, on account of his types and visions. Towards the close he is more plain, as well as more elevated and poetical.

ZECHARIAH, the son of Jeberechiah, mentioned by Isaiah, ch. viii. 2. is thought by some to be the prophet alluded to in 2 Chron. xxvi. 5. and of whom it is said, that "he had understanding in the visions of God."

ZE'-DAD: zâdâd. [*His side, his hunting, his traps.*] A city of Syria, situated to the north of Palestine, Num. xxxiv. 8. Ezek. xlvii. 15.

ZED-E-KI'-AH: zêdêkŷâ. [*The justice of the Lord.*] The last king of Judah, and in whose reign the Babylonish captivity took place. He was the son of Josiah, and uncle to Jehoiachin, his immediate predecessor in the throne. When Nebuchadnezzar took Jerusalem from Jehoiachin, he carried the latter to Babylon, and placed his uncle Mattaniah in his place, changing his name to Zedekiah, and making him to sware fealty to him, 2 Kings xxiv. 17. 2 Chron. xxxvi. 10. Ezek. xvii. 13. He was twenty-one years old when he began to reign, and he swayed the sceptre eleven years. See the article *Jeremiah*.

ZEDEKIAH, the name of a false prophet of Samaria, who lived in the days of Ahab and Jehoshaphat. See 1 Kings xxii. 11—25.

ZEDEKIAH, the son of Maaseiah, another false prophet, who was cotemporary with Jeremiah, and against whom the latter denounced a terrible sentence. See Jer. xxix. 21, 22.

ZE'-EB: zêêb. [*A wolf.*] One of the princes of Midian, who being found in a wine-press, was apprehended and put to death by the Ephraimites, Judges vii. 25.

ZE'-LAH: zâlâ. [*A rib, a side, a halting.*] A city of Benjamin, Josh. xviii. 28. where Saul was buried, in the tomb of his father Kish, 2 Sam. xxi. 14.

ZE'-LEK: zâlêk. [*The shadow, or noise of him that strikes.*] An Ammonite, one of the heroes of David's army, 2 Sam. xxiii. 37. 1 Chron. xi. 39.

ZE-LO-PHE'-HAD: zêlôfêhâd. [*The shadow of fear, or tingling of fear.*] The son of Hephor, of the tribe of Manasseh. He died without male issue, but left five daughters, who received their portion in the promised land with the rest of their tribe, Num. xxvi. 33.

ZE-LO'-TES: zêlôtêz. [*Zealous, or full of zeal.*] Luke vi. 15. See *Simon the Canaanite*.

ZEL'-ZAH: zêlzâ. [*Noontide.*] 1 Sam. x. 2.

ZEM-A-RA'-IM: zêmârâîm.—[*Wool, pith of trees.*] A city of Benjamin near to Bethel, Josh. xviii. 22.

ZE-MI'-RA: zêmŷrâ. [*A song, a vine, a palm.*] 1 Chron. vii. 8.

ZE'-NAN: zânân. [*Coldness, a target, weapons.*] Josh. xv. 37.

ZE'-NAS: zânâs. [*Living.*] A lawyer, Titus iii. 13.

ZEPH-A-NI'-AH: zêfânŷâ.—[*The secret of the Lord, or the Lord is my secret.*] The prophet, was "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah," chap. i. 1. is supposed to have been of the tribe of Simeon. We learn from his prophecy that he delivered his predictions in the reign of Josiah; consequently he prophesied about the time when Jeremiah entered on his prophetic office, and in method and subject he greatly resembled him. On this account Zephaniah has been considered as the abbreviator of Jeremiah; but it is evident that he prophesied before Jeremiah, because the latter, Jer. ii. 5, 20, 22. seems to speak of those abuses as partially removed, which

the former, Zeph. i. 4, 5, 9. describes as existing in the most flagitious extent. From his account of the disorders prevailing in Judah, it is probable that he discharged the prophetic office before the eighteenth year of Josiah; that is, before this prince had reformed the abuses and corruptions of his dominions. The style of Zephaniah is poetical, though it is not characterised by any striking or uncommon beauties.

ZEPHANIAH, a deputy high-priest, was the son of Maaseiah, and put to death by Nebuchadnezzar at Riblah, in the year of the world 3416, 2 Kings xxv. 18. Jer. xxxvii. 3.

ZE'-PHATH: zâfâth. [*Which beholds, attends, covers.*] Or ZEPHA'-THA, a city of the tribe of Simeon, Judg. i. 17. The valley of Zephathah is mentioned 2 Chron. xiv. 10.

ZE'-PHO: zâfô. [*The north-east wind.*] Gen. xxxvi. 11.

ZE'-PHON: zâfôn. [The same as Zepho.] Num. xxvi. 15.

ZER: zêrr. [*Perplexity, a bond.*] A city of Naphtali, Josh. xix. 35.

ZE'-RAH: zârâ. [*Rising, clearness.*] The son of Simeon, and grandson of Jacob, was the father of the Zarhites, Numb. xxvi. 13.

ZERAH, king of Ethiopia, or rather of Cush in Arabia Petrea, upon the Red Sea. He came out against Asa king of Judah, with an army of a million of foot; and three hundred chariots of war, and advanced as far as Mareshah, where Asa met him, and putting his army in order of battle in the valley of Zepthathah, he invoked the name of the Lord, who caused a spirit of consternation and fear to overtake the Ethiopians, so that they precipitately retreated; on which Asa and his army pursued them as far as Gerar, plundered their cities, and brought back considerable spoil, 2 Chron. xiv. 9—15.

ZE-RA-HI'-AH: zêrâhŷâ. [*The Lord rising.*] 1 Chron. vi. 6.

ZE-RE'-DA: zêrâdâ. [*Perplexity, ambush.*] A city of the tribe of Ephraim, and birth-place of Jeroboam the son of Nebat, 1 Kings xi. 26.

ZE-RE-DA'-THA, or ZARTHAN, a city of the tribe of Ephraim, in which were cast the great works of brass that Hiram, king of Tyre, made for Solomon's temple, 2 Chron. iv. 17. 1 Kings vii. 46. See also Josh. iii. 16.

ZE'-RESH: zârêsh. [*Misery, stranger, dispersed inheritance.*]—The wife of Haman, Esth. v. 10—14.

ZE'-RETH: zârêth. [The same as Zer.] 1 Chron. iv. 7.

ZE'-ROR: zârôr. [*A bond, abiding.*] 1 Sam. ix. 1.

ZE-RU'-AH: zêrûâ. [*Full of leprosy, a wasp, or hornet.*] 1 Kings xi. 26.

ZE-RUB'-BA-BEL: zêrûbbâbêl. [*Banished, or dispersion of confusion.*] Or ZOROBABEL, was the son of Salathiel, and of the royal race of David. Matt. i. 12. He was among the captives at Babylon, and was one of the first of them that returned to Jerusalem after the beginning of the reign of Cyrus, in the year of the world 3468. Cyrus committed to his care the sacred vessels of the sanctuary, which he sent back to Jerusalem, Ezra i. 11. and it may be noticed that his name always occurs first, as being the chief of the Jews who returned back into their own country. Ezra ii. 2. ch. iii. 8. and v. 2. He laid the foundations of the temple, Ezra iii. 8, 9. and was particularly instrumental in restoring the worship of God and the usual sacrifices. Zech. iv.

ZER-U-I'-AH: zêrûîâ. [*Perplexity, tribulation of the Lord.*]—The sister of David, and mother of Joab, Abishai, and Asahel, 2 Sam. ii. 18. 1 Chron. ii. 16.

ZE'-THAM: zâthâm. [*Their olive, a place where olive-trees grow.*] 1 Chron. xxiii. 8.

ZE'-THAR: zăthăr. [*Examining, or searching out, olive of vision.*]—Esth. i. 10.

ZI'-A: zȳå. [*Sweat, or swelling.*] 1 Chron. v. 13.

ZI'-BA: zȳbå. [*Army, strength, fight, stag.*] A servant of king Saul, who after the decease of the latter was intrusted by David with the property of the late king, for the use of Mephibosheth, the son of his friend Jonathan, and only surviving branch of the house of Saul. David constituted Ziba a kind of steward to the young prince. He had fifteen sons and twenty servants who were all employed in waiting on Mephibosheth and managing his estate. See 2 Sam. xix. 17—29.

ZIB'-E-ON: zibbēŏn. [*Iniquity, standing, swelling.*] Gen. xxxvi. 2.

ZIB-I'-AH: zibȳå. [*A deer or goat, the Lord standing.*] 2 Kings xii. 1.

ZICH'-RI: zikrȳ. [*A remembering.*] Exodus vi. 21.

ZID'-DIM: ziddim. [*Huntings, treasons, destructions.*] Josh. xix. 35.

ZID-KI'-JAH: zidkȳjå. [*The justice of the Lord.*] Neh. x. 1.

ZI'-DON: zȳdŏn. [See Sidon.] Gen. xlix. 13.

ZIF: zĭff. [*Splendour, beauty.*] The second month of the ecclesiastical year, afterwards called Jiar, and answers to the moon of April, 1 Kings vi. 1.

ZI'-HA: zȳhå. [*Brightness, whiteness, drought.*] Neh. xi. 21.

ZIK'-LAG: ziklăg. [*Measure pressed down.*] A city in the southern extremity of the tribe of Judah; and by Joshua allotted to that of Simeon, Joshua xix. 5. When David fled to the court of Achish, king of Gath, seeking an asylum in the country of the Philistines from the persecuting rage of Saul, Achish granted him the city of Ziklag for his residence, 1 Sam. xxvii. 6.

ZIL'-LAH: zillå. [*A shadow, a roasting, a roaring.*] One of the two wives of Lamech, and mother of Tubal-Cain, and of Naamah, Gen. iv. 22.

ZIL'-PAH: zilpå. [*Distillation from the mouth.*] The handmaid of Leah, who gave her to Jacob as his concubine, whence she became the mother of Gad and Asher, Genesis xxx. 9. and xlvi. 18.

ZIL'-THAI: zilthåȳ. [*My shadow, my ringing.*] 1 Chron. viii. 20.

ZIM'-MAH: zimmå. [*Thought, wickedness.*] 1 Chron. vi. 20.

ZIM'-RAN: zimrăn. [*A song, singing, a vine.*] 1 Chron. i. 32.

ZIM'-RI: zimrȳ. [*My field, my vine, my branch.*] An officer in the army of Elah, king of Israel, who rebelled against his master, slew him, and usurped the throne, 1 Kings xvi. 9. He put to death the whole family of his master, not sparing either friends or relatives, in which, atrocious as his conduct was, he nevertheless fulfilled the threatenings which the prophet Jehu had denounced against the house of his father Baasha. Zimri had reigned only seven days, when finding himself besieged in Tirzah, by Omri, and that the city was upon the point of being taken, he shut himself up in the palace, and caused it to be set on fire, in consequence of which he was consumed, together with all the treasures he had amassed, verses 10—20. There are also several other persons of this name mentioned in scripture; one of whom was the son of Zerah, and grandson of Judah and Tamar, 1 Chron. ii. 6. and another was a prince of the tribe of Simeon, who was put to death by Phineas for his adulterous intercourse with one of the daughters of the Midianites, Numb. xxv. 14.

ZIN: zin. [*Weapons, target, buckler.*] A city to the south of Palestine, sometimes called Sin, and probably the same with Senaah.

Compare Numb. xxxiv. 4. Ezra ii. 35. Joshua xv. 3.

ZI'-NA: zȳnȧ. [*All manner of ways, a shining bright, going back.*] 1 Chron. xxiii. 10.

ZI'-ON: zīon. [*A heap, tomb, drought, a turret.*] Or SION, a hill or mount in Jerusalem upon which Solomon erected the temple of God, and where David also built what is called the city of David, 2 Samuel v. 7.

ZI'-OR: zȳor. [*Little, the ship of one watching, or of him that is robbed.*] Joshua xv. 54.

ZIPH: zĭff. [*This mouth, or cheek, falsehood.*] A city of the tribe of Judah, Josh. xv. 24. David kept himself concealed for some time in the wilderness of Ziph. 1 Samuel xxiii. 14, 15. It appears that there was another city called Ziph, near Maon and Carmel of Judah, Josh. xv. 55.

ZI'-PHAH: zȳfȧ. [Same as Ziph.] 1 Chron. iv. 16.

ZIPH'-I-ON: zĭffēon. [See Zephon.] Gen. xlvi. 16.

ZIPH'-RON: zĭfrŏn. [*The falsehood of a song.*] Numb. xxxiv. 9.

ZIP'-POR: zĭppŏr. [*A bird, a sparrow, a crown, a desart.* Num. xxii. 2.

ZIP-PO'-RAH: zĭppōrȧ. [*A mourning, beauty, a trumpet.*] The wife of Moses, was the daughter of Jethro, and mother of Eliezer and Gershom, Exod. ii. 16, 17. See the article Moses.

ZITH'-RI: zĭthrȳ. [*My secret, my refuge, overturned.*] Exod. vi. 22.

ZIZ: zĭz. [*A flower, a branch, a lock of curled hair.*] 2 Chron. xx. 16.

ZI'-ZA: zīzȧ. [Same as Zina.] 2 Chron. xi. 20.

ZO'-AN: zōȧn. [*Motion, moving.*] Numb. xiii. 22.

ZO'-AR: zōȧr. [*Little.*] One of the cities of the plain, situated on the southern extremity of the Dead Sea. It was originally called Bela, Gen. xiv. 2. which signifies to swallow up; but its name was changed to that of Zoar, in consequence of Lot's requesting of the angel that he might retire to it, and pleading its smallness as a reason why it should be spared.

ZO'-BAH: zōbȧ. [*An army, warring, a swelling.*] 1 Sam. xiv. 47.

ZO-BE'-BAH: zōbȧbȧ. [The same as Zobah.] 1 Chron. iv. 8.

ZO'-HAR: zōhȧr. [*White, shining, bright, dryness.*] Gen. xxiii. 8.

ZO-HE'-LETH: zōhēlĕth. [*Creeping much, drawing, or sliding.*] — 1 Kings i. 9.

ZO'-HETH: zōhĕth. [*A separation, amazing, broken asunder, going down.*] 1 Chron. iv. 20.

ZO'-PHAI: zōfȧi. [*A viol, binding, a commandment, a honey-comb.*] 1 Chron. vi. 26.

ZO'-PHAR: zōfȧr. [*Rising early, the morning, a crown, a sparrow.*] One of the three friends who came to visit Job in his distress, Job ii. 11. He is called the Naamathite; that is, belonging to the city of Naamah, a town that by lot fell to the tribe of Judah, Josh. xv. 21, 41. It was in the neighbourhood of Idumea, which is generally allowed to have been the country of Job.

ZO'-PHIM: zōfĭm. [*A field for observation, where men see afar off.*] Numb. xxiii. 14.

ZO'-RAH: zōrȧ. [*Leprosy, a hornet.*] A city belonging to the tribe of Dan, and the birth-place of Samson, Judges xiii. 2. The Zorites, 1 Chron. ii. 54. and the Zorathites, 1 Chron. iv. 2. are thought to be the inhabitants of Zorah.

ZO-RE'-AH: zōrēȧ. Joshua xv. 33.

ZU'-AR: zūȧr. [*Little, small, the commandment of the city.*] The father of Nethaneel, of the tribe of Issachar, Numb. i. 8.

ZUPH: zŭff. [*A watch, cover-*

ing, a roof, looking for.] A Levite, the great-grandfather of Elkanah, the father of Samuel, 1 Sam. i. 1. 1 Chron. vi. 35. He was the head of the family of the Zuphites, who dwelt at Ramath, whence it had its name of Ramathaim-Zophim, and also the name of the land of Zuph, which was given to the whole canton, 1 Sam. ix. 5.

ZUR: zŭr. [*A rock, strong, firm, binding.*] A Midianitish prince, and father of a young woman that was killed by Phineas for a criminal intercourse with Zimri, Numb. xxv. 15. Zur was himself put to death along with the other princes of Midian, in the year 2553. Numbers xxxi. 8.

ZU'-RI-EL: zŭrēĕl. [*The rock of God, the strength, the forming or binding of God.*] The son of Abihail, and chief of the families of the Mahlites and the Mushites, Numb. iii. 33—35.

ZU'-RI-SHAD'-DAI: zŭrȳ-shăddăȳ. [*The Almighty is my rock, my strength; splendour, departing, strong.*] The father of Shelumiel, chief of the tribe of Simeon at the time of the departure out of Egypt, Numb. ii. 12.

ZU'-ZIMS: zŭzĭmz. [*The lintels of a door, splendour, strong.*] A race of giants who dwelt beyond Jordan, and who were conquered by Chedorlaomer and his allies, in the days of Abraham, Genesis xiv. 5. They are no where else spoken of, unless they were the same with the Zamzummims, Deut. ii. 20. as some imagine.

APPENDIX.

SECTION I.

THE AUTHENTICITY OF THE SCRIPTURES.

I. "NO one, who believes that there is a God, and that He is a being of infinite power, wisdom, and knowledge, can reasonably deny that He can, if He thinks fit, make a revelation of himself and of his will to men, in an extraordinary way, different from the discoveries made by men themselves, in the mere natural and ordinary use of their own powers. And as the works of creation prove that He is a being of infinite power and goodness, so we may be assured that He who has given us the power of communicating our ideas to each other, cannot be at a loss for some proper method, by which to make it apparent to his rational creatures, that it is He who speaks to them. To admit the existence of a God, and to deny Him such a power, is a glaring contradiction.

"Since it cannot reasonably be denied, that it is possible for God to reveal His Will to mankind, let us in the next place consider, which is most probable and agreeable to the notions we have of Him, whether He should or should not make such a revelation. Now, if any credit be due to the general sense of mankind in every age, we shall scarcely find one, that believed the existence of a God, who did not likewise believe, that some kind of communication subsisted between God and man. This was the foundation of all the religious rites and ceremonies, which every nation pretended to receive from their deities. Hence also the most celebrated legislators of antiquity, as Zoroaster, Minos, Pythagoras, Solon, Lycurgus, and others, all thought it necessary to profess some intercourse with heaven, in order to give the greater sanction to their laws and institutions, notwithstanding many of them were armed with secular power. And what gave birth and so much importance to the pretended oracles, divinations, and auguries of ancient times, was the conscious sense entertained by mankind of their own ignorance, and of their need of a supernatural illumination, as well as the persuasion that the gods had a perpetual intercourse with men, and by various means gave them intelligence of future things.

"The probability and desirableness of a divine revelation further appear from this circumstance, that some of the ancient philosophers, particularly Socrates and Plato though

they did not believe the pretences to revelation made by their priests, yet confessed that they stood in need of a divine revelation, to instruct them in matters which were of the utmost consequence; and expressed their strong expectation, that such a revelation would, at some future time, be vouchsafed, as should dispel the cloud of darkness in which they were involved.

"From the preceding remarks and considerations, we are authorized to infer, that a divine revelation is not only probable and desirable, but also absolutely necessary. In fact, without such revelation, the history of past ages has shown, that mere human reason cannot attain to any certain knowledge of God or of his will, of happiness, or of a future state. Contemplate the most polished nations of antiquity; and you will find them plunged in the grossest darkness and barbarism on these subjects. Though the works of nature sufficiently evidence a deity, yet the world made so little use of their reason, that they saw not God, where even by the impression of himself he was easy to be found. Ignorance and superstition overspread the world; the ancients conceived the parts of nature to be animated by distinct principles, and in worshipping them lost sight of the Supreme Being. The number of deities continually increased; the grossest and most sanguinary idolatry prevailed; human sacrifices were universal; the vilest obscenities were practised under the name of religion; and the heathen temples were commonly places of prostitution, from which many of them derived a considerable revenue. All men, indeed, under pain of displeasing the gods, frequented the temples, and offered sacrifices: but the priests made it not their business to teach them virtue. So long as the people were punctual in their attendance on the religious ceremonies of their country, the priests assured them that the gods were propitious, and they looked no further. It cannot therefore excite surprise, that religion was every where distinguished from, and preferred to, virtue; and that a contrary course of thinking and acting proved fatal to the individual who professed it.

"If we advert to the doctrines and practices inculcated by the ancient philosophers, who professed to teach the knowledge of virtue, we shall find the light of reason enveloped in equal obscurity. There was, indeed, a very small number of these, who were comparatively wise and good men; who entertained more correct notions of morality and religion than the rest of mankind; and preserved themselves, to a certain degree, unpolluted from the world. Yet these were never able to effect any considerable change in the prevailing principles and manners of their respective countrymen; their precepts being delivered to their own immediate pupils, and not to the lower orders of people, who constitute the great mass of society. Further, the moral systems of the philosophers were too refined for the common people: about them, indeed, the Stoics gave themselves no trouble, but seemed to have considered them as little better than beasts; and even those moral truths, which the philosophers were able to prove and explain to others with sufficient clearness and plainness, they had not sufficient authority to enforce in practice. At the same time, they entertained the most imperfect and erroneous notions relative to the nature of the divine being, his attributes and worship, and the duties and obligations of morality.

"Thus they were ignorant of the true account of the creation of the world, of the origin of evil, and of

the cause of the depravity and misery which actually exist among mankind, and which they acknowledged and deplored. Equally ignorant were they of any method, ordained and established by the Almighty, by which a reconciliation could be effected between God and man, and divine mercy could be exercised without the violation of his attribute of justice. They were, moreover, ignorant—at least they taught nothing of divine grace and assistance towards our attainment of virtue, and perseverance in it. Their notions of the true nature of happiness were dark and confused; and they had dark and imperfect notions of the immortality of the soul, and of the certainty of a future state of rewards and punishments: for, although their poets fancied an elysium and a hell, and mention the appearance of the ghosts of departed men, in a visible form, and as retaining their former shapes in the shades below, yet these were regarded rather as well-contrived restraints for the vulgar, than as articles of their own belief. Consequently, they had no perfect scheme of moral rules for piety and good manners: indeed, they were grossly ignorant of moral duties. Thus we find several sects esteeming revenge not only lawful but praiseworthy; self-murder, as a proof of a noble mind; and the love of applause, as the greatest incentive to the practice of virtue: at the same time they countenanced, both by arguments and example, the most flagitious practices. Destitute of proper authority to enforce the virtues and duties which they did recommend, they had no motives powerful enough to over-rule strong temptations and corrupt inclinations: their own example, instead of recommending their precepts, tended to counteract them, for it was generally, even in the very best of them, in direct opposition to their doctrines: and the detestable vices to which many of them were addicted, entirely destroyed the efficacy of what they taught.

"Lastly, if we advert to the pagan nations of the present age, we learn from the unanimous testimony of navigators and travellers, that they are enveloped in the grossest ignorance and idolatry; and that their religious worship, doctrines, and practices, are equally corrupt; yet they also possess the same light of reason which the ancient heathens enjoyed. The consideration of all which facts shows, that a divine revelation is not only possible and probable, but also absolutely necessary to recover mankind out of their universal corruption and degeneracy, and to make known to them the proper object of their belief and worship, as well as their present duties and future expectations.

"But notwithstanding this mass of evidence,—especially the confessions made by the most distinguished ancient philosophers, of their need of a revelation,—it has been contended by the opposers of revelation in modern times, that the book of creation or of nature is the only word of God; that philosophy and right reason are fully sufficient to instruct and preserve men in their duty; and consequently that no divine revelation is necessary. But it is certain that this book of nature is so far from being universally intelligible or convincing, that, though the existence of a God may be known from it, yet very few of the human race have learned even the principles of deism from it. In every age, where the scriptures have been unknown, almost all men have been gross idolaters. How inadequate, indeed, this boasted book of nature is, for the purposes of universal instruction, is evident from the fact, that it requires translators, expositors, and preachers, as well as

the Bible: but the bulk of mankind have neither time, money, nor inclination, to become astronomers themselves, nor to attend on the lectures of astronomers, supposing them to become preachers. The book of nature is an excellent book, but there are few indeed who understand it, while the Bible instructs the peasant as well as the philosopher in moral and theological knowledge: and the contradictory and discordant speculations of the enemies of divine revelation, both in religion and morals, only prove that such a revelation (if it had not already been given) is as absolutely necessary now as ever it was.

II. "Such a revelation the scriptures profess to be: but are we certain,—considering them simply as writings professing to be the productions of certain men,—that they are genuine, that is, actually written by the persons to whom the different books are ascribed, and whose names they bear; and authentic, that is, that they relate matters of fact as they really happened? The result of an investigation of these important questions is sufficient to satisfy the mind of every reasonable and candid inquirer.

"No nation, indeed, in the world, can be more certain of the genuineness and authenticity of any of their public acts and records, which have been preserved with the utmost care, than we are of the genuineness and authenticity of the writings called the scriptures, which are now in our hands. For, in the first place, the manner in which they have been transmitted to us, resembles that in which other genuine books and true histories have been conveyed down to posterity; and the most acute adversaries of the scriptures have never been able to invalidate or to disprove the fact of their being so transmitted to us. Secondly, the language and style of writing, both in the Old and New Testaments, are such as prove them to have been composed at the time and by the persons to whom they are ascribed, and consequently that they are both genuine and authentic. Thirdly, such a multitude of minutely particular circumstances of time, place, persons, &c. is mentioned in the books of the Old and New Testaments as affords a clear and unquestionable proof of their genuineness and authenticity. No forged or false accounts of things superabound thus in peculiarities: in fact, no forger would mention so great a number of particulars, since this would be to put into his reader's hands so many criteria by which to detect him; nor could any forger or relater of falsehoods produce such minute details. It is easy to conceive how faithful records, kept from time to time by persons concerned in the transactions, should contain such minute particulars of time, place, persons, &c. But it would be a work of the highest invention, and greatest stretch of genius, to raise from nothing such numberless particulars as are almost every where to be met with in the books of the Old and New Testament;—particulars, the falsehood of which would most assuredly have been detected by the persons most interested in detecting them if they had been forged, but whose acquiescence with them, as well as their obedience to the injunctions contained in these books, are conclusive evidence in favour of their genuineness and authenticity, abundantly sufficient to convince every candid inquirer. Fourthly, the moral impossibility of the books of the Old and New Testaments being forgeries is an additional evidence of their genuineness and authenticity: for it is impossible to establish forged writings as authentic, in any place where there are persons strongly inclined and well

qualified to detect the fraud. If the books of the Old Testament be forgeries, they must have been invented either by Gentiles, by Jews, or by Christians. By the Gentiles they could not have been invented, because they were alike ignorant of the history and sacred rites of the Hebrews, who most unquestionably would never have given their approbation to writings invented by them. It is equally certain that they are not the fabrications of the Jews, because they contain various difficult precepts and laws, and also relate all the idolatries and crimes of that people, and the very severe punishments inflicted on them by God. Now all these discreditable facts would not be comprised in those books, if these had been invented by the Jews. And the Christians could not have forged the books of the Old Testament, because these were extant long before the Christian name had any existence. Equally impossible is it, that the books of the New Testament could have been forged; for the Jews were the most violent enemies of Christianity: they put its founder to death; and both Jews and Gentiles persecuted his disciples with implacable fury; and they were anxious to stifle the new religion in its birth. If the writings of the New Testament had been forged, would not the Jews have detected the imposture? Is there a single instance on record, where a few individuals have imposed a history upon the world against the testimony of a whole nation? Would the inhabitants of Palestine have received the gospels, if they had not had sufficient evidence that Jesus Christ really appeared among them, and performed the miracles ascribed to him? Or would the churches at Rome or at Corinth have acknowledged the epistles addressed to them as the genuine works of St. Paul, if he had never preached among them? Or, supposing any impostor to have attempted the invention and distribution of writings under his name, or the names of the other apostles, is it possible they could have been received without contradiction in all the Christian communities of the three several quarters of the globe? We might as well attempt to prove that the history of the reformation is the invention of historians, and that no revolution happened in Great Britain during the seventeenth century, or in France during the eighteenth century, and the last twenty years.

III. "But have the books of the Old and New Testament been transmitted to us entire and uncorrupted? We answer in the affirmative, and upon evidence the most satisfactory that can possibly be required. For, if they had been corrupted, such corruptions must have been introduced either by Christians or by Jews.

"With regard to the Old Testament, the silence of the Jews (who would not fail to have noticed the attempt if it had been made) is a clear proof that it was never corrupted by the Christians. And if the Jews had either mutilated or corrupted these writings, they would have expunged whatever militated against the character or honour of their nation: but the silence of the prophets before the time of Christ, as well as of Christ and his apostles, fully proves that no obliteration or corruption had then been attempted. The constant reading of their sacred books in public and in private, (which were at once the rule of their faith and of their political constitution,) and the numerous copies both of the original as well as of the Septuagint Version, together with the numerous sects and parties into which the Jews were divided after their canon was closed, and the reverence of every party for their law,

all concur to render any attempt at falsification improbable and impossible before the time of Christ; and after that event, the same books being in the hands of the Christians, these would instantly have detected the malice and fraud of the Jews, if they had endeavoured to accomplish such a design.

"Equally satisfactory is the evidence for the integrity and incorruptness of the New Testament, in any thing material. For the contents of its several books are precisely the same now, as they were in the two first centuries; to which fact we may add, that the multiplication of copies, which were read both in public and in private, the reverence of the Christians for these writings, the silence of their acutest enemies, who would most assuredly have charged them with the attempt if it had been made, and the agreement of all the manuscripts and versions extant, are all so many proofs of the integrity and incorruptness of the New Testament; which are further attested by the agreement with it of all the quotations from it which occur in the writings of Christians from the earliest age to the present times.

IV. "Not less satisfactory is the evidence for the credibility of the writers of the books of the Old and New Testaments. For, in the first place, they were so many in number, and lived at such a distance of time and place from each other, that, if they had been impostors, (which their disinterestedness, integrity, and impartiality prove them not to have been,) it would have been impracticable for them to contrive and to carry on a forgery without being detected. And as they neither would nor could deceive the world; so they neither could nor would be deceived themselves. Every page indeed of these books proves that the writers of them had a perfect knowledge of the subjects which they have recorded; and their moral character, though rigidly tried, was never impeached by their keenest opponents. Secondly, if there had been any falsehood in the accounts of such transactions as were generally known, they would have been easily detected: for these accounts were published among the people who witnessed the events related by the historians, and who could easily have detected fraud or falsehood, if any such there had been, but who did not attempt to question either the reality of the facts or the fidelity of the narrators. The credibility of the authors of the Old and New Testaments is further attested by the principal facts contained in them being confirmed by certain ordinances or monuments of great celebrity, which were instituted among Jews and Christians for the express purpose of commemorating particular facts or events in their respective histories, at the very time when those events took place, and which have subsisted from that time to the present day, wherever either Jews or Christians are to be found; but which ordinances most assuredly would not have been thus observed, in commemoration of fictitious events. To this consideration we may add, that the wonderful establishment and propagation of Christianity is a most convincing proof of the entire credibility of the New Testament, and of the religion which it establishes; which was spread far and wide, by the force of truth that accompanied the preaching of the gospel, and which has continued to spread, even to the present time, notwithstanding all the persecutions and oppositions which it has experienced from its numerous, powerful, and most bitter enemies. Nothing, indeed, but the plainest matter of fact could induce so many thousands of prejudiced and persecuting

Jews, to embrace the humiliating and self-denying doctrines and precepts of the gospel, which they held in such detestation and abhorrence. Nor could any thing but the clearest evidence, arising from undoubted truth, make multitudes of lawless and luxurious heathens receive, follow, and transmit to posterity, the doctrine and writings of the apostles: especially at a time when the vanity of their pretensions to miracles, and to the gift of tongues, could be so easily discovered, if they had been impostors;—at a time when the profession of Christianity exposed persons of all ranks and ages to the greatest contempt and to the most imminent danger. Further, an additional testimony is furnished to the credibility, truth, and genuineness of the scriptures, by their agreement with profane history, both natural and civil, and by the existence of various coins, medals, and ancient marbles, which attest the reality and truth of many of the facts therein recorded: in short, no history in the world is confirmed by such various and concurrent testimonies as that related in the Bible.

V. "Moreover, that the scriptures are not merely entitled to be received as credible, but also as containing the revealed will of God;—in other words, that they are divinely inspired, —we have evidence of various kinds, amounting to moral demonstration. For their sacred origin is evinced by the most illustrious attestations, viz. miracles and prophecy, which carry with them the most manifest proofs of a divine interposition; and which it cannot reasonably be supposed that the Almighty would ever give, or permit to be given, to an imposture. The miracles were instantaneously and publicly performed before multitudes, both friendly and hostile to the persons by whom they were wrought; they were sensible and easy to be observed. Memorials were instituted at the time many of them were performed, which continue to be observed to the present time;—a manifest proof this, of the reality of those miracles, which the bitterest enemies of the gospel, who witnessed them, could never gainsay or deny, though they vainly attempted to evade them. The prophecies, also, were delivered during a long succession of ages by persons who lived at different and distant times; they were so numerous, so particular both with respect to nations and individuals, so opposite and apparently so irreconcilable, that no human wisdom could have devised them, no human power could accomplish them. Many of the predictions, which are found in the Old Testament, foretold unexpected changes in the distribution of earthly power. And whether they announced the fall of flourishing cities, or the ruin of mighty empires, the event has minutely corresponded with the prediction. To mention a few instances:—Nineveh is so completely destroyed that its site is not and cannot be known; Babylon is made "a desolation for ever, a possession for the bittern, and pools of water:" —Tyre, all voyagers and travellers concur in stating, is become "like the top of a rock, a place for fishers to spread their nets upon;"—and Egypt is "a base kingdom, the basest of the kingdoms," and still tributary and subject to strangers. But the great object of the prophecies of the Old Testament is the redemption of mankind. This, as soon as Adam's fall had made it necessary, the mercy of God was pleased to foretell. And as the time for its accomplishment drew near, the predictions concerning it gradually became so clear, that almost every circumstance in the life and character of the most extraordinary personage that ever appeared among men was most distinctly fore-

told. The connection of the predictions belonging to the Messiah, with those which are confined to the Jewish people, give additional force to the argument from prophecy; affording a strong proof of the intimate union which subsists between the two dispensations of Moses and of Jesus Christ, and equally precluding the artful pretensions of human imposture, and the daring opposition of human power. The plan of prophecy was so wisely constituted, that the passions and prejudices of the Jews, instead of frustrating, fulfilled it, and rendered the person whom they regarded, the suffering and crucified Saviour, who had been promised. It is worthy of remark, that most of these predictions were delivered nearly, and some of them more than three thousand years ago. Any one of them is sufficient to indicate a prescience more than human: but the collective force of all taken together is such, that nothing more can be necessary to prove the interposition of omniscience, than the establishment of their authenticity; and this, even at so remote a period as the present, is placed beyond all doubt.

"Besides these external attestations, the scriptures have the most excellent internal characters of truth and goodness (which prove their divine origin and inspiration,) in the sublimity, excellence, and sanctity of the doctrines and moral precepts which they deliver, and their admirable adaptation to the actual state and wants of mankind;—in the harmony and connection that subsist between all the parts of which they consist;—in their wonderful preservation, notwithstanding all the attempts which were made by their enemies to destroy them; — and finally, in their admirable tendency (which is demonstrated by its effects wherever the scriptures are cordially and sincerely believed,) to promote the glory of God and the good of mankind, and the cause of virtue and righteousness in the world, and to prepare men by a life of faith and holy obedience upon earth for the eternal enjoyment of God in heaven. To which we may add the infinite superiority, in every repect, of the Christian revelation over every other religion which has ever been in the world.

"Upon the whole we have such a number of evidences of the truth of the scriptures as no man can resist, who duly and impartially considers them: and it is to the wilful ignorance of those evidences that we are to ascribe that infidelity which at present exists in different parts of the world."—*Rev. T. H. Horne's Introduction to the critical Study and Knowledge of the Scriptures*, vol. i. p. 539—549. Third edition.

SECTION II.

THE GENUINENESS OF CHRISTIANITY.

"THE genuineness of Christianity," says Paley, "depends upon its leading facts, and upon them alone. Now of these we have evidence which ought to satisfy us, at least until it appear that mankind have ever been deen deceived by the same. We have some uncontested and incontestable points, to which the history of the human species has nothing similar to offer." A Jewish individual in humble circumstances "changed the religion of the world, and that, without force, without power, without support; without one natural source or circumstance of attraction, influence, or success. Such a thing hath not happened in any other instance. The companions of this person, after he himself had been put to death for his attempt, asserted his supernatural character, founded upon his supernatural operations; and in testimony of the truth of their assertions, i. e. in consequence of their own belief of that truth, and in order to communicate the knowledge of it to others, voluntarily entered upon lives of toil and hardship, and with a full experience of their danger committed themselves to the last extremities of persecution. This hath not a parallel. More particularly, a very few days after this person had been publicly executed, and in the very city in which he was buried, these his companions declared with one voice, that his body was restored to life; that they had seen him, handled him, eat with him, conversed with him; and in pursuance of their persuasion of the truth of what they told, preached his religion, with this strange fact as the foundation of it, in the face of those who had killed him, who were armed with the power of the country, and necessarily and naturally disposed to treat his followers as they had treated himself; and having done this upon the spot where the event took place, carried the intelligence of it abroad, in despite of difficulties and opposition, and where the nature of their errand gave them nothing to expect but derision, insult, and outrage. This is without example. These three facts, I think, are certain, and would have been nearly so, if the gospels had never been written. The Christian story, as to these points, hath never varied. No other hath been set up against it. Every letter, every discourse, every controversy amongst the followers of the religion; every book written by them, from the age of its commencement to the present time, in every part of the world in which it hath been professed, and with every sect into which it hath been divided, (and we have letters and discourses written by contemporaries, by witnesses of the transaction, by persons themselves bearing a share in it, and other writings following that age in regular succession,) concur in representing these facts in this manner. A religion, which now possesses the greatest part of the civilized world, unquestionably sprang up at Jerusalem at this time. Some account must be given of its origin, some cause assigned for its rise. All the accounts of this origin, all the explications of this cause, whether taken from the writings of the early followers of the religion, in which, and in which perhaps alone, it could be expected that they should be distinctly unfolded, or from occasional notices in other writings of that or the adjoining age, either expressly allege the facts above stated as the means by which the re-

ligion was set up, or advert to its commencement in a manner which agrees with the supposition of these facts being true, which renders them probable according to the then state of the world, and which testifies their operation and effects.

"These propositions alone lay a foundation for our faith, for they prove the existence of a transaction, which cannot even in its most general parts be accounted for upon any reasonable supposition, except that of the truth of the mission. But the particulars, the detail of the miracles or miraculous pretences (for such there necessarily must have been) upon which this unexampled transaction rested, and for which these men acted and suffered as they did act and suffer, it is undoubtedly of great importance to us to know. We have this detail from the fountain head, from the persons themselves; in accounts written by eye-witnesses of the scene, by contemporaries and companions of those who were so; not in one book, but four, each containing enough for the verification of the religion, all agreeing in the fundamental parts of the history. We have the authenticity of these books established by more and stronger proofs than belong to almost any other ancient book whatever, and by proofs which widely distinguish them from any others claiming a similar authority to theirs. If there were any good reasons for doubt concerning the names to which these books are ascribed, (which there is not, for they were never ascribed to any other, and we have evidence not long after their publication of their bearing the names which they now bear,) their antiquity, of which there is no question, their reputation and authority amongst the early disciples of the religion, of which there is as little, form a valid proof that they must, in the main at least, have agreed with what the first teachers of the religion delivered.

"When we open these ancient volumes, we discover in them marks of truth, whether we consider each in itself, or collate them with one another. The writers certainly knew something of what they were writing about, for they manifest an acquaintance with local circumstances, with the history and usages of the times, which could only belong to an inhabitant of that country, living in that age. In every narrative we perceive simplicity and undesignedness; the air and the language of reality. When we compare the different narratives together, we find them so varying as to repel all suspicion of confederacy; so agreeing under this variety, as to show that the accounts had one real transaction for their common foundation: often attributing different actions and discourses to the person whose history, or rather memoirs of whose history, they profess to relate, yet actions and discourses so similar, as very much to bespeak the same character; which is a coincidence, that, in such writers as they were, could only be the consequence of their writing from fact, and not from imagination.

"These four narratives are confined to the history of the founder of the religion, and end with his ministry. Since however it is certain that the affair went on, we cannot help being anxious to know how it proceeded. This intelligence hath come down to us in a work purporting to be written by a person, himself connected with the business during the first stages of its progress, taking up the story where the former histories had left it, carrying on the narrative, oftentimes with great particularity, and throughout with the appearance of good sense,* information, and

* See Peter's speech upon curing the cripple, Acts iii. 18. the council of the apostles, xv. Paul's discourse at Athens, (xvii. 22.) before Agrippa, xxvi. I notice these passages, both as fraught with good sense, and as free from the smallest tincture of enthusiasm.

candour; stating all along the origin, and the only probable origin, of effects which unquestionably were produced, together with the natural consequences of situations which unquestionably did exist; and confirmed in the substance at least of the account, by the strongest possible accession of testimony which a history can receive, original letters, written by the person who is the principal subject of the history, written upon the business to which the history relates, and during the period, or soon after the period, which the history comprises. No man can say that this altogether is not a body of strong historical evidence.

"In viewing the detail of miracles recorded in the New Testament, we find every supposition negatived, by which they can be resolved into fraud or delusion. They were not secret, nor momentary, nor tentative, nor ambiguous; nor performed under the sanction of authority, with the spectators on their side, or in affirmance of tenets and practices already established. We find also the evidence alleged for them, and which evidence was by great numbers received, different from that upon which other miraculous accounts rest. It was contemporary, it was published upon the spot, it continued; it involved interests and questions of the greatest magnitude; it contradicted the most fixed persuasions and prejudices of the persons to whom it was addressed; it required from those who accepted it, not a simple indolent assent, but a change, from thenceforward, of principles and conduct, a submission to consequences the most serious and the most deterring, to loss and danger, to insult, outrage, and persecution. How such a story should be false, or, if false, how under such circumstances it should make its way, I think impossible to be explained: yet such the Christian story was, such were the circumstances under which it came forth, and in opposition to such difficulties did it prevail.

"An event so connected with the religion, and with the fortunes, of the Jewish people, as one of their race, one born amongst them, establishing his authority and his law throughout a great portion of the civilized world, it was perhaps to be expected should be noticed in the prophetic writings of that nation; especially when this person, together with his own mission, caused also to be acknowledged the divine original of their institution, and by those who before had altogether rejected it. Accordingly we perceive in these writings various intimations concurring in the person and history of Jesus, in a manner, and in a degree, in which passages taken from these books could not be made to concur, in any person arbitrarily assumed, or in any person, except him, who has been the author of great changes in the affairs and opinions of mankind. Of some of these predictions the weight depends a good deal upon the concurrence. Others possess great separate strength: one in particular does this in an eminent degree. It is an entire description, manifestly directed to one character, and to one scene of things: it is extant in a writing, or collection of writings, declaredly prophetic; and it applies to Christ's character, and to the circumstances of his life and death, with considerable precision, and in a way which no diversity of interpretation hath, in my opinion, been able to confound. See Isa. liii. That the advent of Christ, and the consequences of it, should not have been more distinctly revealed in the Jewish sacred books, is, I think, in some measure accounted for by the consideration, that for the Jews to have foreseen the fall of their institution, and that it was to merge at length

into a more perfect and comprehensive dispensation, would have cooled too much, and relaxed, their zeal for it, and their adherence to it, upon which zeal and adherence the preservation in the world of any remains, for many ages, of religious truth, might in a great measure depend.

"Of what a revelation discloses to mankind, one, and only one question can properly be asked, "was it of importance to mankind to know, or to be better assured of?" In this question, when we turn our thoughts to the great Christian doctrine of the resurrection of the dead, and of a future judgment, no doubt can possibly be entertained. He who gives me riches or honours does nothing; he who even gives me health does little, in comparison with that, which lays before me just grounds for expecting a restoration to life, and a day of account and retribution: which thing Christianity hath done for millions."—*Archdeacon Paley's View of the Evidences of Christianity*, vol. iii. page 226—241.

SECTION III.

THE GENERAL RESURRECTION AND A FUTURE STATE.

"IF Christ hath risen from the dead, he will bring all nations after him, as the trophies of his victory over sin and death. The grave is not to be long the prison-house of his friends; nor shall it be the eternal hiding-place of his enemies. He waits but the few remaining events that are yet in the good pleasure of his will, and in the twinkling of an eye the surface of the earth and seas shall be covered with their long-lost inhabitants, and he will descend from heaven in a flaming fire, to review them as a shepherd and a judge. The celestial ministers that waited with his orders at the sepulchre are now waiting for the last signal of his will—and with which he will put such a sound into their trumpets, as shall pierce the lowest abode of human dust—shatter all their tombs, and bring the whole human race before him in a moment: a music that shall open the ear of every deaf adder, and effectually restore to reason every madman, from the bite of the tarantula.

"Why should it seem a thing incredible with you, that God should raise the dead? If it be but reasonable that the dead should arise, and which in the conclusion I shall endeavour to prove, what difficulty can there be to him who formed us out of the dust at first, to bring us from the dust again? The word difficult, or difficulty, belongs to the creature alone—it has no more application to the Father of the universe, than the words little, sickly, or timid. For all that is just or fit for a God to perform, hath to do only with his will—and in this sense the work is already done—it is future and possible only to us.—The trumpet hath already sounded—the dead are already raised, and their eternal fate already decided. The event will be more real to us, because we are creatures, and behold it through the glass of time—therefore we see but

in part, and that part we distinguish but feebly. But our Creator hath nothing to do with time, but as his creature.—What are all our childish difficulties, in the sight of that tremendous Being who beholdeth all things at a glance, from eternity to eternity?

In the mean time we may amuse ourselves in his seeming absence from our world, and judge his eternal power and godhead by the puny arm that we can stretch out—and his dreadful omnipresence by the penetration we ourselves possess. We may imagine our outward nature so completely abolished in death—so swallowed up in corruption, and animal existence in general, that it never can be restored to its former state of being, and that it never will therefore be sought after. So confounded in the common mass of matter—so diversified during a time-state—broken down so often, and appearing in different parts and forms—each of these again dispersed—there the food of beasts, and these again ours—here assisting vegetation, and that again devoured—thus collected and scattered in different parts of the world, mixed, burnt, and blown about—that we cannot possibly be gathered together again, as a race of human beings. More childish all our fancies here, than infants that hide themselves behind the curtain or door, and think they are without the reach of their parents.

"The God of the Bible is a real God. With infinite ease, therefore, he counts all the particles of matter in the universe—sees them every moment—in every shape they assume—through all the mazes they pass—counts the number of particles that compose the whole universe—and numbers these again if pounded into smaller dust, divided and subdivided, and lost to the microscopic eye.—Nay beholds at one glance all the revolutions and modifications of matter, from the birth of chaos to the final consummation of all things. Conceives in one thought all the thoughts that ever arose, or shall arise in the minds of all his creatures. Why then should it be thought a thing incredible, that this God should raise the dead? As easy for an angel to hide himself in immensity from his eye, as a particle of our dust to escape his notice, when he calls us from the grave. When he gives the dreadful fiat,

> "The living atoms with peculiar care,
> Drawn from their cells, come flying thro' the air.
> Where'er they lurk'd, thro' ages undecay'd,
> Deep in the rock—or cloth'd some smiling mead;
> Or in the lily's snowy bosom grew;
> Or ting'd the sapphire with its lovely blue;
> Or in some purling stream refresh'd the plains;
> Or form'd the mountain's adamantine veins;
> Or gaily sporting in the breathing spring,
> Perfum'd the whisp'ring zephyr's balmy wing.
> All hear, and now, in fairer prospect shown,
> Limb clings to limb, and bone rejoins its bone."
> *Ogilvie.*

"The same body therefore (I at least believe) shall be raised again, naked as it was housed in the dust, or lodged in the sea—with all its marks of guilt and shame—for of the saints alone it is affirmed, "These vile bodies shall be changed and fashioned like unto his glorious body." Others shall appear like their souls, in all the ruins of the fall. The same bodies of the saints made meet for the beatific vision—the same bodies of the ungodly fitted also to inherit their portion. The same bodies that endured affliction and persecution for righteousness' sake—the same bodies of persecutors and oppressors—the same bodies that were active as examples of goodness—and those who were instruments and examples of iniquity—the same beings, the same members and organs that obeyed or opposed his will—must as really, and in their own proper persons, appear before the judge, as their names will appear in the registers that shall appear before them.

"It is indeed a gloomy doctrine to the unbeliever—a day of darkness

and consternation. If nature but for a few hours throws off her wonted appearance, how soon it damps his usual gaiety! when heavy low'ring clouds gather over his head, and a sweeping tempest, followed by a tremendous storm of thunder and lightning, salute his senses, how soon the boaster becomes silent!—Nature seems armed to destroy him—and a child or a fool might then terrify him into a belief of the dissolution of all things, and throw him into a fit of fear and cringing devotion.—How then shall he weather through the horrors of this tremendous morn?

"——A scene that yields
A louder trumpet and more dreadful fields;
The world alarm'd, both heaven and earth o'erthrown,
And gasping nature's last tremendous groan;
Death's ancient sceptre broke, the teeming tomb,
The righteous Judge—and man's eternal doom!"

"On the doctrine of the resurrection depends the doctrine of a future state, and this is the principal advantage of the Christian theology, opposed to the mock religion of nature, and all the inventions of men: for what avail all our discoveries of God and his works, if they have no analogy with our future state of existence? and what the most rational worship the human mind can conceive, if to terminate in death, and breathe its last painful sensations to weeping friends? But the righteous have hope in their death, and they sorrow for each other only as travellers who have set out before the rest, where the way is clear before them, and where all are shortly to meet again.—Their adoring faith lays hold on eternal life—and their immortal worship penetrates the very sanctuary of its glorious object! Their views of the resurrection have no more to do with fear and terror, than the bride that is to appear adorned on the morning of her nuptials.

"Christian, persevere with courage! the evidence is daily becoming brighter—though the knowledge of the day is a secret that will only be divulged to Gabriel the moment before, we may venture to conclude that it cannot now be far off. "The signs of the times" are worthy our most attentive observation—let the heathen rage, the everlasting gospel is spreading, and cannot be suppressed. The evidence of the resurrection is clearer to us than it was to the primitive believers.—Many prophecies are since fulfilled and are now fulfilling before our eyes—and notwithstanding all the efforts of atheism and infidelity, righteousness is spreading abroad, and will continue its progress till the kingdoms of this world become the kingdoms of our Lord and of his Christ. Must there be false prophets before that day to rouse up the zeal of the faithful? Behold them in every quarter, and in every disguise! Lo, here is Christ! and lo, there! Never did scoffers walking after their own lusts before make the demand, "where is the promise of his coming?" amidst such evident tokens of receiving soon a different answer to what we are able to give. They see no signs of his approach because they examine none, and are thus a woeful evidence to us themselves—they are determined not to believe the resurrection till they feel it—and to persist in their insolent demand till they receive an answer from the summons of the last trumpet.

"There was a certain deist who was clothed in purple and fine linen, and who fared sumptuously every day. And there was a certain beggar named Lazarus, laid at his gate full of sores, begging the crumbs which fell from his table—moreover the dogs came and licked his sores.—The beggar died, and was carried by angels into Abraham's bosom. The deist died also, and was buried in great pomp—and in hell he lift up his eyes, being in torment. And he cried, and said,

Father Abraham, have mercy upon me!—and send Lazarus to refresh my tongue with a single drop of water, for I am tormented in this flame! Abraham replied, Son, remember that thou in thy life-time receivedst thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented.—Besides, there is a great gulf fixed between us, so that all such communication is cut off. Pray then, father, he said—send him to my father's house to caution my five brethren, who are all deists, lest they come here also to add to my torment.—They have Moses and the prophets, he answered, let them hear them. Nay, father! but a messenger from the dead would most assuredly lead them to repentance.—Abraham replied,—If they hear not Moses and the prophets, they would not be persuaded if one rose from the dead. Not even if thou wert the messenger, with all the eloquence of thy persuasive tongue, and all the terrors of damnation in thy looks."—See *Christianity the only Theology, &c.* by Robert Thomson, part first, p. 128—135.

SECTION IV.

ON THE INSPIRATION OF THE SACRED WRITINGS.

THIS subject has been briefly noticed under the article *Inspiration* in this work: nevertheless, as the doctrine is of great importance, and even the firmest friends of revelation have differed in their views of its nature and extent, the following remarks, selected from a good writer, the editor considers to be deserving of attention.

I. "There are many things in the scriptures, which the writers might have known, and probably did know, by ordinary means. As persons possessed of memory, judgment, and the other intellectual faculties which are common to men, they were able to relate events in which they had been concerned; and to make such occasional reflections as were suggested by particular subjects and occurrences. In these cases no supernatural influence was necessary to enlighten and invigorate their minds: it was only necessary, that they should be infallibly preserved from error. They did not need a revelation to inform them of what had passed before their eyes, nor to point out those inferences and moral maxims, which were obvious to every attentive and considerate observer. Moses could tell, without a divine afflatus, that on such a night the Israelites marched out of Egypt, and at such a place they murmured against God: and Solomon could remark, that "a soft answer turneth away wrath, but grievous words stir up anger;" or that "better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith," Prov. xv. 1, 17. In these and similar instances, I conceive the writers to have been not merely superintended, that they might commit no error, but likewise to have been moved or excited by the Holy Spirit, to record particular events, and set down particular observations. They were not like other historians, who introduce facts and reflections into the

narratives which they compose, in the exercise of their own judgment, and according to their own ideas of propriety; but they rather resembled amanuenses, who commit to writing such things only as have been selected by their employer.

II. "There are other passages of scripture, in composing which the minds of the writers must have been supernaturally endowed with more than ordinary vigour. It is impossible for us, and, perhaps, it was not for the inspired writer himself, to determine, where nature ended, and inspiration began. He could not have marked with precision the limits which separated the natural operation of his faculties, and the agency of the Spirit of God. It is enough to know, in general, that there are many parts of scripture, in which, though the unassisted mind might have proceeded some steps, a divine impulse was necessary to enable it to advance. For example, the evangelists could not have written the history of Christ, if they had not received miraculous assistance. Two of them, Matthew and John, accompanied our Saviour during the whole, or the greater part, of his personal ministry. At the close of that period, or rather a considerable number of years after it, the gospel of Matthew having been published, as is generally agreed, at least eight years, and that of John between sixty and seventy, posterior to the ascension, there can be no doubt that they had forgotten some of his discourses and miracles; that they recollected others indistinctly; and that, if left to themselves, they would have been in danger of producing an unfair and inaccurate account, by omissions and additions, or by confounding one thing with another. A divine influence, therefore, must have been exerted, by which their memories and judgments were invigorated, and they were enabled to relate the discourses and miracles of their master with fidelity, and in a manner the best fitted to impress the readers of their histories. The promise of the Holy Spirit to bring to their remembrance all things whatsoever Christ had said to them, John xiv. 26. proves, that in writing the gospels, their mental powers received from his agency new degrees of strength and capacity. Farther, there are several passages of scripture, in which there is such elevation of thought and style, as clearly shows the faculties of the writers to have been raised above their ordinary state. There is a grandeur, a sublimity of idea and expression, of which their acknowledged powers were obviously incapable, and which must, therefore, have been the result of superior influence.

III. "It is manifest, with respect to many passages of scripture, that the subjects of which they treat must have been directly revealed to the writers. They could not have been known by natural means; nor was the knowledge of them attainable by a simple elevation of the faculties, because they were not deductions from the principles of reason, or from truths already discovered, but were founded on the free determinations of the will of God, and his prescience of human affairs. With the abilities of an angel we could not explore the thoughts and purposes of the divine mind. This degree of inspiration we ascribe to those who were empowered to reveal heavenly mysteries, "which eye had not seen, and ear had not heard;" to those who were sent with particular messages from God to his people; and to those who were employed to predict future events. The plan of redemption being an effect of the sovereign counsels of heaven, it could not have been known but by a commu-

nication from the Father of lights.

IV. "From the preceding statement it follows, that we do not apply the term, inspiration, in the same sense to the whole of scripture, because the same degree of divine assistance was not necessary in the composition of every part of it. In some parts, if we may so speak, there is more of God than in others. When a prophet predicts the events of futurity, or an apostle makes known the mysteries of redemption, it is God alone who speaks; and the voice or the pen of a man s merely the instrument employed for the communication of his will. When Moses relates the miracles of Egypt, and the journeys of the Israelites in the wilderness, or the evangelists relate the history of Christ, they tell nothing but what they formerly knew; but without the assistance of the Spirit, they could not have told it so well. It has been properly remarked, that in some cases, "inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others; in other cases it communicated ideas not only new and unknown before, but infinitely beyond the reach of unassisted human intellect; and sometimes inspired prophets delivered predictions for the use of future ages, which they did not themselves comprehend, and which cannot be fully understood till they are accomplished."

V. "From the preceding account of inspiration it is easy to perceive, in what sense the scriptures in general may be pronounced to be the word of God. We give them this denomination, because all the parts of which they consist have been written by persons moved, directed, and assisted by his Holy Spirit; but we do not mean, that all the sentiments contained in them are just, and all the examples are worthy of imitation. In the sacred writings, we meet with sayings and actions, which are neither wiser nor better for being found in them, than if they had occurred in any ordinary history. I apprehend, that some persons, from want of reflection, fall into a mistake in this matter. They quote a sentiment as authoritative because they read it in the scriptures, without waiting to consider by whom it was uttered; and draw arguments for the regulation of their own conduct and that of others from an action, without previously examining whether it received the divine approbation or not. Yet it is certain, not only that wicked men and wicked spirits are often introduced as speaking and acting, but that, as the saints of whom mention is made were not perfect and infallible, any more than the saints who are now alive, their opinions and conduct must not instantly be presumed to be right, unless it appear that they were under the influence of the Spirit of God, or their example be expressly or implicitly commended. Were clear ideas formed on this subject, some misapplications of passages would be prevented; and some objections which are brought against the inspiration of the sacred books would either not be advanced at all, or would be immediately perceived to be inconclusive and unjust.

"For the more complete elucidation of this point, let it be considered, that there are two different senses, in which a book may be denominated the word of God. In the first place, the meaning may be, that all the contents of the book were spoken or revealed by God himself; or that they proceeded directly from the eternal source of wisdom and purity, and consequently are all true and holy. It is evident, that, according to this sense of the word of God, the name can be given only to a part of the scriptures, because

they contain, besides a revelation of the divine counsels, an account of human opinions, manners, customs, superstitions, and crimes. Sometimes it is God who speaks, and at other times it is man. Now, we are presented with a view of his wise and holy dispensations; then, there is a delineation of the policy, the ambition, the folly of his creatures. In the second place, a book may be styled the word of God, to signify that it was composed by his direction and assistance, and that every thing contained in it was inserted by his special appointment. It is plain, that, consistently with this definition, there may be things in the book which were neither spoken nor approved by God, though for wise purposes he has assigned them a place in it. In this sense, the title of the word of God is applicable to the scriptures at large, the whole having been written by men whom he inspired, and who, being guided and controlled by his Spirit, could neither fall into error, nor be guilty of mutilating and corrupting it by omissions and interpolations.

VI. "A question of great importance demands attention, while we are endeavouring to settle with precision the notion of the inspiration of the scriptures. It relates to the words in which the sacred writers have expressed their ideas. On this subject Christians are divided in opinion, some maintaining, that in the choice of words they were left to their own discretion, and that the language is human though the matter be divine: while others believe, that in their expressions, as well as in their sentiments, they were under the infallible direction of the Spirit. It is the latter opinion which appears to be conformable to truth; and it may be supported by the following reasoning:

"Every person who has attended to the operations of his own mind, knows that we think in words; or that when we form a train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought; or, as this seems impossible, at least while we are awake, he will feel himself constrained, notwithstanding his utmost endeavours, to have recourse to words as the instrument of his mental operations. As a great part of the scriptures was suggested or revealed to the writers, and the thoughts or sentiments, which were conveyed into their minds by the Spirit, were perfectly new, it is plain that they must have been accompanied with words proper to express them; and, consequently, that the words were dictated by the same influence on their minds, which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object may be produced by subjecting it to our senses; but there is no conceivable mode of making us acquainted with new abstract truths, or with things which do not lie within the sphere of sensation, but by presenting to the mind, in some way or other, the words significant of them. In all those passages of scripture, therefore, which were written by revelation, it is manifest that the words were inspired; and this is still more evident with respect to those passages which the writers themselves did not understand. No man could write an intelligible discourse on a subject which he did not understand, unless he were furnished with the words as well as the sentiments; and that the penmen of the scriptures did not

always understand what they wrote, might be safely inferred from the comparative darkness of the dispensation under which some of them lived, and is intimated by Peter, when he says, that the prophets "inquired and searched diligently what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," 1 Pet. i. 10, 11. Their subsequent inquiries into the meaning of their own predictions are a proof, that, while they delivered the words, they had no distinct knowledge of the sense.

"Christ promised to his disciples, that when they were brought before kings and governors for his sake, "it should be given them in that same hour what they should speak, and that the Spirit of their Father should speak in them," Matt. x. 19, 20. Luke xii. 11, 12. a promise which cannot be reasonably understood to signify less than that both words and sentiments should be suggested to them. It is therefore credible, that they were assisted in the same manner when they wrote, especially as the record was to last through all ages, and to be a rule of faith to all the nations of the earth. Paul affirms, that he and the other apostles spoke, "not in the words which man's wisdom teacheth, but which the Holy Spirit taught," 1 Cor. ii. 13. and this general assertion may be applied to their writings, as well as to their sermons. We must conclude, therefore, that in the sense already explained, the words of scripture are from God, as well as the matter; or we shall charge him with a want of wisdom, in transmitting important truths through a channel by which they might have been, and most probably have been polluted.

"To the inspiration of the words, the difference in the style of the sacred writers has been considered as an objection, because, if the Holy Spirit were the author of the words, the style might be expected to be uniformly the same. But the divine Spirit, in whose operations there is an admirable variety, might act differently on different persons, or on the same person at different times. He might enable one man, for instance, to write more sublimely than another, because he was naturally of a more exalted genius than the other, and the subject assigned to him demanded more elevated language; or he might produce a difference in the style of the same man, by raising at one time his faculties above their ordinary state, and by leaving them at another to operate according to their native energy, under his inspection and control. We should not suppose, that inspiration, even in its higher degrees, deprived those who were the subjects of it of the use of their faculties. They were, indeed, the organs of the Spirit; but they were conscious, intelligent organs. They were dependent, but distinct agents; and the operation of their mental powers, though elevated and directed by superior influence, was analogous to their ordinary mode of procedure. It is easy, therefore, to conceive, that the style of the writers of the scriptures should differ, just as it would have differed, if they had not been inspired. A perfect uniformity of style could not have taken place, unless they had all been inspired in the same degree, and by inspiration their faculties had been completely suspended.

"Inspiration, therefore, must be understood to imply an influence on their minds, preserving them from mistakes in language, and leading them, on some occasions at least, to employ terms and phrases which would not have naturally occurred to them; hence the style was not pro-

perly their own, but was a style corrected, improved, and in a word, different from what they would have spontaneously used. They did not uniformly express themselves as they were freely prompted by their genius, but were under the secret direction and control of the Divine Spirit, who moulded their conceptions, and guided their pens, in subservience to his own designs." See *Dr. Dick's Essay on the Inspiration of the Holy Scriptures*, p. 21—50. cited by Mr. Jones. No writer in our language, continues Mr. J. has treated the subject of inspiration with more ability than Mr. Robert Haldane, in his "Evidence and Authority of Divine Revelation." The whole of chap. v. vol. i. deserves consideration, but we shall only make a short extract. "It has been contended," says Mr. Haldane, "that different degrees of inspiration are to be attributed to different parts of the word of God. To some places belong, as is supposed, an inspiration of *superintendence;* to others of *elevation;* and to the rest of *suggestion*.

"To this view of the matter, though very generally adopted, the writers of the scriptures give no countenance whatever. This being the case, and as the question of inspiration can only be determined by the scriptures themselves, all the distinctions that have been introduced are mere theories, unfounded and unsupported by any evidence. The scriptures uniformly assert the highest degree of inspiration, and give no intimation of any part of them being written under any inspiration of any kind but one. "All scripture," says Paul, "is given by inspiration of God." This declaration refers to the whole of the Old Testament, which Timothy had known from his childhood. But as part of the New Testament was at that time written, and as the whole of it is uniformly classed by its writers with the Old Testament, this expression of Paul's equally applies to the New Testament. The apostle Peter classes all the epistles of Paul, which he ascribes to the wisdom given to him, with "the other scriptures," thereby declaring them to be of the same authority with the rest, and showing that all the writings, both of the Old and New Testament, went by the name of "scriptures."

"Inspiration belongs to the original writings. No one contends for any degree of inspiration to the transcribers in different ages. Accuracy in the copies they have made is, under God, secured by the fidelity of the keepers of scripture, by the opposition of parties watching each other, as of Jews and Christians, and of various sects, and by the great multiplication of copies and translations into different languages, which took place so early. The agreement among ancient manuscripts, both of the Old and New Testaments, has been ascertained, by the strictest examination, to be astonishingly exact.

"The inspiration spoken in the book of Job, chap. xxxii. 8. where it is said, "there is a spirit in men, and the inspiration of the Almighty giveth them understanding," appears to refer to the communication of those intellectual powers with which man is endowed by his Creator. Every Christian has, besides, an unction from the Holy Ghost, who dwelleth in him, through whom he was born again, and by whose influence his spiritual life is maintained. There have been also various miraculous gifts of the Holy Spirit bestowed on the servants of God, and among these is that inspiration by means of which God has revealed himself in the Old and New Testaments. This inspiration, which, without any variation or exception, is claimed by the writers of the scrip-

tures, and which entitles the whole of them to be called "the word of God," is of the highest kind, by which they were "led into all truth." It consists in that communication made to their minds by the Spirit of God, of the ideas and words which they have engrossed in that sacred book. Nothing can more distinctly give us the true idea of inspiration, than these words in Acts iv. 25. "who by the mouth of thy servant David hast said."

"This full inspiration of the scriptures is frequently denied, on the supposition that the apostles themselves "sometimes candidly admit, that they are not speaking by inspiration, or that their inspiration is not of the highest kind." The candour of the apostles is unquestionable: but this objection proceeds on a mistaken view of the meaning of the passages on which it is built. In the seventh chapter of the first epistle to the Corinthians, the apostle Paul is supposed in some places to disclaim inspiration, and in one place, not to be certain whether he is inspired or not. At first sight, this will appear to be evidently contrary to the uniform style of this apostle's writings, and very improbable, when, as a commissioned and accredited ambassador of Jesus Christ, he is answering certain questions put to him by a Christian church, to whom he had just before asserted, in the most explicit manner, that he spoke "not in the words which man's wisdom teacheth, but the Holy Ghost teacheth;" and that he was addressing them "in the name of the Lord Jesus." Attention to these things might have prevented the adoption of the unfounded and mistaken meaning which has been affixed to the passages referred to. If just, it would tend to unsettle the minds of Christians repecting the inspiration of the scriptures, and to render it uncertain when the apostles speak as inspired men, and when they deliver a doubtful opinion of their own. No such indecision, however, attaches to the passages in question.

"In answer to the question about marriage, Paul says, "I speak this by permission, and not of commandment." Does this mean, that the Spirit permitted him, but did not command him to give the answer he had done? If the Spirit permitted this answer to be given, it must be according to the mind of the Spirit; for Paul could not have been permitted to say what was contrary to it. But this would have been a very extraordinary and unusual way of communicating that mind, and is plainly not what is here intended. The obvious meaning is, that what the apostle here said was in the way of permission, not of commandment. "I speak this," says he, "as a permission, and not as a commandment." Again at the tenth verse—"Unto the married I command, yet not I, but the Lord." This commandment had been delivered by the Lord Jesus himself. The apostle, therefore, had no new commandment to deliver to them, or no commandment from himself, but one which the Lord had given. "To the rest," says he, "speak I, not the Lord." Here there was no former commandment given by the Lord, to which he might refer them. On this point, therefore, he himself now delivers to them the will of God. Indeed, so far was this commandment from having been given before, that it was a repeal of an old one, by which, under the Jewish dispensation, the people were commanded to put away their wives, if unbelievers. Can it be supposed, that the apostle is speaking from himself, and not under the direction of the Holy Ghost, when he is declaring the abrogation of what had been once the law of God?

"Now, concerning virgins, I have no commandment of the Lord; but

I give my judgment as one that hath obtained mercy of the Lord to be faithful." Here again no commandment had been formerly given to which he could refer them; but he gave his judgment, or "sentence," as one who was faithful to the charge committed to him. "I think also that I have the Spirit of God." In this, as in many other passages, the word translated—"I think," does not mean doubting, but certainty. If Paul meant it to be understood, that he was not certain whether he was inspired or not, it would contradict all he has so often asserted on the subject of inspiration. But so far from this being the case, and in order the more deeply to impress their minds with the importance of what he had said, he concludes by assuring them, that he was certain he wrote by the Spirit of God.

"The only other passage in which this apostle is supposed to disclaim inspiration, occurs in 2 Cor. xi. 17. "That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting." In this passage Paul does not refer to the authority, but to the example of the Lord. "I speak not according to the example or the manner of the Lord, but after the manner of fools;" a manner which, as he tells them in the next chapter, they had compelled him to adopt.

"Another passage, in the first epistle of Peter, i. 19. is frequently quoted, so as to invalidate the apostolic testimony. Just before this passage, Peter declares that on the mount of transfiguration he and the other apostles were eye-witness of the majesty of Jesus Christ, and had heard the voice from heaven, which attested that he was the beloved Son of God. Yet, after this, Peter is supposed to refer Christians to the word of prophecy, as "more sure" than this testimony. Instead of this, which is evidently a very improper view of the passage, degrading to the testimony of the apostles, he refers to the prophecies, now made "more firm," or "confirmed" by their fulfilment." See *Biblical Cyclopædia*, article *Inspiration*. *Watson's Theological Tracts*, vol. iv. p. 469. *Parry's Inquiry into the nature and extent of the Inspiration of the Apostles, and other Writers of the New Testament*. *Horne's Introduction*, &c. vol. i. p. 555. Third edition.

SECTION V.

EXCELLENCY OF THE CHRISTIAN REVELATION.

"THE excellency of the Christian revelation consists in this, that it possesses advantages which no other religions or revelations have, at the same time that it has none of the defects by which they are characterised.

"We affirm, that no other religion or revelation has advantages equal to those of the Christian revelation or religion: for no other can pretend to have been confirmed by ancient prophecies. Even Mohammed thought it better to oblige men to call the scriptures in question, than to derive any arguments from them,

which might serve to confirm his mission. There are indeed several religions which have had their martyrs; but of what description?—Superstitious men, who blindly exposed themselves to death, like the ignorant East Indians, thousands of whom prostrate themselves before the idol Juggernauth, and hundreds of whom devote themselves to be crushed by the wheels of the machine that carries the colossal image of their idol. But no religion, besides the Christian, was ever confirmed by the blood of an infinite number of sensible understanding martyrs, who voluntarily suffered death in defence of what they had seen; who from vicious and profligate persons became exemplary for the sanctity of their lives, upon the confidence they had in their master; and who at length being dispersed throughout the world, by their death gained proselytes; and making their blood the seed of the church, cheerfully suffered martyrdom, having certain assurance of being crowned after their death: a certain assurance which they derived from what they themselves had formerly seen.

"We find other religions, which pretend to be confirmed and authorised by several signs and extraordinary events from heaven. Thus, the Romans used to attribute to their religion all the advantages they obtained over other nations; and the Mohammedans pretend that the great successes, which God was pleased to give their prophet, were so many certain and undeniable marks of the truth of their religion. But to pretend that temporal prosperity is a certain character of a true religion, or adversity that of a false one, is to suppose that the most profligate wretches, provided they are happy in this world, are the greatest favourites of God. But certainly it is not prosperity or adversity simply considered, but prosperity or adversity as foretold by God and his prophets, that is a certain character of true religion: and when we affirm that several extraordinary events bear witness to the truth of Christianity, we mean only those events which had been foretold by the prophets; as, for instance, the calling of the Gentiles, the destruction of Jerusalem, and the establishment of the Christian church. Finally, there may be several religions that may deceive, but it is only the Christian religion that can truly satisfy mankind. There are some religions grounded upon fabulous miracles, and confirmed by witnesses easily convicted of imposture; but it is only the Christian religion that is firmly and solidly established upon true miracles and valid testimonies. It appears then, that no religion in the world has such extraordinary qualifications as the Christian religion; of which it must also be affirmed, that it is free from all such defects as are incident to other religions. No deep research, no great sagacity or penetration of mind is necessary to discover this truth; for it is manifest that the Christian religion is not designed for the satisfaction of the carnal and worldly appetites of men, as that of the present Jews, who aspire only after temporal prosperity and worldly pomps: nor is it a monstrous medley, like that of the ancient Samaritans, made up of a ridiculous mixture of the pagan and Jewish religion: nor has it any of the faults or extravagant superstitions of the pagan religion.

I. "Other religions, as being principally of human invention and institution, were formed by degrees from the different imaginations of several persons, who successively made such additions or alterations as they thought convenient. The Greeks, for example, added several things to that religion which they received from the Egyptians; and

the Romans to that which they had received from the Greeks. Menander improved upon the senseless impieties of Simon Magus; and Saturninus and Basilides added to those of Menander.* And the reason is, because men are never weary of inventing, nor the people of believing novelties. But it is not so with the Christian religion, which was wholly delivered by Christ, is entirely contained in every one of the gospels, and even in each epistle of the apostles. Whatever alterations men have thought fit to make in the doctrine which Christ brought into the world only corrupted its purity and spirituality, as appears by the great disproportion there is between the apostolical doctrine and the ordinary speculations of men.

II. "Other religions durst not show themselves openly in full light, and therefore were veiled over with a mysterious silence and affected darkness. Some of the Gnostics chose the night to cover the impurity of their abominable mysteries. And the Romans exposed themselves to the satirical raillery of their poets, by being so careful to conceal the worship they paid to their goddess Bona. Julian and Porphyry exerted all their talents, either to set off the ridiculous and offensive ceremonies of paganism, or to palliate their superstition, by several various explanations of it; as when they positively affirmed that they worshipped one only supreme God, though they acknowledged at the same time other subordinate deities depending one upon another; and when they endeavoured to justify the worship they paid to their idols, by using many subtle and nice distinctions. It is certain that there is a principle of pride in the hearts of men, which is the reason why they cannot endure to be accused of entertaining any absurd and extravagant opinions; so that, whenever their passions have made them embrace a religion which seems not very reasonable, they employ all their ingenuity to make it at least appear consonant to reason. But the Christian religion requires no veil to cover it, no mysterious silence, no dark dissimulation, or close disguise, although it proposes such kinds of objects to us as are vastly contrary to all our prejudices and received opinions. The apostles freely confess that the preaching of the gospel is as it were an apparent folly; but yet they assure us that God was resolved to save the world by that seeming folly. They knew that the death of Christ became a scandal to the Jew, and a folly to the Greek; yet they publicly declared, that they were determined not to know any thing save Jesus Christ and him crucified. And how comes it then that they did not in the least degree extenuate, or endeavour to soften the sense of that seeming paradox, (so far were they from concealing it,) but were strongly and fully persuaded of the truth of that adorable mystery, and the abundance of their understanding served only to make them more fully comprehend the efficacy of the cross?

III. "If we were strictly to consider some religions, we shall find that they were at first, for the most part, instituted either by poets or philosophers; and that they generally sprang from the sportive conceits or witty speculations of the understanding; which is the reason why they were not so universally approved. The philosophers always derided the religion of the vulgar; and the vulgar understood nothing of the religion of the philosophers. Socrates ridiculed the religion of the Athenians; and the Athenians accused Socrates of impiety and athe-

* See an account of these false teachers of Christianity in Dr. Lardner's History of Heretics.

ism, and condemned him to death. The Christian religion alone is approved both by the philosophers and also by the vulgar people, as neither depending upon the ignorance of the latter, nor proceeding from the learning of the former. It has a divine efficacy and agreeable power, suitable to all hearts: it is adapted to the capacity of the most simple and ignorant, though infinitely raised above the philosophy of the wise: it is sublime without being nicely speculative, and simple without being mean; in its sublimity preserving its clearness, and in its simplicity preserving its dignity. In a word, there is nothing so great nor so inconsiderable in human society, but what may some way fall under its consideration, and it is equally approved of and admired by all.

IV. "Other religions brought men from spiritual objects to those which were corporeal and earthly: the Christian religion brings them from the objects of sense to those of the understanding. We all know that when the heathens deified men, or worshipped a deity under a human shape, they were so far from paying to that deity a worship due to a spiritual nature, that their adoration consisted in several games, shows, and divers exercises of the body. The Jews and Samaritans, by their eager disputes whether God was to be worshipped in Jerusalem or on mount Gerizim, extinguished charity, the true spirit of religion, in their violent defences of the external part of it. Nay, the prophets complained formerly, that the Jews made a true fast to consist in bowing down their heads as a bulrush, and putting on sackcloth and ashes, Isa. lviii. 5. And the holy scripture observes, that the priests of Baal were wont to cut themselves with knives and lances, when they sacrificed to him, as if there were no other way to make their god hear their prayers, but by inflicting such punishments on their own bodies, 1 Kings xviii. 28. The modern Jews cannot be persuaded that we have been called to the knowledge of the true God (though they find we all profess to put our trust and confidence in him,) because they perceive not that we use any corporeal ceremonies. And the Mohammedans, more irreligious than superstitious, make their religion and its happiness depend chiefly on their senses. When they worship, they turn themselves towards Mecca, as the Jews did towards Jerusalem, and earnestly desire of God that he would gratify their senses; and though they have a sort of religious respect for the letters that compose the name of God, and the paper on which it is written, yet they are enjoined to oppress men that bear the image of God, by their religion, which breathes nothing but violence, fury, and oppression.

"The reason why men thus usually refer every thing to their senses, is, because a worship that is corporeal and sensual is far more easy; it is much easier for a man to take the sun for a God, than to be continually occupied in seeking after a God that is invisible; to solemnize games and festivals in honour of a pretended deity, than to renounce himself for the sake of a true one: it is much easier for him to fast, than to renounce his vices; to sing spiritual songs, or bow to a statue, than forgive his enemies. It appears then, that the Christian religion bears a more excellent character, as it gives us for the object of our worship, not a God under a human shape, but a God that is a spirit, as it teaches us to honour him, not with a carnal, but a spiritual worship: and this Christ himself has very elegantly told us in these words, "God is a spirit, and they that worship him, must worship him in spirit

and in truth," John iv. 24. Who could fill his mind with such elevated notions? And how comes it that he so excellently sets down in that short precept the genius of true religion, of which men before were wholly ignorant?

V. "It may be said of all other religions, without exception, that they induce us to look after the pleasures and profits of the world in the worship of God; whereas the Christian religion makes us glorify God by renouncing the world. Thus the heathens, designing rather to please themselves than their deities, introduced into religion whatever could any ways flatter and divert them: and the Mohammedan religion not being incumbered with many ceremonies, at least affixes temporal advantages to the practice of its worship; as if the pleasures of the world were to be the future reward of religion: but certainly both of them are much mistaken: for the heathens should have known that the worship of God consisted not in diverting and pleasing themselves; and the Mohammedans should not have been ignorant, that since temporal and worldly advantages were insufficient in themselves to satisfy the boundless desires of the human heart, they could not come in competition with those benefits which true religion had peculiarly designed for him. But both these followed the motions of self-love, which being naturally held in suspense between the world and religion, imagines that nothing can be more pleasant than to unite them both, thinking thereby to reconcile its inclination and duty, consecrate its pleasures, and put no difference between conscience and interest. But the first rule of true religion teaches us, that that mutual agreement is impossible; or, to use its own words, that Christ and Belial are incompatible one with the other; that we must either glorify God at the expense of worldly pleasures, or possess the advantages of the world with the loss of our religion: and this certainly shows the Christian religion to have a divine character.

VI. "Other false religions debase the Deity, and exalt man; whereas the Christian religion humbles man, and exalts the Deity. The Egyptians, a nation that boasted so much of their antiquity, made monsters of their deities; and the Romans made deities of their emperors, who were rather monsters than men: the most famous philosophers were not ashamed to rank their deities below themselves, and themselves even before Jupiter; but the Christian religion teaches us that we owe all to God, who owes nothing at all to us. It humbles us by the consideration of that infinite distance which there is between God and us; it shows that we are miserable despicable creatures in comparison of God, who is a Supreme Being, and who alone is worthy of our love and adoration. Who then can but admire so excellent a religion?

VII. "Other religions made us depend upon those beings which were given us to command, and pretend a power over that Supreme Being upon whom we ought only to depend. They taught men to burn incense to the meanest creatures, and impudently to equal themselves to the universal monarch of the world. It is indeed no wonder that men should be so impious, as to desire to become gods, since they were so base as to forget that they were men; and yet how ill their pride became them when they disdained not to submit to four-footed beasts, to the fowls of the air, and to the creeping animals and plants of the earth, as St. Paul reproaches them; and how basely superstitious were they, in that they were not content to deify themselves, but would also deify

their own vices and imperfections! But the Christian religion alone restores that equitable order which ought to be established in the world, by submitting every thing to the power of man, that he might submit himself to the will of his God. And what can be the duty of true religion, but to restore such just and becoming order in the world?

VIII. "We need no deep research into other religions to find that they chiefly tend to flatter the corrupt desires of men, and efface those principles of justice and uprightness which God has imprinted on their minds. But he that shall truly consider the Christian religion, will certainly find that it tends to the eradication of those corrupt desires out of our hearts, and restoring those bright characters of honesty and justice imprinted on our minds by the hand of God. The heathens flattered their passions to such a degree, as to erect altars in honour of them; and Mohammed was so well pleased with temporal prosperity, that he made it the end and reward of his religion. The Gnostics imagined, that when they had arrived at a certain degree of knowledge, which they called a state of perfection, they might commit all sorts of actions without any scruple of conscience; and that sin which polluted others would be sanctified in them. But what blindness! what impiety was this! How admirable is the Christian religion, which alone among all others shows us our own wickedness and corruption, and heals it with such remedies as are as wholesome to the soul as unpleasing to the body!

IX. "It is, moreover, worthy of remark, that other religions are contrary to policy, either in favouring or restraining too much human weakness and corruption, upon the account of policy; whereas the Christian religion preserves its rights and privileges inviolable, independent of either. The pagan religion was against policy in giving too much to human weakness and corruption. It would have been much better for the good and welfare of the state, if men had framed to themselves a greater idea of the holiness of their gods; because they would have been less licentious, and more submissive to the civil laws: whereas they were encouraged by the example of their deities to violate the most sacred and inviolable rights. Mohammed, desirous to avoid this irregularity, retained the notion of a true God; but then, being willing also to flatter men's inclinations, in order to draw them to his side, he confusedly mixed with that idea the carnal and gross notions which the heathens had entertained of paradise, borrowing from Christianity such objects as must necessarily mortify our passions, and assuming those from paganism which serve to flatter our bad inclinations. But the Christian religion keeps no such measures either with policy or corruption. Policy complains that the doctrine of Christ necessarily softens men's courage, and that instead of encouraging them to enlist themselves soldiers for the welfare and preservation of the state, it rather makes them lambs, who can hardly be exasperated against their enemies, whom they must continually pray for, and are obliged to love as themselves. And human frailty, and corruption, murmurs to see itself impugned by the Christian religion, even in the dispositions and most secret recesses of the soul; and that the veil of hypocrisy, and the pious pretences and dissimulations of the soul under which it ought to lie secure, are ineffectual against it. Who then, but God, can be the author of a religion so equally contrary both to the covetous desires of the mean, and the ambition of the great, and so equally averse both to policy and corruption?

X. "Other religions would have God bear the image of man, and so necessarily represent the Deity as weak, miserable, and infected with all manner of vices, as men are. Whereas the Christian religion teaches us that man ought to bear the image of God: which is a motive to induce us to become perfect, as we conceive God himself to be holy and perfect. That religion then which restores to God his glory, and the image of God to man, must necessarily be of divine authority.

XI. "Lastly, other false religions were the irregular confused productions of the politest and ablest men of those times; whereas the Christian religion is a wonderful composition, which seems wholly to proceed from the most simple and ignorant sort of people. The heathens have often condemned the extravagant notions which the common people had framed to themselves of the Deity; they have blamed the barbarous cruelty of those sacrifices which were offered to their gods in so many places, and the impurity of their mysteries, the falsehood of their oracles, and the vanity and childishness of their ceremonies. Cicero says, in some part of his works, that two augurs could not look one another in the face without laughter. We all know, that when the philosophers attempted to treat on religion, they always exceeded one another in extravagancies. And though we cannot deny that the heathens, the philosophers, &c. made several wonderful discoveries in arts and sciences; yet it will appear that a long succession of very understanding men among them were guilty of many repeated extravagancies in this respect, and that by a prodigy not to be paralleled, if the Christian religion did not offer a similar prodigy, by showing us a company of wise and learned men in such reputed ignorant persons as the disciples of Jesus Christ.

"Certainly it is a strange thing to see the most understanding men become the most stupid, and the most ignorant prove the most understanding in matters of religion. It is a true sign that God designed to confound the understanding of the wise, and a proof that their religion was formed rather according to the corrupt desires of their hearts than the dictates of their understanding. For had it been according to their understanding, it would have been more reasonable in proportion to the wisdom and knowledge of the authors of it. But because it was made to sooth their corrupt desires, and flatter their passions, it is as extravagant and irregular as those passions.

"And now let us put together all these characters, and ask the opposers of revelation, whether they can be so extravagant as to ascribe to an impostor a religion so perfect in its original, that nothing could ever since be superadded to it, but what necessarily lessens its perfection; a religion that proposes its mysteries with such authority and boldness; that brings men from sensual objects to spiritual ones; that extirpates corruption; that restores the principles of righteousness and uprightness which were imprinted on our souls; that teaches us to glorify God without any regard to self-love or pleasure; to exalt God, and humble ourselves; to submit ourselves to his will, who is above us all, and to raise ourselves above those beings which he has put in subjection under us: a religion that is contrary to policy, and yet more averse to corruption; that astonishes our reason, and yet gives us the peace of a good conscience; and, in a word, is as delightful to the one as it is comfortable to the other.

"If the Christian religion then has all these qualifications, as it certainly has, we cannot doubt but it is directly, as to these qualifica-

tions, opposite to all other religions. And if it be thus opposite to all other religions, it must necessarily have a principle opposite to them: so that as all other religions peculiarly belong to the flesh, the Christian wholly appertains to the spirit: and as the former are the products of the corrupt desires and imaginations of men, so the latter must have for its principle the God of holiness and purity.

"The preceding considerations will derive additional force if we contrast the advantages which infidelity and Christianity respectively afford to those who embrace them. Let it be supposed then that the deist is right, and that Christianity is a delusion; what does the former gain? In what respects has he the advantage?—Is the deist happier than the Christian? No.—Is he more useful in society? No. Can he meet the sorrows of life with more fortitude? No.—Can he look into futurity with more composure?—No. His highest bliss arises from base lusts; his conscience is his daily tormentor; his social circle is a wilderness overgrown with thorns; his life is perfect madness; and of his death it may be said, that he dieth as a fool dieth. But the Christian is happy in himself, or rather in his Saviour; he is useful in his day; amid all the tumults and accidents incident to mortality, he enjoys a peace which the world can neither give nor take away; his mind is supported under all the sorrows and afflictions of life; and, in that awful moment, when the great problem is about to be solved,—of annihilation or eternity,—he looks forward to futurity with holy tranquillity. At least, he is as safe in his death as any of the children of men.*

"On the other hand, let it be supposed that the antagonist of revelation is wrong, and that Christianity is true, (and true it will be found,) what advantage has the Christian more than the infidel,—the believer than the unbeliever? or what does it profit us to be Christ's peculiar people? Much every way. For if our happiness in a future state, as is highly probable, shall increase in proportion to what we know, believe, and practise of our duty, upon a principle of obedience to the will of God, in the present life; the consequence is indisputable, that the more we know, believe, and practise of our duty here, so much the more pure and exalted will be our joys in the eternal mansions of bliss hereafter. This then is the Christian's boasting, and this our serious triumph, that the Holy Scriptures have made us fully acquainted with all the various relations in which we stand to the Divine Nature, as our Creator, Preserver, Redeemer, and constant Assistant in our progress towards perfection; that our whole duty is laid open to our view, and that we never can be ignorant of what is the good and acceptable will of our Sovereign Lord; that we have the strongest motives of gratitude and interest to animate us to live up to the law of our being; and that we are filled with the comfortable assurance, that our merciful God and Father will receive our sincere, though imperfect, endeavours to serve and please him, in and through the death and mediation of his Son Jesus Christ. The best Christian must be the best, and consequently, upon the whole, will be the happiest man. Let it not, therefore, be imagined, as is too often the case, that God arbitrarily assigns to Christians a higher degree of happiness than to others without having a proper regard to their moral agency, and that this is the doctrine of the gospel. On the contrary, the faith of sincere Christians is

* On the subject of the preceding paragraph, the reader will find several admirable and eloquent observations in Dr. Dwight's Two Discourses on the Nature and Danger of Infidel Philosophy, pp. 60—98.

always directed to the right and best object, their piety is of the noblest kind, and their virtues the most pure and extensive: to be uniformly engaged in an upright, benevolent, and religious course of action is the solemn vow and profession of Christians. In a word, the deist, by wilfully rejecting all moral evidence, forfeits all things, and gains nothing; while the Christian hazards nothing, and gains all things.—*Rev. T. H. Horne's Introduction to the Critical Study and Knowledge of the Scriptures*, vol. i. p. 521—530. Third Edition.

SECTION VI.

WHAT MAN IS IN HIS RELATIONS TO GOD DISCOVERED ONLY BY REVELATION.

"WHAT man is, in his relations to God his Maker and Governor, we had never discovered without revelation: but now this is made known, confirmatory fact crowds in on every side, and affords its evidence of the truth of the doctrine. The Old and New Testaments agree in representing the human race as actually vicious, and capable, without moral check and control, of the greatest enormities; so that not only individual happiness, but social also, is constantly obstructed or endangered. To this the history of all ages bears witness, and present experience gives its testimony. All the states of antiquity crumbled down, or were suddenly overwhelmed, by their own vices; and the general character and conduct of the people which composed them may be read in the works of their historians, poets, and satirists, which have been transmitted to our time. These, as to the Greeks and Romans, fully bear out the darkest colouring of their moral condition to be found in the well-known first chapter of St. Paul's Epistle to the church at Rome, and other passages in his various epistles. To this day, the same representation depicts the condition of almost all pagan countries, and, in many respects too, some parts of Christendom, where the word of God has been hidden from the people, and its moral influence, consequently, has not been suffered to develope itself. In those countries also where that corrective has been most carefully applied, though exalted beyond comparison in just, honourable, benevolent, and sober principles and habits, along with the frequent occurrence of numerous and gross actual crimes, the same appetites and passions may be seen in constant contest with the laws of the state; with the example of the virtuous; and the controlling influence of the word of God, preached by faithful ministers, taught as a part of the process of education, and spread through society by the multiplication of its copies since the invention of printing. The holy scriptures therefore characterise man only as he is actually found in all ages, and in all places to the utmost bounds of those geographical discoveries which have been made through the adventurous spirit of modern navigators.

But they not only assume men to be actually vicious, but vicious in

consequence of a moral taint in their nature,—originally and inevitably so, but for those provisions of grace and means of sanctity of which they speak; and as this assumption is the basis of the whole scheme of moral restoration, through the once promised seed of the woman, and the now actually given JESUS, the SAVIOUR, so they constantly remind him that he is "born in sin and shapen in iniquity," and that, being born of the flesh, "he cannot please God." What is thus represented as doctrine appeals to our reason through the evidence of unquestionable fact. The strong tendency of man to crime, cannot be denied. Civil penal laws are enacted for no other purpose than to repress it; they are multiplied in the most civilized states to shut out the evil in all those new directions towards which the multiplied relations of man, and his increased power, arising from increased intelligence, have given it its impulse. Every legal deed with its seals and witnesses, bears testimony to that opinion as to human nature which the experience of man has impressed on man; and history itself is a record chiefly of human guilt, because examples of crime have every where and at all times been much more frequent than examples of virtue. This tendency to evil, the scriptures tell us, arises from "the heart,"—the nature and disposition of man; and it is not otherwise to be accounted for. Some indeed have represented the corruption of the race as the result of association and example; but if men were naturally inclined to good, and averse to evil, how is it that not a few individuals only, but the whole race have become evil by mutual association? This would be to make the weaker cause the more efficient, which is manifestly absurd. It is contrary too to the reason of the case, that the example and association of persons naturally well-disposed, should produce any other effect than that of confirming and maturing their good dispositions; as it is the effect of example and association, among persons of similar tastes and of similar pursuits, to confirm and improve the habit which gives rise to them. As little plausibility is there in the opinion which would account for this general corruption from bad education. How, if man in all ages had been rightly affected in his moral inclinations, did a course of deleterious education commence? How, if commenced, came it, that what must have been so abhorrent to a virtuously disposed community, was not arrested, and a better system of instruction introduced? But the fact itself may be denied, as the worst education inculcates a virtue above the general practice, and no course of education was ever adopted purposely to encourage immorality. In the scriptures alone we find a cause assigned which accounts for the phenomenon, and we are bound therefore by the rules of philosophy itself to admit it. It is this, that man is by *nature* prone to evil; and as it would be highly unreasonable to suppose, that this disposition was implanted in him by his benevolent and holy Maker, we are equally bound in reason to admit the scripture solution of the fall of the human race from a higher and better state.

Another view of the condition of man contained in the scriptures, is, that he is not only under the Divine authority, but that the government of heaven as to him is of a mixed character; that he is treated with severity, and with kindness also; that considered both as corrupt in his nature and tendencies, and as in innumerable instances actually offending, he is placed under a rigidly restraining discipline, to meet his case in the first respect, and under correction and penal dispensation with

relation to the latter. On the other hand, as he is an object beloved by the God he has offended; a being for whose pardon and recovery Divine Mercy has made provision; moral ends are connected with these severities, and Nature and Providence as well as Revelation are crowned with instances of Divine Benevolence to the sinning race. The proof of these different relations of man to God surrounds us in that admixture of good and evil, of indulgence and restraint, of felicity and misery, to which he is so manifestly subject. Life is felt in all ordinary circumstances to be a blessing; but it is short and uncertain, subject to diseases and accidents. Many enjoyments fall to the lot of men; yet with the majority they are attained by means of great and exhausting labours of the body or of the mind, through which the risks to health and life are greatly multiplied; or they are accompanied with so many disappointments, fears, and cares, that their number and their quality are greatly lessened. The globe itself, the residence of man, and upon whose fertility, seasons, exterior surface, and interior stratification so much of the external felicity of man depends, bears marks of a mingled kind of just and merciful government, suited to such a being as man in the state described in the scriptures, and to none else. It cannot be supposed, that if inhabited by a race of beings perfectly holy, and in the full enjoyment of the Divine favour, this earth would be subject to destructive earthquakes, volcanoes, and inundations; to blights and dearths, the harbingers of famine; to those changes in the atmosphere which induce wide-wasting epidemic disorders; to that general sterility of soil which renders labour necessary to such a degree, as fully to occupy the time of the majority of mankind, prevent them from engaging in pursuits worthy an intellectual nature, and wear down their spirits; nor that the metals so necessary for man in civilized life, and, in many countries, the material of the fire by which cold must be repelled, food prepared, and the most important arts executed, should be hidden deep in the bowels of the earth, so that a great body of men must be doomed to the dangerous and humbling labour of raising them! These and many other instances* show a course of discipline very incongruous with the most enlightened views of the Divine character, if man be considered as an innocent being. On the contrary, that he is under an unmixed penal administration is contradicted by the facts, that the earth yet yields her increase ordinarily to industry; that the destructive convulsions of nature are but occasional; and that, generally, the health of the human race predominates over sickness, and their animal enjoyments over positive misery. To those diverse relations of man to God, as stated in the Bible, the contrarieties of nature and providence bear an exact adaptation. Assume man to be any thing else than what he is represented in scripture, they would be discordant and inexplicable; in this view they harmonize. Man is neither innocent nor finally condemned—he is fallen and guilty, but not excluded from the compassion and care and benignity of his God.

The next leading doctrine of Christianity is the restoration of man to the Divine favour, through the merits of the vicarious and sacrificial death of Christ, the incarnate Son of God. To this many objections have been offered; but, on the other hand, many important reasons for such a procedure have

* See the argument largely and ingeniously exhibited in *Gisborne's Testimony of Natural Theology, &c.*

been overlooked. The rational evidence of this doctrine, we grant, is partial and limited; but it will be recollected, that it has been already proved, that the authority and truth of a doctrine are not thereby affected. It is indeed not unreasonable to suppose, that the evidence of the fitness and necessity of such a doctrine should be to us obscure. "The reason of the thing," says Bishop Butler, "and the whole analogy of nature should teach us, not to expect to have the like information concerning the Divine conduct, as concerning our own duty." On whatever terms God had been pleased to offer forgiveness to his creatures, if any other had been morally possible, it is not to be supposed that all the reasons of his conduct, which must of course respect the very principles of his government in general, extending not only to man, but to other beings, could have been explained: and certain it is, that those to whom the benefit was offered would have no right to require it.

The Christian doctrine of atonement, as a necessary merciful interposition, is grounded upon the liability of man to punishment in another life, for sins committed against the law of God in this; and against this view of the future prospects of mankind there can lie no objection of weight. Men are capable of committing sin, and sin is productive of misery and disorder. These positions cannot be denied. That to violate the laws of God and to despise his authority are not light crimes is clear from considering them in their general effect upon society, and upon the world. Remove from the human race all the effects produced by vice, direct and indirect; all the inward and outward miseries and calamities which are entirely evitable by mankind, and which they wilfully bring upon themselves and others, and scarcely a sigh would be heaved, or a groan heard, except those extorted by natural evils, (small comparatively in number,) throughout the whole earth. The great sum of human misery is the effect of actual offence; and as it is a principle in the wisest and most perfect human legislation to estimate the guilt of individual acts by their general tendency, and to proportion the punishment to them under that consideration, the same reason of the case is in favour of this principle, as found in scripture; and thus considered, the demerit of the sins of an individual against God becomes incalculable. Nor is there any foundation to suppose, that the punishment assigned to sin by the judicial appointment of the Supreme Governor is confined to the present life; for before we can determine that, we must be able to estimate the demerit of an act of wilful transgression in its principles, habits, and influence, which, as parties implicated, we are not in a state of feeling or judgment to attempt, were the subject more within our grasp. But the obvious reason of the case is in favour of the doctrine of future punishment; for not only is there an unequal administration of punishments in the present life, so that many eminent offenders pass through the present state without any visible manifestation of the Divine displeasure against their conduct, but there are strong and convincing proofs that we are placed in a state of trial, which continues throughout life, and the result of which can only be known, and consequently we ourselves can only become subjects of final reward or punishment, after existence in this world terminates. From the circumstances we have just enumerated to indicate the kind of government which is exercised over the human race, we must conclude, that allowing the Supreme Governor to be wise and just, benevolent and holy, men

are neither treated as innocent nor as incorrigibly corrupt. Now, what reason can possibly be given for this mixed kind of administration, but that the moral improvement of man is the object intended by it? The severity discountenances and restrains vice; the annexation of inward felicity in all cases (and outward in all those instances in which the result depends upon the conduct of the individual,) to holy habits and acts, recommends and sanctions them, and allures to the use of those means which God has provided for enabling us to form and practise them. No other final causes, it would appear, can be assigned for the peculiar manner in which we are governed in the present life; and if the deterring and correcting severity on the one hand, and the alluring and instructive kindness on the other, which mark the divine administration, continue throughout life; if, in every period of his life here, man is capable, by the use of the prescribed means, of forming new habits and renouncing old ones, and thus of accomplishing the purposes of the moral discipline under which he is placed, then is he in a state of trial throughout life, and if so he is accountable for the whole course of his life; and his ultimate reward or punishment must be in a state subsequent to the present.

It is also the doctrine of scripture, that this future punishment of the incorrigible shall be final and unlimited; another consideration of great importance in considering the doctrine of atonement. This is a monitory doctrine which a revelation only could unfold; but being made, it has no inconsiderable degree of rational evidence. It supposes, it is true, that no future trial shall be allowed to man, the present having been neglected and abused; and to this there is much analogy in the constant procedures of the Divine government in the present life. When many checks and admonitions from the instructions of the wise, and the examples of the froward, have been disregarded, poverty and sickness, infamy and death ensue, in a thousand cases which the observation of every man will furnish; the trial of an individual, which is to issue in his present happiness or misery, is terminated; and so far from its being renewed frequently, in the hope of his finally profiting by a bitter experience, advantages and opportunities, once thrown away, can never be recalled. There is nothing therefore contrary to the obvious principles of the divine government as manifested in this life, in the doctrine which confines the space of man's highest and most solemn probation within certain limits, and beyond them cutting off all his hope. But let this subject be considered by the light thrown upon it by the circumstance, that the nature of man is immortal. With those who deny this to be the prerogative of the thinking principle in man, it would be trifling to hold this argument; but with those who do not, the consideration of the subject under this view is important.

"The existence of man is never to cease. It follows then from this, that either the future trials to be allowed to those who in the present life have been incorrigible, are to be limited in number, or should they successively fail, are to be repeated for ever. If the latter, there can be no ultimate judgment, no punishment or reward; and consequently the Divine government, as implying these, (and this we know it does, from what takes place in the present life,) must be annihilated. If this cannot be maintained, is there sufficient reason to conclude, that all to whom trial after trial is supposed to be afforded in new and varied circumstances, in order to multiply the

probabilities, so to speak, of their final recovery from rebellion, will be at length reclaimed? Before this can be answered, it must be recollected, that a state of suffering which would compel obedience, if we should suppose mere suffering capable of producing this effect, or an exertion of influence upon the understanding and will which shall necessitate a definite choice, is neither of them to be assumed as entering into the circumstances of any new state of trial. Every such future trial, to be probationary at all, that is, in order to bring out the existence of a new moral principle, and by voluntary acts to prove it, must substantially be like the present, though its circumstances may vary. Vice must have its allurements; virtue must rise from self-denial, and be led into the arena to struggle with difficulty: many present interests and pleasures must be seen in connection with vice; the rewards of obedience must, as now, be not only more refined than mere sense can be gratified with, but also distant: the mind must be capable of error in its moral estimate of things, through the influence of the senses and passions, and so circumstanced, that those erroneous views shall only be prevented or corrected by watchfulness and a diligent application to meditation, prayer, and the use of those means of information on moral subjects which Almighty God may have put within their reach. We have no right in this argument to imagine to ourselves a future condition where the influence of every circumstance will be directed to render vice most difficult to commit, and virtue most difficult to avoid; for this would not be a state of trial: and if in this present life, men have obstinately resisted all admonitions from heaven; obdurated themselves against all the affecting displays of the divine kindness, and the deterring manifestations of the divine majesty; it is most reasonable to conclude, that a part of them at least would abuse successive trials, and frustrate their intention, by attachment to present and sensual gratification. What then is to become of them? If we admit a moral government of rational creatures at all, their probation cannot be eternal, for that leads to no result; if probation be appointed, it implies accountability, a judicial decision, and that judicial decision, in the case of the incorrigible, punishment. Whenever then the trial, or the series of trials, terminates as to these immortal beings, the subsequent punishment, of what kind soever it may be, must be eternal. This doctrine of scripture rests therefore upon others, of which the rational evidence is abundant and convincing; that Almighty God exercises a moral government over his creatures; that the present life is a state of moral discipline and trial; and that man is immortal. If these are allowed, the eternal duration of future punishments as to the obstinately wicked must follow; and its accordance with the principles just mentioned is its rational evidence.

"That atonement for the sins of men which was made by the death of Christ, is represented in the Christian system as the means by which mankind may be delivered from this awful catastrophe—from judicial inflictions of the displeasure of a Governor, whose authority has been contemned, and whose will has been resisted, which shall know no mitigation in their degree, nor bound to their duration; and if an end, supremely great and benevolent, can commend any procedure to us, the scriptural doctrine of atonement commends this kind of appeal to our attention. This end it professes to accomplish by means which, with respect to the Supreme Governor himself, preserve his character from mistake,

and maintain the authority of his government; and with respect to man, give him the strongest possible reason for hope, and render more favourable the circumstances of his earthly probation."—The *Rev. R. Watson's Theological Institutes*, part i. page 225 to 232.

SECTION VII.

THE MORAL TENDENCY OF THE SCRIPTURES.

"ONE of the most flagrant instances of that malignity of heart, with which some infidel writers have assailed the scriptures, and which, more than any thing, shows that it is not the want of evidence, but an hostility arising from a less creditable source, which leads them, in the spirit of enmity and malice, wilfully to libel what they ought to adore,—is, that they have boldly asserted the Bible to have an immoral tendency. For this, the chief proof which they pretend to offer is, that it records the failings and the vices of some of the leading characters in the Old and New Testaments.

"The fact is not denied: but they suppress what is equally true, that these vices are never mentioned with approbation; that the characters stained with them are not, in those respects, held up to our imitation; and that their frailties are recorded for admonition. They dwell upon the crimes of David, and sneer at his being called "a man after God's own heart:" but they suppress the fact, that he was so called long before the commission of those crimes; and that he was not at any time declared to be acceptable to God with reference to his private conduct as a man, but in respect of his public conduct as a king. Nor do they state, that these crimes are, in the same scriptures, represented as being tremendously visited by the displeasure of the Almighty both in the life of David, and in the future condition of his family. From such objectors the Bible can suffer nothing, because the injustice of their attacks implies a constrained homage to the force of truth. Even this very objection furnishes so strong an argument in favour of the sincerity and honesty of the sacred writers, that it confirms their credibility in that which unbelievers deny, as well as in those relations which they are glad, for a hostile purpose, to admit. Had the scriptures been written by cunning impostors, such acknowledgments of crimes and frailties in their most distinguished characters, and in some of the writers themselves, would not have been made.

"The evangelists all agree in this most unequivocal character of veracity, that of criminating themselves. They record their own errors and offences with the same simplicity with which they relate the miracles and sufferings of their Lord. Indeed their dulness, mistakes, and failings, are so intimately blended with his history, by their continual demands upon his patience and forbearance, as to make no inconsiderable or unimportant part of it. This fidelity is equally admirable both in the com-

position and in the preservation of the Old Testament, a book which every where testifies against those whose history it contains, and not seldom against the relaters themselves. The author of the Pentateuch proclaims, in the most pointed terms, the ingratitude of those chosen people towards God. He prophesies that they will go on filling up the measure of their offences, calls heaven and earth to witness against them that he has delivered his own soul, and declares that as they have worshipped gods which were no gods, God will punish them by calling a people who were no people. Yet this book, so disgraceful to their national character, this register of their own offences, they would rather die than lose. 'This,' says the admirable Pascal, 'is an instance of integrity which has no example in the world, no root in nature.' In the pentateuch and the gospels, therefore, these parallel, these unequalled instances of sincerity are incontrovertible proofs of the truth of both."

"It is but just to say that the malignant absurdity and wickedness of charging the scriptures with an immoral tendency, have not been incurred by all who have even zealously endeavoured to undermine their divine authority. Many of them make important concessions on this point. They show in their own characters the effect of their unbelief, and probably the chief cause of it: Blount committed suicide, because he was prevented from an incestuous marriage; Tyndal was notoriously infamous; Hobbes changed his principles with his interests; Morgan continued to profess Christianity while he wrote against it. The moral character of Voltaire was mean and detestable; Bolinbroke was a rake and a flagitious politician. Collins and Shaftesbury qualified themselves for civil offices by receiving the sacrament, whilst they were endeavouring to prove the religion of which it is a solemn expression of belief, a mere imposture; Hume was revengeful, disgustingly vain, and an advocate of adultery and self-murder. Paine was the slave of low and degrading habits; and Rousseau, an abandoned sensualist, and guilty of the basest actions, which he scruples not to state and palliate.

"No where but in the scriptures have we a perfect system of morals; and the deficiencies of pagan morality only exalt the purity, the comprehensiveness, the practicability of ours. The character of the Being acknowledged as Supreme must always impress itself upon moral feeling and practice; the obligation of which rests upon his will. We have seen the views entertained by pagans on this all-important point, and their effects. The God of the Bible is "holy" without spot; "just" without intermission or partiality; "good," —boundlessly benevolent and beneficent; and his law is the image of himself, "holy, just, and good." These great moral qualities are not with them, so far as they were apprehended, merely abstract, and therefore comparatively feeble in their influence. In the person of Christ, our God incarnate, they are seen exemplified in action, displaying themselves amidst human relations, and the actual circumstances of human life. With them, the authority of moral rules was either the opinion of the wise, or the tradition of the ancient, confirmed, it is true, in some degree by observation and experience; but to us, they are given as commands immediately from the Supreme Governor, and ratified as his by the most solemn and explicit attestations. With them, many great moral principles, being indistinctly apprehended, were matters of doubt and debate; to us, the explicit manner in which they are given excludes both: for it cannot be questioned,

whether we are commanded to love our neighbour as ourselves; to do to others as we would they should do to us, a precept which comprehends almost all relative morality in one plain principle; to forgive our enemies; to love all mankind; to "live "righteously" and "soberly," as well as "godly;" that magistrates must be a terror only to evil-doers, and a praise to them that do well; that subjects are to render honour to whom honour, and tribute to whom tribute is due; that masters are to be just and merciful, and servants faithful and obedient. These and many other familiar precepts are too explicit to be mistaken, and too authoritative to be disputed; two of the most powerful means of rendering law effectual. Those who never enjoyed the benefit of revelation, never conceived justly and comprehensively of that moral state of the heart from which right and beneficent conduct alone can flow, and therefore when they speak of the same virtues as those enjoined by Christianity, they are to be understood as attaching to them a lower idea. In this the infinite superiority of Christianity displays itself. The principle of obedience is not only a sense of duty to God, and the fear of his displeasure; but a tender love, excited by his infinite compassions to us in the gift of his Son, which shrinks from offending. To this influential motive as a reason of obedience is added another, drawn from its end: one not less influential, but which heathen moralists never knew,—the testimony that we please God, manifested in the acceptance of our prayers, and in spiritual and felicitous communion with him. By Christianity, impurity of thought and desire is restrained in an equal degree as their overt acts in the lips and conduct. Humanity, meekness, gentleness, placability, disinterestedness and charity are all as clearly and solemnly enjoined as the grosser vices are prohibited; and on the unruly tongue itself is impressed "the law of kindness." Nor are the injunctions feeble; they are strictly law, and not mere advice and recommendations. "Without holiness no man shall see the Lord;" and thus our entrance into heaven, and our escape from perdition, are made to depend upon this preparation of mind. To all this is added possibility, nay certainty, of attainment, if we use the appointed means. A pagan could draw, though not with lines so perfect, a *beau ideal* of virtue, which he never thought attainable; but the "full assurance of hope" is given by the religion of Christ to all who are seeking the moral renovation of their nature; because "it is God that worketh in us to will and to do of his good pleasure."

"When such is the moral tendency of Christianity, how obvious is its beneficial tendency both as to the individual and to society! From every passion which wastes, and burns, and frets, and enfeebles the spirit, the individual is set free, and his inward peace renders his obedience cheerful and voluntary; and we might appeal to infidels themselves, whether, if the moral principles of the gospel were wrought into the hearts, and embodied in the conduct of all men, the world would not be happy;—whether if governments ruled, and subjects obeyed, by the laws of Christ;—whether if the rules of strict justice which are enjoined upon us regulated all the transactions of men, and all that mercy to the distressed which we are taught to feel and to practise came into operation;—and whether, if the precepts which delineate and enforce the duties of husbands, wives, masters, servants, parents, children, fully and generally governed all these relations, a better age than that called golden

by the poets, would not be realized: such is the tendency of Christianity. On immense numbers of individuals it has superinduced these moral changes; all nations, where it has been fully and faithfully exhibited, bear, amidst their remaining vices, the impress of its hallowing and benevolent influence: it is now in active exertion in many of the darkest and worst parts of the earth, to convey the same blessings; and he who would arrest its progress, were he able, would quench the only hope which remains to our world, and prove himself an enemy, not only to himself, but to all mankind. What then, we ask, does all this prove, but that the scriptures are worthy of God, and propose the very ends which rendered a revelation necessary? Of the whole system of practical religion which it contains we may say, as of that which is embodied in our Lord's Sermon on the Mount, in the words of one, who, in a course of sermons on that divine composition, has entered most deeply into its spirit, and presented a most instructive delineation of the character which it was intended to form: "Behold Christianity in its native form as delivered by its great Author. See a picture of God, as far as he is imitable by man, drawn by God's own hand.—What beauty appears in the whole! How just a symmetry! What exact proportion in every part! How desirable is the happiness here described! How venerable, how lovely is the holiness!"—*Richard Watson's Theological Institutes*, part i. page 247 to 252.

SECTION VIII.

THE TEMPER REQUIRED OF THOSE WHO EXAMINE THE EVIDENCES OF CHRISTIANITY.

"WHILE the pagan religion will not bear examination for a moment; while the Koan is afraid of it and discourages it, Christianity demands and urges examination as the only path which leads to genuine faith. The fairness it displays, and the counsels it delivers on this point, are no inconsiderable presumptive arguments in its favour.

"Do you wish to examine the claims of the gospel? Jesus forbids you to live in the practice of vice, and assigns the love of sin as one cause of men's rejecting his religion. He tells you that the indulgence of sensual pleasure is hostile to the soul, and renders it averse to the reception of truth. He condemns avarice as degrading to the mind, and producing a temper opposite and inimical to the gospel. He warns you against pride and ambition, as destructive to the love of pure religion. He cautions against prejudice, as an inveterate enemy to the discovery of truth; and against precipitation of judgment, as leaving the mind unfurnished with evidence, and unqualified for determination.

"How much these corrupt the heart, and blind the understanding, is well known to every observer of human nature: they must consequently unfit the mind for a fair investigation of truth. If the gospel condemn

them, and desire, nay and enjoin the person who comes to examine its claims, to throw them aside, does it not show that it wishes to take no one by surprise, and to have no convert from wrong motives, or a defective investigation; and that it is neither ashamed nor afraid of being put to the severest test, by such as are best qualified to judge of its claims?

"The soul being freed from these impediments, you are required to come to the interesting task with such dispositions as have the most powerful tendency to enable you to judge aright. The doctrine of Jesus says to you, Examine the New Testament with a serious frame of mind. The subject is infinitely important: and your happiness through all eternity depends on the result. Let levity be banished from the soul: it renders you unmeet for the arduous office. Bring with you an ardent desire to know the truth: let your mind be open to conviction. Embrace the truth wherever it is found, and whatever the consequences may be: and wherever it may lead you, follow it on from step to step, till you attain the whole, and reach the boundary. Let impartiality guide you in all your researches. Come clothed with humility; "for God resisteth the proud, but giveth grace to the humble." Let diffidence in your own judgment lead to repeated examination. Bring a pure heart: seek to have it cleansed from every sinful passion; for passion blinds the eyes, and stops the ears of the soul, so that truth can neither be seen nor heard. Act according to the convictions of conscience: whatever seems a duty, do: whatever is evil, shun. Let your heart and life be under the regulation of what appears the divine will; and daily cultivate the love of God and man. This is the path which conducts to the possession of truth. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John vii. 17. And as every good and perfect gift cometh down from the Father of Lights, present the most fervent supplications to him, that he would inspire your mind with divine wisdom, and preserve you from the hateful influence of error, and enable you to discover the truth, and incline your heart to embrace it with most devout affection.

"Such are the counsels which Jesus gives, such the injunctions he lays upon you. But is this the method he would recommend, if his design were to deceive you? These are not the words of a deceiver: on the contrary, is there not a consciousness that he is leading you in the path to divine truth? With the ideas of moral order which have been suggested, is it possible for us to form a different judgment? This consideration must have much weight on every ingenuous mind. But it will have the best, the intended effect, if it lead you to examine the gospel with the temper he requires; as the consequence will be the profession of one of the first disciples: "Lord, to whom shall we come but to thee? Thou hast the words of eternal life."—*Bogue's Essay on the Divine Authority of the New Testament*, page 297—300.

SECTION IX.

THE TRUTH OF THE SCRIPTURES BELIEVED BY THOSE WHO HAVE SPENT THEIR DAYS IN STUDYING THEM.

"TEN thousands of the teachers of Christianity have spent a long succession of laborious years in searching into its contents: and they have written in its defence. They have displayed their belief of its truth by a life formed on its precepts, and animated by its principles: and they have died with a lively faith of its promises, rejoicing in its consolations, and expressing a cheerful hope of the blessedness which it engages to bestow in a future state.

This fact is recommended to the consideration of deists. Will they say, "These men were paid for their faith: by that craft they had their living: there is little credit due to their testimony?" That there have been too many professing to be teachers of Christianity, who entered on the office solely for the loaves and fishes, and who acted as mere men of the world, and sometimes as men of vice, must be acknowledged: and where a lure has been held out to ambition and avarice, this is not to be wondered at. To their testimony not a grain of credit is due: let them be held in that contempt which their profaneness merits. But at the same time it will be granted, by all whom incurable prejudice has not blinded, that great numbers of the ministers of the gospel have been among the most respectable characters in society. They have exhibited in the whole tenor of their conduct, integrity, sanctity, and goodness; and they have spent their time and employed their talents in doing good to their fellow-creatures, and diffusing virtue and happiness around them. All the temporal remuneration which many of them had, was a scanty pittance, scarcely sufficient to procure a humble subsistence from day to day. Can it be said that these men had very powerful temptations to deceive the world? With such discouraging prospects they entered on their office, and they continued in it till their dying hour: and when they gave up the ghost, they expressed the fullest approbation of their employment, and recommended the gospel to their family and friends, as the best inheritance. It must be allowed that none understood Christianity so well as they: and in their intercourse with mankind, they gave as strong proofs that they were upright and conscientious men, as were ever given by any of the sons of Adam. Had they been conscious that the gospel was not true, some of them would have come forward and avowed the imposture, and warned men against it. Or if they were ashamed or afraid to do that, and to relinquish their office, death is the hour of honesty: and as they were soon to quit the world, and to be hidden in the grave, and none could upbraid them for their confession, would not some of the best of them have then disclosed the imposture? But so far is this from having been the case, the more pious they were, the more firm was their belief of the divinity of the Christian religion; and the more lively, in the hour of death, their hope of its eternal joys. This has been uniformly the result, not at one time, and at one place only, but in every country and in every age, and among every sect of Christians without distinction.

Give this subject your serious attention. Judge of the character and testimony of these men, as you

would on other subjects with equal evidence. If in every thing else they show themselves men of intelligence and men of integrity, you have no just reason to suspect them of disingenuity on this one point. The evidence will amount to this, that Christianity has been accounted true by the men who were best qualified to judge of its claims to truth and a divine origin. The measure of evidence will be increased, if you take into your view, that thousands of Christian ministers for the sake of the gospel have suffered the loss of all things; and have submitted to want, to exile, to imprisonment, and to martyrdom in its most horrid forms."—*Bogue's Essay on the Divine Authority of the New Testament*, page 300—303.

SECTION X.

CONCLUSION.

"SHALL the controversy that hath engaged mankind ever since the murder of Abel by Cain, to this day, come at last to a close? is the present question.

"The atheist says there is no God—the deist brings him down to his own capacity*—the Christian reasons, believes, and worships.—Let us endeavour, in some such chain of observations, to find a clue.

"The atheist says the world is eternal—the deist has nothing to say of its beginning or end—the Christian says that it began to exist but as yesterday, and that the end of all things is at hand.

"The atheist says that man is not lost—the deist says that he is not redeemed—the Christian says that he is restored from the ruins of the fall.

"The atheist says that virtue and vice are only words†—approbation or remorse of conscience, a mere weakness—and future retribution a scheme of priestcraft—a dream.

* For a summary view of the absurd and contradictory tenets stated by deistical writers, concerning religion, the worship of God, and a future state, see *Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. i. page 26—32. Third edition.

† Atheism, says the late excellent and energetic Mr. John Ryland, roots up all the foundation of moral rectitude; it tears up the original basis of civil government, and saps the principles of society and solid happiness. It unhinges all states and orders of men, destroys all laws, human and divine; it dashes to pieces all rules of action, which command what is right, and forbid what is wrong, and ruins all wise and just measures of society. It destroys the last resort of the oppressed, the ultimate refuge of the miserable, and suffers the most malignant villains to act without a blush, and be wicked without fear. The atheist is inevitably ruined in his body, blood and happiness, by his own desperate frenzy and furious madness. It roots up all the comfort and joy of his life, and fills his heart with horrid darkness and disorder; spreads a dreadful gloom over his sickly and distempered understanding, and strips and impoverishes his degraded soul. He is not a man, he is a brute! nay, below a toad, he is a monster in the creation of God. He feels no noble spring of action in his soul, no generous purpose rising in his heart. He knows no one motive to brave designs, not one argument to urge him to one act of virtue, no kind of happiness here or beyond the grave. His highest aim is to live like a beast, and die like a dog; all his hopes and comfort must be, that his carcase, after death, will fatten the soil to produce new brutes, his brethren, and nourish monsters like himself. An atheist! an atheist! in such a seat of refined learning and cultivated reason—where the whole circle of the liberal sciences are impoved to the highest pitch of beauty and delicate perfection! To see an atheist in our land, amidst the Bacons, the Boyles, the Miltons, the Lockes, the Newtons, the Youngs, of the past and present age! To see an atheist's face amidst a thousand millions of evidences of God's mighty existence and presence, is enough to fill a devil with horror, and strike him with eternal wonder, to see himself outdone in impudence and hardness of heart!—*Ryland's Preceptor.*

It has been justly remarked, that modern infidelity, though it may assume the title of deism, is in fact little better than disguised atheism. A man seldom retains for any length of time his first deistical opinions; his errors gradually multiply, till he sinks to the last gradation of impiety. The testimony of an infidel writer substantiates this point. "Deism," says he, "is but the first step of reason out of superstition. No person remains a deist, but through want of reflection, timidity, passion, or obstinacy."—*Brittan's Modern Infidelity Pourtrayed*, p. 9, cited by Mr. Horne.

The deist says that if sin is an evil, the Creator must take it upon himself—and that if he is called to account, he will take the place of judge, and call the Creator to his bar.* The Christian says that God created man in his own image--that he hath appointed a day in which he will accuse the whole human race of apostacy—and that every mouth shall plead guilty to the charge. To these different opinions (allowing opinion to an atheist) may be ascribed all the vice and virtue recorded in history—and to these we may trace all the misery and happiness of mankind, from the first annals of their existence to the present moment. Whether things are thus to continue, change or terminate, the two former therefore have nothing to satisfy our anxious doubts. And this alone would give the Christian religion a god-like superiority over every other scheme, for it appeals to a day of judgment, and affirms that the final decision is at hand. For this alone it has the highest claim on sound and sober reason, and deserves the most unwearied examination.

"What a sorrowful exchange should we make with the sceptic, his gloomy chance for this system of divine truth! for the view of our depravity, imaginary rectitude—for reconciliation with God, a melancholy dream—and for the general dawn of our eternal sabbath, a mere wish—like the beasts that perish, above them only in funeral ceremonies. The doctrine of the general judgment, proves the divinity of our religion, and the inspiration of the scriptures. Trusting in an all-sufficient Redeemer, without whom we should be as timid as other men, we are ready to carry up the controversy to the judgment-seat, and to that decision we make our last appeal.

"For it is not as some would fondly cheat themselves, a good invention to keep the world in awe. A good man had rather desired than ventured to fabricate such an event—the very confusion of liars. Nor is there a trace of the pen of priestcraft; for priests and teachers are there set down to have their lot with other men—some of whom are represented to have been impostors and workers of iniquity, pleading as they are condemned, "Lord, Lord, have not we prophesied in thy name?" The procedure of that dreadful day will have to do with truth and falsehood, and the right or wrong use we have made of the means afforded us in the world: whether we have been a blessing or a curse in the sphere of life appointed us by providence.

"The whole creation groaneth and travaileth in pain."—How just the comparison! and who but a monster of some other nature would say of a woman in travail, let her groan—let her never be delivered of her burthen? Equally monstrous the thought, whether of fools or philosophers, that the present scenes of sorrows never had a beginning.—A virtuous and feeling mind cannot dwell upon the idea—and that they shall never have an end! Yet these men declaim with indignation against the scripture doctrine of eternal punishment. No—they alone are cruel,* and we turn with horror from the tragedy they would perpetuate.

* Rousseau, Burns, and others have said as much.

* "The deists," says Mr. Evans in his *Sketch*, "believe in a God, but reject a written revelation from him. They are extravagant in their encomiums on natural religion, though they differ much concerning its nature and importance;" but what does natural religion offer to alleviate the distresses and bind up the bleeding heart of humanity? Wisdom and power are inscribed in legible characters in the works of creation, but justice and mercy are enveloped in awful mystery—there is not a single inscription over the gloomy entrance into eternity—not a whisper to support the fainting mind through the valley of the shadow of death. Poor afflicted man! whose life is but a vapour, and whose capacity, through innumerable difficulties, is held in a continual state of infancy, needs a revelation within the reach of his faculties and means. The few moments he may steal from the harassing cares of the world, must be devoted to lessons of common sense—he must have a Bible that speaks to the heart—that appeals to his understanding, to his conscience and fears, and it must be written in a style suited to his

"It could not be—things could not come thus from the hands of a being who hath at the same time endowed us with intellects capable of distinguishing good and evil—and of drawing brighter conclusions—capable of receiving the knowledge of his will, to guide us through the present darkness, and of realizing a brighter state in a world to come.—It could not be—things were not thus in the beginning—a state of existence that contains an aversion to itself.—He could not create an upright man merely to complain—"I would not live thus for ever."—He could not erect this glorious theatre, and create a race of actors merely to become himself the everlasting subject of their scornful derision. No, it was not for this that "the morning stars sang together, and all the sons of God shouted for joy."

"There is evidently to be seen, some dreadful falling off—a lapse of the human mind—a deviation from primitive rectitude.—Nature was not thus disfigured the morning of her birth, without light and harmony, as if designed to be the abode of ferocious spirts—the haunts of anarchy, desolation, and despair.

"For what is the history of our short existence on the globe, but the picture of human depravity in every form the imagination can exhibit? and the most revolting scenes of horror and distress.—Acknowledged indeed by all—yet merely considered as materials for the poet, and sufficient that they are wrought into tragedy to make us tremble and weep, or thrown into farce to beguile melancholy and excite laughter.

"And what consoling prospect from human reform? Reformation without religion is but a partial good, and of short duration—and the few flattering laws it may publish in its first stage are soon absorbed in the history of its decline and fall—its progress and termination. No, there is here no solid hope—and it is desirable to every virtuous mind that the present system be finally abolished, and the stage broken down that served only to make sport of the Creator, and havoc among his works.

"'Tis the frenzy of reprobation itself to desire the present scene of horrors to continue—poverty, beggary, and despair—envy, jealousy, strife, intrigue, flattery, ambition, and murder.—Better that life had never entered our nostrils, or that death at once cut short his work, and laid all in eternal silence, than thus conceive that the broad black torrent of iniquity is to run for ever. But "verily there is a God that judgeth in the earth," about to be revealed; and though he may seem to be withdrawn, he hath not for a moment abandoned his works. "The Lord reigneth, let the earth rejoice!" And though revelation and reason urge in vain that his long-suffering is near an end—yet a little while and the whole human race shall be prostrate before his throne, and waiting the sound of his voice in all the silence of attention.

No, his enemies have not escaped him—they are securely locked up

sober comprehension." Dr. Beattie, speaking of sceptics and deists, justly remarks:—

"Caressed by those who call themselves the great, engrossed by the formalities and fopperies of life, intoxicated with vanity, pampered with adulation, dissipated in the tumult of business, or amidst the vicissitudes of folly, they perhaps have little need, and little relish, for the consolation of religion. But let them know, that in the solitary scenes of life, there is many an honest and tender heart pining with incurable anguish, pierced with the sharpest sting of disappointment, bereft of friends, chilled with poverty, racked with disease, scourged by the oppressor; whom nothing but trust in providence, and the hope of a future retribution, could preserve from the agonies of despair. And do they, with sacrilegious hands, attempt to violate this last refuge of the miserable, and rob them of the only comfort that had survived the ravages of misfortune, malice, and tyranny? Did it ever happen, that the influence of their execrable tenets disturbed the tranquillity of virtuous retirement, deepened the gloom of human distress, or aggravated the horrors of the grave? Is it possible that this may have happened in many instances? Is it probable that this has happened, or may happen, in one single instance? Ye traitors to human kind, ye murderers of the human soul, how can ye answer for it to your own hearts? Surely every spark of your generosity is extinguished for ever, if this consideration do not awaken in you the keenest remorse."—*Dr. Beattie's Essay on the Immutability of Truth*, page 320. Sixth edition.

against the day of wrath, and they must come forth to give an account of the deeds done in the body. They must come forth, those dignified monsters who have hunted down his creatures, and spoiled the humble dwellings of industry. They must appear before their Creator, those great men, the Pharaohs, the Ajaxes, the Alexanders, the Scipios, the Cæsars, the Herods, and the modern imitators of their rapine and lust of power.—Must all assemble in judgment, and answer to the Lord of hosts the outrage committed on their fellow mortals?—Every perusal of their tragical history excites the desire, and to efface their crimes is the wish of a criminal.

"The Jewish Sanhedrim must appear.—Herod also, who had a curiosity to see the impostor perform some miracles—and his men of war who set him at nought, and led him disguised in their Master's cast-off robes, for the amusement of Pilate. The Jews must appear, and give the reason for preferring Barabbas, a murderer, to the man whose life was without a stain—in whose mouth was no guile. And Barabbas must come again to judgment.

"There is a particular curiosity in men to witness trials, especially of remarkable and notorious characters; to watch their behaviour, and hear their defence--and there is in the very constitution of the human heart, a desire to punish glaring and atrocious crimes. The desire of a future judgment therefore is graved in our nature.

"What crowds would have flocked to witness the trial of bloody Nero! who set Rome on fire that he might have the glory of re-building it—and accused the Christians of the crime for a pretext to butcher them. But he must come forth, with all his inhuman ministers, and behold the faces of those innocent martyrs who served as bonfires and torches to gladden the very festivity that was made of their martyrdom!

"Dioclesian, who waded in Christian blood through ten years persecution, and thought the worship of the gods restored in the extermination of the Christians, must appear before the head of the church, and to his eternal confusion behold them become so numerous as to mock all his powers of calculation.

"They must come forth, those triple-crowned hypocrites who have tortured and disfigured the Christian religion, and rendered it a fraud to procure revenue,—who have locked up the Bible to establish a system of falsehood, and exposed the most sublime truths to the contempt of reason and sober inquiry.—Who have sat in the temple of God—assuming the very title of Lord and God—and receiving, as the Lord of his heritage, the worship and obedience due to God alone.—Amphibious monsters of the most unheard-of crimes themselves, and who have sanctioned every species of cruelty, riot, and lust in others—who with the keys of heaven and hell at their impious girdles have forbid all access to the former—and wasted the earth to people the latter—whose delights were inquisitions, desolation and carnage.—The Gregorys, the Hildibrands, the Paschals, the Cælestines, the Belermines, the Urbans, the Innocents, the Leos, the Clements, the Piuses,—a succession of the most iniquitous and ferocious demons that ever cursed idolatrous Rome, and held the world in darkness and terror. It is desirable to every virtuous and enlightened mind, that there should be a day of judgment, a day of inquisition for the blood that hath been wantonly shed, were it for these alone.—Yes, it is consoling to reflect, after the violence done to our nature, that these cowardly ferocious tigers, these Apollyons in Christianity, should be drag-

ged from their marble dens, and behold their innocent victims on the right hand of the King of martyrs.

"Impostors of every description must come forth—those who tyrannize over mankind, have carried it by force—and those who have corrupted the mind by sophistry, philosophers as well as priests—the ancient legislators of Greece and Rome—the modern rulers of the world—the leaders of armies and of sects—slaves and their masters—the deceiver and the deceived—must now appear and listen to the voice of eternal justice.

"There are crimes without number upon earth, that go down to the tomb with their authors, and are never revealed to human tribunals, and the criminals never punished.—Sufferers without number, who have no appeal in this world against injustice, no redress against calumny, violence and oppression—and who sink unpitied under the weight of their sorrows—justice demands that they be heard—all conspire to lead us to some future day of judgment; it is the last refuge of persecuted innocence—the cry of universal nature, and the fervent prayer of all the truly just.

"Above all it is desirable that the eternal God at last display himself in all his glorious attributes,—that his existence may cease to be a subject of controversy among apostates—that his tremendous name be no longer the common sport of ignorance and profane wit—and that he should finally own himself the authority for the religion and worship which were branded as the invention of knaves, and the chimera of fools. 'Tis fit also that Christ should appear and publish his real character to the world.—As the Son of God, let him come down on the white throne—"in his own glory, and in the glory of his Father," and silence the blasphemy of Socinian Deists, who (as the Son of God) have shut him out of their temples, and to whom they refuse to bow the knee. Let him come then in all the pomp and terror of a judge—with all the inhabitants of heaven around him. Let him appear with the marks of assassination that he received in the house of his friends. Let the battlements of heaven appear in a light flame at his approach. Let the long-abused luminaries of the world be extinguished, disappear, and dissolve in blood. Let him remove the pillars of the universe—shake the stars from their orbits, and roll up the heavens like a parchment, so long spread open in vain. Let him send the alarm to the four winds, that the last moment of time is come. Let him send his heralds forth in every direction, with the cry like an alarm at midnight—"Behold, he cometh; go ye out to meet him." Let death, and hell, and earth, and seas, deliver up their prisoners.

"Let him descend from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not his gospel. Let him demand his enemies to be brought into his presence, and let him unclasp the books—his risen and immortal worshippers, congregated from all nations into one general assembly and church of the first-born, shall find in his name a refuge, and a shelter from the storm—shall flee as doves into the rock—"Hid as it were for a little moment, until his indignation be overpast." "He which testifieth these things saith, Surely I come quickly. Amen, even so—come, Lord Jesus!"—See *Christianity the only Theology*, &c. part first, page 135—144, by Robert Thomson.

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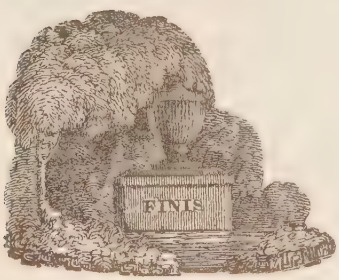

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CORRECTIONS.

INTELLIGENT readers will most likely find errors in this work, beside those which are corrected on this page, and which have escaped my notice. Persons, however, who are the best acquainted with the difficulty of selecting, transcribing, and composing, when various authors have to be consulted, will certainly be disposed to make every reasonable allowance in such cases, especially when it is stated that other engagements have, not unfrequently, rendered it impossible for me to be present to correct the sheets before they were struck off, unless indeed detentions of a very inconvenient nature had been practised.

G. W.

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i.	11	a	34	For ABIJAM, read ABIJAH; and for, my Father's mansion, read, the Lord is my father.
i.	25	a	50	To be cancelled.
i.	25	b	40	Read, for which we have a propensity, or in which we find pleasure.
i.	28	b	9	For word, read world.
i.	104	a	48	For agonized, read agonizing.
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ii.	135	a	14	Add Joshua xxi. 37.
ii.	151	a	3	Read LEAP, to skip to and fro, &c.
ii.	165	a	38	For ni, read in. Also line 40 do the same.
ii.	173	b	5	For commands, read commends.
ii.	196	b	26	For "yet there is reason," read, yet there is *no* reason.
ii.	199	a	38	For a period, put a comma.
ii.	227	a	3	For premises, read promises.
ii.	392	b	43	For apostle, read apostles.
ii.	416	b	41	For war, read was.
ii.	518	a	22	For unobscured, read obscured.
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ii.	552	a	41	Add Rev. xii. 1.
ii.	567	b	30	For Rev. 1—3. read Rev, xx. 1—3.
ii.	638	a	34	For Atterby, read Atterbury.
ii.	641	a	52	For correcting, read connecting.
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ii.	652	a	23	For Hone, read Horne.
ii.	660	b	22	To Oriental, add an asterisk.
ii.	664	b	6	Read, unassisted by divine revelation.